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**THE**  
**GREEK TESTAMENT.**

**VOL. II.**

**THE ACTS OF THE APOSTLES,  
THE EPISTLES TO THE ROMANS AND CORINTHIANS.**

. . . ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου, ὑπὸ τῶν  
ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη.

HEB. ii. 3.

THE  
GREEK TESTAMENT:

WITH A CRITICALLY REVISED TEXT: A DIGEST OF  
VARIOUS READINGS: MARGINAL REFERENCES TO VERBAL AND  
IDIOMATIC USAGE: PROLEGOMENA:  
AND A CRITICAL AND EXEGETICAL COMMENTARY.

FOR THE USE OF THEOLOGICAL STUDENTS AND MINISTERS.

BY  
HENRY ALFORD, D.D.

LATE DEAN OF CANTERBURY.

IN FOUR VOLUMES.

VOL. II.

CONTAINING

THE ACTS OF THE APOSTLES,  
THE EPISTLES TO THE ROMANS AND CORINTHIANS.



SEVENTH EDITION.

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# ADVERTISEMENT

TO THE

## SEVENTH EDITION.

IN this Edition the Digest has been revised with the help of Tischendorf's 8th Edition of the Greek Testament. Some corrections and additions have also been made to the notes, mainly from Dean Alford's "New Testament for English Readers." The new matter has been enclosed, as far as seemed practicable, within square brackets.

*November, 1876.*

## ADVERTISEMENT TO THE SIXTH EDITION.

THE Fourth Edition of my Second Volume passed under entire and careful revision as regards, 1. the critical arrangement of the text, and 2. the body of references. Both these labours were carried on under my own superintendence by my Secretaries; the former, including the re-writing of the Digest of various readings, and of that part of the Prolegomena which treats of the Apparatus Criticus, by the Rev. A. W. Grafton, now Vice-Principal of the Theological College at Wells: the latter, by the Rev. R. Hake, Minor Canon of Canterbury.

The alterations in the notes were chiefly those which were rendered necessary

by the more complete conformation of the text to the testimony of our most ancient Manuscripts and Versions.

In the Fifth Edition, the Codex Sinaiticus was collated throughout, and in certain doubtful passages of the text its testimony decided the reading.

The references were somewhat modified, principally with a view to render each volume independent in itself, and prevent constant cross reference to the others.

In this Sixth Edition, the Codex Porphyrianus (P) has been collated (from Tischendorf's Edition) for the Acts of the Apostles : and its readings, and those of the cursive ms. 47 have been inserted (from Tregelles) in the Digest, throughout 1 and 2 Corinthians.

My thanks are due to P. E. Pusey, Esq., for additional notices and corrections of the readings found in Cyril of Alexandria, and in the Syriac Versions.

DEANEY, CANTERBURY,  
*January 2, 1871.*

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# PROLEGOMENA.

## CHAPTER I.

### THE ACTS OF THE APOSTLES.

#### SECTION I.

##### ITS AUTHORSHIP.

1. THE Author of this book is identical with that of the third Gospel, as plainly appears from the circumstance that in its address, to a certain Theophilus, reference is made to a former work, on the acts and words of Jesus, similarly addressed. Compare Acts i. 1, Luke i. 3. That Author is traditionally known as Lucas or Luke, spoken of Col. iv. 14, and again Philem. 24, and 2 Tim. iv. 11. For notices respecting him, see Prolegg. to Vol. I. ch. iv. § i.

2. Nor is there any reason to reject the testimony of tradition in this matter. In chapters xxvii. and xxviii. we find our Author (see below, par. 4) accompanying Paul to Rome. In the passages above cited, all written from Rome, we find that Luke was there, in the company of that Apostle. So far at least there is nothing inconsistent with Luke having written this book ; and if this book, the Gospel.

3. That *no other writer has here assumed the person of the Author of the Gospel*, may be gathered from the diction of this book strongly resembling that of the other. Supposing the student to consult the references in this Edition, he will be continually met by words and phrases either peculiar to the two books and not met with elsewhere (about fifty of these occur),—or mostly found in the two.

4. That *no writer other than the Author of the rest of the book* has furnished the parts in which the narrative proceeds in the *first person*, will be plain, if the matter be thus considered. (a) We have evidence, both by his own assertion (Luke i. 3), and from the contents of the Gospel and this book, that Luke was a careful and painstaking writer. Now it would bespeak a degree of carelessness wholly unexampled,—for one who compiled a continuous memoir, to leave its component parts, derived from various sources, in their original fragmentary state,

some in the third, others in the first person. Unquestionably such a writer would in such a case have translated the whole into the third person. (*β*) Seeing that Luke *does* use the first person in Acts i. 1, and that the first person is resumed ch. (xiv. 22: xvi. 10—17: xx. 5—15: xxi. 1—18: xxvii. 1—xxviii. 16, it is but a fair inference that in one and the same book, and that book betokening considerable care of writing and arrangement, the speaker implied by the use of the first person is one and the same throughout.

5. That the author never names himself, either as the author, or otherwise, can of itself not be urged as an objection to any hypothesis of authorship, unless by the occurrence of some mention, from which the authorship by *another* may be fairly inferred. But, if we have in this book no mention of Luke, we have as certainly no hint of any other person having furnished the narrative. On the other hand we have a hint by which it appears that some one other than all the specified companions of Paul on a certain occasion (Acts xx. 4, 5) was with him, and was the author of the narrative. After the mention by name of Sopater, Aristarchus, Secundus, Gaius, Timotheus, Tryphicus, and Trophimus, we read, 'These having gone forward waited for us at Troas:' this pronoun including Paul and the writer, at least (see note there).

6. That Paul himself, in Epistles written during the journeys here described, does not name Luke, cannot be alleged as any argument why Luke should not have been the author of our narrative. For (*α*), we have undoubted examples of Paul sometimes merely alluding generally to those who were with him, as Phil. iv. 21, 22;—sometimes sedulously suppressing their names while speaking of services performed by them, as 2 Cor. viii. 18: sometimes not mentioning or alluding to them at all, as in the Epistles to the Galatians and to the Ephesians:—and (*β*) strictly speaking, no Epistles appear to have been written by Paul while our writer was in his company, before his Roman imprisonment. For he does not seem to have joined him at Corinth, ch. xviii., whence the two Epistles to the Thessalonians were written:—or to have been with him at Ephesus, ch. xix.,—whence (probably) the Epistle to the Galatians was written;—nor again to have wintered with him at Corinth, ch. xx. 3, at the time of his writing the Epistle to the Romans, and (possibly) that to the Galatians.

7. But independently of the above arguments to establish the identity of the author throughout, we may infer the same from the similarity of diction and style, which do not vary through the book. Here again we have, as will be seen abundantly in the references, terms *peculiar to the writer* occurring in various parts of the book;—favourite terms and phrases occurring in all parts of the book; which could not well have been the case, had he merely incorporated the memoirs of others. For

invalidated, may consult Dr. Davidson's Introduction to the N. T., vol. ii. pp. 9 ff.

(β) *SILAS was the narrator in the first person, and indeed the author of the latter part of the book, beginning with ch. xv. 13 (30 ?), in the form of personal memoirs, which then were worked up.* This hypothesis, which has not any thing resembling evidence to support it, is sufficiently refuted by the way in which the mention of Silas is introduced ch. xv. 22 (included by the hypothesis in *his own work*) as being a 'chief man among the brethren.' If it be answered that this notice of him was inserted by Luke,—Is it, I would ask, likely, that an author who was at no more pains in his work than to leave the *first person* standing in the narrative of another which he used, would have added to the mention of new individuals notices of this kind?

(γ) More ingenious, and admitting of more plausible defence, is the hypothesis, which *identifies Luke himself with Silas.* The latest and ablest vindication of this view is contained in an article by the Author of the literary history of the N. T. in Kitto's Journal of Sacred Lit. for Oct. 1850. The chief arguments by which he supports it are these:—

(1) "The author of the Acts appears, in the early part of his history, to have been well acquainted with the acts and sayings of Peter, as he was afterwards with those of Paul. Now the only persons whom this description would fit, are *Silvanus* (or *Silas*), and *Mark* (see 1 Pet. v. 12, 13). That Mark did not after Acts xv. travel with Paul, we know: but Silas did, and from that time we find greater precision in the narrative as regards the history of that Apostle."

But to this it may be answered,—that the difference between the kind of acquaintance which the historian possesses with Peter and his sayings and doings, and that with Paul and his history, is very observable even to a cursory reader. No where in the first part of the book does he use the first person: and no where, although the testimony has plainly come in many parts from autoptic authority, does the narrator himself appear as the eye-witness. In fact, all that the above argument insists on, is easily and naturally satisfied, by the long and intimate companionship of Luke and Silvanus as fellow-travellers with Paul, during which time Luke may have gathered, if Silvanus must be considered as his authority, all that we now find in the former parts of our history<sup>2</sup>.

<sup>2</sup> I do not notice in the text the untenableness of the author's hypothesis that Silvanus accompanied Peter from Jerusalem into the East, and became the bearer of his first Epistle to the Christians of Asia Minor, *before* the commencement of his own connexion with Paul: i. e. before the gospel had ever been preached to many of those addressed by Peter, which it *had already been*,—see 1 Pet. i. 12, 25, and remark the aorists in both places. This extraordinary hypothesis is not necessary to his theory of the identity of Luke and Silas: indeed that theory is better without it, as then the



(2) "Luke and Silvanus (Silas) are no where mentioned *together*. Luke is never mentioned in the Acts: Silas is never coupled with Luke in the addresses or salutations of the Epistles. And the two names, Silvanus from *silva*, and Lucanus from *lucus*, are so cognate that they might well be the appellations of one and the same person."

This ingenious argument, if well weighed, will be found to have but little force. As to Luke not being named in the Acts, the fact itself goes for nothing. If it have any *prima facie* weight, it would be against the hypothesis. That one who was careful to insert an explanatory notice respecting one so well known as Σαῦλος ὁ καὶ Παῦλος, should take no notice at all of the fact hereafter likely to occasion so much confusion, —that he who was named Silas in the history, was known by Paul, and mentioned in his Epistles, as Lucas,—is hardly probable. But let us observe the occasions on which Silvanus and Lucas have been mentioned by Paul. In 1 Thess. i. 1, and 2 Thess. i. 1, we have Silvanus joined with Paul and Timotheus. In 2 Cor. i. 19, we have an allusion to the preaching of Christ at Corinth by Paul, Silvanus, and Timotheus. Accordingly in Acts xviii. 5, we find that Silas and Timotheus came from Macedonia and joined Paul at Corinth: this occurring in a part of the history when (I am speaking according to the ordinary and *prima facie* inference, from the disuse of the first person since xvi. 17) the author was *absent* from Paul. Now let us turn to Col. iv. 14, Philem. 24<sup>2</sup>. These Epistles belong to a time when we know by the latter chapters of the Acts, that the writer of the history was *with Paul*. Accordingly I find *Lucas* mentioned in both places. So far at least is in remarkable accordance with the common view that Silas and Lucas were not one, but two persons, and that the latter was the author of the Acts, and not the former. It may be said that Paul called the same person Lucas whom he had previously called Silvanus: and this may be supported by his variations between Peter and Cephas. But (1) I conceive that the case of Peter was too exceptional an one (both names having apparently been given him and used by our Lord Himself) to found an analogy upon: and (2) Peter's names are forms of the same meaning in two different languages, not words of similar meaning in the same language.

But the principal argument in my mind against this hypothesis (over and above that from ch. xv. 22) is, that it would introduce unaccountable confusion into the form and expression of a history, which on the common view is lucid and accountable enough. Imagine Silas to be the speaker in ch. xvi., and Luke to be merged in Silas. Then '*we*,' from ver. 10 to ver. 18, = Silas and Timotheus. In ver. 19, it would be silence of the Acts on Peter's proceedings after Acts xii. is accountable, which on that hypothesis it would not be.

<sup>2</sup> I omit at present 2 Tim. iv. 11.

natural to desert the first person, in order to express what happened to Paul and Silas, and not to Timotheus. The same specification of Paul and Silas might, for the same reason, be continued during the stay at Philippi, i. e. to the end of that chapter. But is it conceivable, that the 'we' should not be resumed when the journey begins again ch. xvii. 1, —that it should not be used ch. xviii. 11, seeing that from 2 Cor. i. 19 it was Paul, Silvanus, and Timotheus, who were preaching during that time at Corinth—in fact, that it should never be resumed till ch. xx. 5, at the very place (Philippi) where it was dropped before ?

The argument from the similarity of *silva* and *lucus* is too unsubstantial to deserve serious attention. And that built on the assumption that the author of the third Gospel and the Acts must have held a place of greater honour than we find assigned to Lucas, is purely arbitrary, and sufficiently answered by observing that he is ranked with Marcus, apparently his fellow-Evangelist, in Philem. 24. Rather would it seem probable, that the men of *word* and *action*, in those times of the living energy of the Spirit, would take the highest place ; and that the work of securing to future generations the word of God would not be fully honoured, till from necessity, it became duly valued.

12. I shall now endeavour to sketch out the personal history of the author of the Acts, as far as it can be gathered, during the events which he relates.

The first direct intimation of his being in the company of Paul, occurs ch. xvi. 10, at Troas, when Paul was endeavouring (looking for a ship) to sail into Macedonia. Now at this time, Paul had been apparently detained in Galatia by sickness, and had just passed through (preaching as he went, see ch. xviii. 23) that country and Phrygia. It is hardly probable that he had visited Colossæ, as it lay far out of his route, but he *may*, in the then uncertainty of his destination, have done so. (See Col. ii. 1 and note.) I say this, because it is remarkable that in sending Luke's salutation to the Colossians (Col. iv. 14), he calls him *ὁ ἀρχὸς ὁ ἀγαπῶν*. This designation might recall to their minds the relation in which Luke had stood to Paul when in their country ; or more probably may have been an effusion of the warm heart of Paul, on recollection of the services rendered to him on that journey by his loving care. At all events such a designation, occurring in such a place, is not inconsistent with the idea that Luke about that time became Paul's companion on account of the weak state of his health. Further to establish this is impossible : but what follows is not inconsistent with it. We find him in the Apostle's company no further than to Philippi, the object perhaps of his attendance on him having been then fulfilled<sup>4</sup>.

<sup>4</sup> He may have been put in charge with the church at Philippi, but the conjecture is not very probable.

13. If we seek for any trace of *previous* connexion between Luke and Paul, we find nothing but the very slightest hint, and that perhaps hardly to be taken as such. In ch. xiv. 21, 22 we read, that Paul, after the stoning at Lystra, departed with Barnabas to Derbe, and returned through Lystra and Iconium and Antioch (in Pisidia) confirming the souls of the disciples, exhorting them to remain in the faith, καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τ. βασιλείαν τοῦ θεοῦ. This ἡμᾶς may be, as commonly understood, spoken by the writer as a Christian, and of *all* Christians : but it *may also be indicative of the writer's presence*<sup>6</sup> : and I cannot help connecting it with the tradition that Luke was a native of *Antioch*<sup>7</sup> : though Antioch in Syria is there meant. Certainly, in the account (ch. xiii.) of the events at Antioch in Pisidia, there is remarkable particularity. Paul's speech is fully reported : the account of its effect vv. 44—49 given with much earnestness of feeling :—and one little notice is added after the departure of Paul and Barnabas, ver. 52, which looks very like the testimony of one who was left behind at Antioch. Whether this may have been the place of Luke's own conversion, we know not ; but a peculiar interest evidently hangs about this preaching at Antioch in the mind of the narrator, be he who he may : and Mark had departed, who might have supplied the *Cyprian* events (see ver 13).

14. After the second junction with Paul and his company, ch. xx. 5, we find him remaining with the Apostle to the end of our history. It would not be necessary to suppose this second attachment to him to have had the same occasion as the first. That which weakness of body at first made advisable, affection may subsequently have renewed. And we have reason to believe that this was really the case. Not only the epithet ἀγαπητός, Col. iv. 14, but the fact, that very late in the life of the Apostle (see Prolegg. to the Pastoral Epistles, § ii.) when "all in Asia were turned away from him" (2 Tim. i. 15), and Demas, Crescens, and Titus had for various reasons left him, the faithful Luke still remained (2 Tim. iv. 11), bespeaks an ardent and steady attachment to the person of him who in all probability was his father in the faith.

15. Of the subsequent history and death of Luke nothing is known.

<sup>6</sup> The idea that ἡμᾶς can by any possibility be applied to the *writer* has been controverted by Prof. Lightfoot in the Journal of Classical and Sacred Philology for March, 1856, p. 95. But see note in loc.

<sup>7</sup> That the two places of that name would thus be confounded, is nothing surprising to those who are familiar with tradition. The usual ground assigned for this idea, viz. the mention of Lucius (of Cyrene) as being at Antioch, ch. xiii. 1, is certainly far from satisfactory.

## SECTION II.

## ITS SOURCES.

1. The principal enquiry respecting the sources of the narrative in the Acts relates to the first part as far as ch. xiii. After that, the history follows the Apostle Paul, of whom its writer was subsequently the constant companion. From *him* therefore the incidents might be derived, where the writer himself was not present. I shall before the end of this section enquire how far the appearances warrant our supposing that his testimony *has* furnished such portions.

2. I proceed to enquire into the probable sources of the first part of our history. And here something will depend on our answer to another question,—*When* is it probable that Luke was engaged in drawing up the book? I shall endeavour to support in another section my firm conviction that its *publication* took place at the end of the two years mentioned in ch. xxviii. 30, 31. It may be convenient for me at present to assume that to have been the case, but my argument does not altogether depend on that assumption. I proceed on the hardly deniable inference, that of the last voyage and shipwreck a *regular journal* was kept by Luke—probably set down during the winter months at Malta. It must then be evident, that *at this time* the purpose of writing a *δεύτερος λόγος* was ripened in his mind. But *how long* had this purpose been in his mind? Am I altogether beside the mark in supposing, that it was with this purpose among others that he became one of Paul's company on the return to Asia in ch. xx. 4, 5? Whether (see Prolegg. to Luke, § iv. 2, 3) the Gospel was written for the most part during the interval between Luke being left at Philippi in ch. xvi. and his being taken up at the same place in ch. xx., or afterwards in Palestine,—on either supposition it is not improbable that the writing of the Acts was at this time already designed,—either as a sequel to the Gospel already finished, or simultaneously with the Gospel, as its future sequel.

3. It is very possible that the design may have grown under his hands, or more properly speaking have been by little and little suggested by the direction of the Spirit of God. He may have intended, on leaving Philippi with Paul (ch. xx. 4, 5), only to draw up a *δῆγησις* of his own travels in company with that Apostle, to serve as a record of *his* acts and sayings in founding the churches in Europe and Asia. However this may have been, we find him recording minutely every circumstance of this voyage, which I take to have been the first written portion of the book. At any time during that or subsequent travels, or during the two years at Rome, he may have filled in those parts of the narrative

time there is enough of Luke's own style and expression to shew that the whole material has been carefully worked over and *gracized* by his hand.

8. It has been much-disputed whether Luke *used written documents* in constructing this part of the Acts<sup>7</sup>. It may have been so. Detailed memoirs of some of the most important events may have been drawn up. If so, ch. ii. would in all probability be such a memoir. The *letters*, ch. xv. 23—29 (xxiii. 26—30), must have been of this kind: some of the discourses, as that of Peter ch. xi. 5—17, containing expressions unknown to Luke's style (see reff.): more or less, the other speeches of Peter, containing many striking points of similarity to (*both*) his Epistles,—see reff. At the same time, from the similarity of ending of the earlier sections (compare ch. ii. 46, 47; iv. 32 ff.; v. 42; ix. 31; xii. 24), from the occurrence of words and phrases peculiar to Luke in the midst of such speeches as those noticed above (e. g. *σταθέρτα* ch. xi. 13, and see Dr. Davidson p. 30 for a list, which I have incorporated in the reff.), the inference must be (as in the last paragraph) that such documents were not adopted until their language had been revised, where thought necessary, by the author himself. The very minute and careful detail of ch. xii., evidently intended to give the highest authority to the narrative of Peter's miraculous deliverance,—so that the house itself of Mary the mother of John Mark is specified, the name of the female servant who went to the door, her remarks and the answer made to her, are all given,—has apparently been the result of diligent enquiry on the spot, from the parties concerned. We can hardly resist the inference that the very same persons who fifteen years before had been witnesses of the deliverance, now gave the details of an occurrence which they could never forget, and described their own feelings on it.

9. Whether Luke at this time can have fallen in with Peter personally, is very questionable. That Apostle certainly does not appear to have been at Jerusalem when Paul visited it: and from the omission of all mention of him after ch. xv., the natural inference is, that he was not there during any part of Paul's imprisonment. (See note on Gal. ii. 11, and Proleg. to 1 Pet. § ii. 6, 7.)

10. But one very important section of the first part of the Acts is concerned with events which happened at Cæsarea,—and derived from information obtained there. There dwelt Philip the Evangelist, one of the seven (ch. xxi. 8): a most important authority for the contents of ch. vi. and viii.<sup>8</sup>, if not also for some events previous to ch. vi. There

<sup>7</sup> See the question discussed by Dr. Davidson, pp. 21 ff.

<sup>8</sup> De Wette (*Exeg. Handb. Apostg.* p. 6) objects that Philip could hardly have imparted ch. viii. 39 in its present form. At first sight, it seems so: but the next verse *ἐπηγγέλλετο τοῖς πόλεσι τῆς αἰ. κ.* can on the other hand hardly have been imparted by any but Philip: and this leads us to think whether subsequent enquiry

too, we may well believe, still dwelt, if not Cornelius himself\*, yet some of the *συνεληλυθότες πολλοί* of ch. x. 27,—the persons perhaps who had gone to fetch Peter from Joppa,—at all events plenty who could narrate the occurrences of that memorable day, and the words which formed the great proem of the Gentile Gospel.

11. Connected with the Cæsarean part of our history, is one minute touch of truth and accuracy, which is interesting as pointing to careful research and information of the most trustworthy kind. The awful death of Herod Agrippa I. had happened on a great public occasion. It appears that the celebration of a festival in honour of Cæsar had also been selected as the time of audience for an embassy of the inhabitants of Tyre and Sidon, and during this audience, after making an oration to the embassy, Herod was struck by the hand of God. Now of this latter particular, the Sidonian embassy, the Jewish historian knows nothing. (See the passage quoted, *ad loc.* ch. xii. 21.) But Luke, who had made careful enquiries on the spot, who had *spent a week at Tyre*, ch. xxi. 4—7, —and Paul, who *had friends at Sidon*, ch. xxvii. 3, were better acquainted with the facts of the occurrence than to overlook, as Josephus did, the minute details in the general character of the festival.

12. One or two sections in the former part of the Acts require separate consideration.

(α) The *apology of Stephen*, from its length and peculiar characteristics, naturally suggests an enquiry as to the source whence it may probably have been obtained by Luke. And here I should feel little hesitation in ascribing a principal share in the report to him who was so deeply implicated in Stephen's martyrdom,—who shews by his own reference (ch. xxii. 20) to the part taken by him on that occasion, how indelibly it was fixed in his memory,—and who in more than one place of his recorded speeches and writings, seems to reproduce the very thoughts and expressions of Stephen. At the same time, it would be improbable that the church at Jerusalem should have preserved no memorial of so important a speech as that of her first martyr before his judges. So that, however we may be inclined to attribute much of its particularity and copiousness to information derived from Paul, it must be classed, as to its general form, among those contributions to the history obtained by Luke at Jerusalem.

(β) The *narrative of the conversion of Saul* in ch. ix. can hardly fail

respecting the eunuch (who as he had before come to Jerusalem to worship at the feast, so would again) may not have enabled Philip to add this particular, *ἐπεσέβητο γὰρ τ. ἑδὼν αὐτοῦ χαλσὼν*, over and above what he could know at the time.

\* It seems probable that the Roman forces never left Cæsarea during the whole period from Augustus to Vespasian. The territory during that time (see chronological table) was alternately part of the province of Syria, and a dependent kingdom: but the garrisons do not appear to have been changed in such cases.

to have been derived from himself. I have shewn in the notes that there are no discrepancies between this and the two other relations of the same event, but such as may easily be accounted for by the peculiar circumstances under which each is given, and the necessarily varying expressions of narratives which were afterwards not reduced into harmony with each other, but written faithfully down as delivered.

13. Agreeable with the above suppositions is the fact, that the former part of the book presents more traces of Hebraistic idiom, not only in speeches, but in the form of the historical narrative<sup>1</sup>.

14. I proceed now to an enquiry promised in par. 1 of this section : *How far we have indications of the lacunæ in the author's personal testimony in the latter part having been filled in by that of Paul.*

Perhaps one of the best sections for the purpose of this examination will be that from ch. xvii. 16—xviii. 5, which relates to a time when Paul was left alone. Do we discover in the narrative or speech the traces of an unusual hand, and if so, whose is it? That some unusual hand has been here employed, is evident: for in the six verses 16—21 inclusive, we have no fewer than nine expressions foreign to Luke's style<sup>2</sup>, or no where else occurring: and in the speech itself, no fewer than nineteen<sup>3</sup>. Now of these twenty-eight expressions, five are either peculiar to, or employed principally by Paul<sup>4</sup>; besides that we find the phrase τὸ πνεῦμα αὐτοῦ, so frequently (see reff.) used by him of his own spirit or feelings. That the ἀπαξ λεγόμενα in the speech exceed in number the expressions indicative of his style, may fairly be accounted for by the peculiar nature of the occasion on which he spoke. Here I think we can hardly fail to trace the hand of the Apostle by quite as many indications as we might expect to find. That Luke should, as in every other case, have wrought in the section into his work, and given it the general form of his own narrative, would only be natural, and we find it has been so<sup>5</sup>.

15. It may be instructive to carry on the examination of this part of

<sup>1</sup> See ch. i. 15, 23: the connexion by καὶ ch. ii. 1—4: ἀπὸ προσώπου τ. συνεδρ., v. 41: ἠκούσθη ὁ λόγος εἰς τὰ ἄτα τ. ἐκκλησίας, xi. 22: παῖς θεοῦ (of Christ), ch. iii. 13, 26; iv. 27, 30; (of David) iv. 25: διὰ στόματος Δαυεὶδ ὁ τῶν προφ., i. 16,—iii. 18, 21,—iv. 25:—οἱ υἱοὶ Ἰσρ., v. 21:—ἡ γερουσία, ib., &c.

<sup>2</sup> ἐκδεχομένον, παραξίνετο, κατείδωλον, παρατυγχάνοντας, σπερμαλόγος, ξένων (bis), καταγγελεύς, ξενίζοντα, ἠεκαίρουν.

<sup>3</sup> δεισιδαιμονεστέρους, ἀναθεωρῶν, σεβάσματα, βωμὸν, ἐπεγέγραπτο, (ἀγνώστῃ,) εὐσεβεῖτε, ἀνθρωπίνων, (θεραπεύεται,) προσδεόμενος, ὁρθοεσίας, κατοικίας, (ζητεῖν,) χαράγματι, (τέχνης,) ἐνθυμήσεως, τὸ θεῖον, ὑπεριδὼν, ἔστησεν.

<sup>4</sup> ἐκδεχομαι, παροξύνω, εὐκαιρίω, σέβασμα, ἀνθρώπινος.—καταγγέλλω, ὀρίζω, εἰς ἕκαστος with gen. partitive, are peculiar to Luke and Paul: ἀγνοεῖν is a favourite word in the Epistles of Paul.

<sup>5</sup> We have the characteristic διελέγετο, ἐπιλαμβάνομαι, εἰς τὰς ἀκοάς (Luke viii. 1); σταθεῖς, διερχόμενος, καθότι.

not even, scarcely any are decisive, whereas hardly a line of the whole is without unmistakable evidences that we have here the words of Paul. In the Prolegomena to the Pastoral Epistles, I hope to shew the importance of this discourse, as bearing on the very difficult question of the diction and date of those precious and to my mind indubitable relics of the great Apostle<sup>2</sup>.

(β) The *apology before the Jews* (ch. xxii. 1—21) was spoken in Hebrew (Syro-Chaldaic). Another interesting question is therefore here involved, *Did Luke understand Hebrew?* The answer to the two questions will be one and the same. We may find the diction of this translation either so completely Luke's, as to render it probable that he was the translator;—or it may bear traces, as usual, of Paul's own phraseology set down and worked up by Luke. In the former case, we may confidently infer that he must have understood Hebrew: in the latter, we may (but not with equal confidence, for Paul may by preference have given *his own version* of his own speech) conclude that that language was unknown to him. If again the speech is full of Hebraisms, it may lead us to infer that Paul himself was not the translator into Greek, but one who felt himself more strictly bound to a literal rendering than the speaker himself, who would be likely to give his own thoughts and meaning a freer and more Grecian dress. Now we *do find*, (1) that the speech is *full of Hebraisms*: (2) that while it contains several expressions occurring *no where but in the writings of Luke*<sup>3</sup>, not one is found in it peculiar to Paul, or even strikingly in his manner. Our inference then is that *Luke himself has rendered this speech, from having heard it delivered*;—and consequently, that he *was acquainted with Hebrew*.

(γ) The short *apology before Felix* (ch. xxiv. 10—21) contains some traces of Paul's manner<sup>4</sup>, but still they are scanty, and the evidences of Luke's hand predominate, as may be seen from the reff. Its very compendious character makes it probable that it may have been drawn up by Luke from Paul's *own report of the substance of what he said*.

(δ) The important *apology before Agrippa and Festus* (ch. xxvi. 1—29) is full of Paul's peculiar expressions<sup>5</sup>. It was spoken in Greek, and

<sup>2</sup> See Vol. III. Prolegg. ch. vii. § i. 33 note.

<sup>3</sup> σύνεμι, εὐλαβής, αὐτῇ τῇ ἡμέρᾳ, ἔκστασις, are peculiar to Luke: ἐπιστάς is a favourite word with him: and very many other expressions, as may be seen by reff., are in the common manner of his writings.

<sup>4</sup> ἀπρόσκοπος, —συνείδησις, —δι' ἐτῶν, —and perhaps ἀδίκημα.

<sup>5</sup> ἤγγημι (in this sense never used by Luke, but by Paul 11 times), ὄντα σε (accipiens, see reff.), —διό, —μακροθύμως (only used here, but the cognate words are very favourite ones with Paul), —προγενέσκοντες, —θηρεσκία, —ἐπ' ἐλπίδι κ.τ.λ., —νόμινα κ. ἡμέραν (see reff.), —κατατηῆσαι (see reff.), —κρίνεται παρ' ὑμῖν, —ἔδοξα, —ἐναντία (compare ch. xxviii. 17), —ἄγιον (in Acts, only ch. ix. 13, of Paul, —and in the section ch. 23—43, but in the Epistles passim), —τιμωρῶν, —τὰς ἔξω πόλεις, —ὅπερ τ. λαμπ., —



taken down very nearly as spoken. Some phrases however occur in it which seem to belong to Luke<sup>4</sup>; just enough to shew the hand which has committed the speech to writing. We must remember however that several of these are expressive of meanings not elsewhere occurring in Paul's composition, which therefore he may well, in uttering, have thus expressed.

18. Our conclusion from this examination may be thus stated: (1) *That in all cases the diction of the speeches was more or less modified by Luke's hand.* (2) *That they are not in any case (as some have supposed) composed by him for the speaker, but were really in substance, and for the most part in very words, uttered as written.* (3) *That the differences apparent in the greater or less amount of editorial diction in different speeches, remarkably correspond to the alleged occasions and modes of their delivery:—where Paul spoke Hebrew, hardly any traces of his own style being discernible,—as also where a short compendium only of his speech is given; while on the other hand speeches manifestly reported at length and which were spoken in Greek originally, are full of the characteristic peculiarities of Paul himself.*

19. For many other interesting particulars connected with the sources of the narrative in the Acts, I refer the student to Dr. Davidson's Introduction to the N. T. vol. ii.

### SECTION III.

#### FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

1. The *Gospel* of Luke commences with a preface, in which he declares his object with sufficient precision. Dedicating it to his friend Theophilus, he describes it as a record of τὰ πεπληροφορημένα ἐν ἡμῖν πράγματα,—and asserts his purpose in writing it to be, ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν. Now there can be little question that both these descriptions apply to the Acts also. The book is introduced without preface, as a *second part* following on the former treatise: a δεύτερος λόγος to the Gospel.

2. I have stated with regard to the *Gospel*, that we can hardly suppose Luke's design to have confined itself to Theophilus, but must believe that he followed the common practice of dedicating his work to some one person of rank or influence, and describing it as written for him. The same applies also to the Acts: and the class of readers for

κλήρον ἐν τοῖς ἡγιασμένοις,—μετανοεῖν (absol.),—ἐκτός,—πρῶτος ἐξ ἀναστ.,—σωφροσύνη,—ἐν ἐλίγῃ,—ὅποιος,—παρεκτός.

<sup>4</sup> ἐν φυλακαῖς κατέκλεισα,—ἐξουσίαν λαβών,—ἀναιρουμένων (never used by Paul),—περιλάμψαν,—καταπεσόντων,—συλλαβόμενοι,—διαχειρίσασθαι,—ἀποφθέγγομαι.

whom Luke wrote is the same as before ; viz. *Christians, whether Jews or Gentiles.*

3. If a further specification of his object in writing be required, it can only be furnished by an unprejudiced examination of the contents of the book. These are found to be, *The fulfilment of the promise of the Father by the descent of the Holy Spirit : the results of that out-pouring, by the dispersion of the Gospel among Jews and Gentiles.* Under these leading heads, all the personal and subordinate details may be ranged. Immediately after the ascension, Peter, the first of the twelve, the Rock on whom the church was to be built, the holder of the keys of the Kingdom, becomes the great Actor under God in the founding of the Church. He is the centre of the first great group of sayings and doings. The opening of the door to Jews (ch. ii.) and Gentiles (ch. x) is his office,—and by him, in the Lord's own time, is accomplished. But none of the existing Twelve were (humanly speaking) fitted to preach the Gospel to the cultivated Gentile world. To be by divine grace the spiritual conqueror of Asia and Europe, God raised up another instrument, from among the highly educated and zealous Pharisees. The preparation of this instrument for the work to be done,—the progress in his hand of that work—his journeyings, preachings and perils, his stripes and imprisonments, his testifying in Jerusalem, and being brought to testify in Rome,—these are the subjects of the latter half of the book, of which the great central figure is the Apostle Paul.

4. Nor can we attribute this with any probability to a *set design of a comparison between the two great Apostles*, or of an apology for Paul by exhibiting him as acting in consonance with the principles which regulated Peter. All such hypothesis is in the highest degree unnatural and forced. The circumstances before the narrator's view would, without any such design, have led to the arrangement of the book as we now find it. The writer was the companion of Paul ;—and in the land which had been the cradle of the Church he gathered materials for the portion which might join his Gospel to the narrative with which Paul's history began. In that interval, Peter was the chief actor : Peter was the acknowledged 'chosen vessel' in the first days of the Gospel. But Luke does not confine himself to Peter's acts. He gives at length the mission of Philip to the Gaza road and the conversion of the Ethiopian Eunuch, with which Peter had no connexion whatever. He gives at length the history of Stephen—the origin of the office which he held,—his apology,—his martyrdom,—how naturally, as leading to the narrative of the conversion of him who took so conspicuous a part in the transactions of that day<sup>1</sup>.

<sup>1</sup> Schneckenburger, who (as well as Griesbach and Baur) holds the theory against which this paragraph is directed, is obliged to suppose that Stephen was *purposely* introduced to be exhibited as the prototype and forerunner of Paul. That Stephen

5. Any view which attributes *ulterior design* to the writer, beyond that of faithfully recording such facts as seemed important in the history of the Gospel, is, I am persuaded, mistaken. Many ends *are* answered by the book in the course of this narration, but they are the designs of Providence, not the studied purposes of the writer:—e. g., the sedulous offer of the Gospel to the Jewish people,—their continual rejection of it,—the as continual turning to the Gentiles:—how strikingly does this come out before the reader as we advance,—and how easily might this be alleged as the design,—supported as the view would be by the final interview of Paul with the Jews at Rome, and his solemn application of prophecy to their unbelief and hardness of heart. Again, in the course of the book, more and more strongly does it appear that God's purpose was to gather a people out of the Gentiles to His name: so that by Michaelis *this* is assigned as one of two great objects of the book. And so we might pass on through the whole cycle of progress of the faith of Christ, and hypotheses might be raised, as each great purpose of Providence is seen unfolding, that *to narrate* it was the object of the work.

#### SECTION IV.

##### AT WHAT TIME AND PLACE IT WAS WRITTEN.

1. I see no cause for departing from the opinion already expressed in the Prolegomena to Luke's Gospel (Vol. I., Prol., § iv. 1) that the Acts was completed and published at the expiration of the two years described in the last verse of chap. xxviii. No reason can be assigned, why, had any considerable change in the circumstances of Paul taken place, it should not have been mentioned by Luke. The same will hold still more strongly of the *death* of the Apostle.

2. The prevalent opinion of recent critics in Germany has been, that the book was written *much later than this*. But this opinion is for the most part to be traced to their subjective leanings on the prophetic announcement of Luke xxi. 24. For those who hold that there is *no such thing as prophecy* (and this unhappily is the case with many of the modern German critics), it becomes necessary to maintain that that verse was written *after the destruction of Jerusalem*. Hence, as the Acts is the *sequel to the Gospel*, much more must the Acts have been written after that event. To us in England, who receive the verse in question as a truthful account of the words spoken by our Lord, and *was so*, in some sense, is true enough; but the assimilation of Paul to Stephen is a result springing naturally out of the narrative, not brought about by the writer of the history. Supposing the facts to have been as related, it was most natural that Paul should earnestly desire the whole particulars respecting Stephen to be minutely recorded: and so we find them.

see in them a weighty prophetic declaration which is even now not wholly fulfilled, this argument at least has no weight.

3. The last-mentioned view (which is that of De Wette) differs from that of Meyer (Edn. 1), who saw in ch. viii. 26 (*αὐτῇ ἐστὶν ἔρημος*) a *terminus a quo*, and in the omission of all mention of the destruction of Jerusalem, a *terminus ad quem*, for the publication of the history; which he was therefore inclined to place at the beginning of the Jewish war, after the destruction of Gaza by the revolutionary bands of the Jews, and before the destruction of Jerusalem. But the notice of ch. viii. 26 cannot be fairly thus taken: see note there, in which I have endeavoured to give the true meaning of *ἔρημος* as applying to ὁδός and not to Gaza, and as spoken by the angel, not added by the Evangelist. Meyer's latter terminus, and the argument by which he fixes it, I hold to be sound. It would be beside all probability, that so great, and for Christianity so important an event, as the overthrow of the Jewish city, temple, and nation, should have passed without even an allusion in a book in which that city, temple, and nation, bear so conspicuous a part.

4. Meyer also (Edn. 1, Einl. p. 7) endeavoured to render a reason why the subsequent proceedings of Paul in Rome should not have been noticed. They were, he imagines, well known to Theophilus, an Italian himself, if not a Roman. But this is the merest caprice of conjecture. What convincing evidence have we that Theophilus was a Roman, or an Italian? And this view would hardly (though Meyer laboured to make it do so) account for the narration of what *did* take place in Rome,—especially for the last verse of the book. It is fair to state that in subsequent editions Meyer has abandoned this view for that impugned at the beginning of par. 2.

5. De Wette attempts to account for the history ending where it does, because the words of our Lord in ch. i. 8 had been accomplished, and so the object of the history fulfilled. But how were they more accomplished at that particular time than before? Rome *had not been specified* in that command: and *he who now preached at Rome was not formally addressed in those words*. Rather, if the object of the writer had been merely to trace these words to their fulfilment, should he have followed the actual Apostles to whom they were spoken, many of whom we have reason to believe much more literally preached *ἕως ἐσχάτου τῆς γῆς*, than St. Paul. But no such design, or none such in so formal a shape, was in the mind of our Evangelist. That the Lord commanded and his Apostles obeyed, would be the obvious course of history; but that the mere bringing of one of those Apostles to the head of the civilized world should have been thought to exhaust that command, is inconceivable as a ground for breaking off the narration.

6. Still more futile is the view that it was broken off because the

§ iv.]      TIME AND PLACE OF WRITING. [PROLEGOMENA.

promise of ch. xxiii. 11 was now fulfilled (οὕτως σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι). For on this view, the *being brought before Cæsar* ought to have been *expressly narrated*: another promise having been given to Paul, ch. xxvii. 24, μὴ φοβοῦ, Παῦλε, Καίσαρί σε δεῖ παραστήναι. Indeed this very argument tells forcibly in favour of the date commonly assigned. Without attributing it as an object in the mind of the writer, to relate the fulfilment of every divine promise recorded by him, we may at least regard it as probable, that *had he been able* to chronicle the fulfilment of this promise, he *would have done so*, seeing that the apology before Cæsar was so weighty an event, and that three former apologies, those before the Jews, before Felix, and before Festus and Agrippa, had been inserted.

7. If we look at the probabilities of the matter, we shall find that the time commonly assigned was by very far the most likely for the publication of the book. The arrival at Rome was an important period in the Apostle's life: the quiet which succeeded it seemed to promise no immediate determination of his cause: a large amount of historic material was collected:—or perhaps, taking another view, Nero was beginning 'in pejus mutari:' none could tell how soon the whole outward repose of Roman society might be shaken, and the tacit toleration which now the Christians enjoyed be exchanged for bitter persecution. If such terrors loomed in the prospect of even those who judged from worldly probabilities, there would surely be in the church at Rome prophets and teachers, who might tell them by the Holy Ghost of the storm which was gathering, and might warn them that the words lying ready for publication must be given to the faithful before its outbreak, or never. It is true that such *a priori* considerations would weigh little *against* presumptive evidence furnished by the book itself: but when arrayed in aid of such evidence, they carry with them no small weight: when we find that the time naturally and fairly indicated in the book itself for its publication, is that one of all others when we should conceive that publication most likely.

8. We thus get A.D. 63 (see the following table) for the date of the publication.

9. The same arguments which establish the date, also fix the place. At Rome, among the Christians there, was this history first made public, which has since then in all parts and ages of the church formed a recognized and important part of the canon of Scripture.

10. As regards the *title* of the book, we may observe, that it appears to represent the estimate, not of one culling these out of more copious materials, but of an age when these were *all* the Acts of the Apostles *extant*: and probably therefore proceeded not from the author, but from the transcribers.

## SECTION V.

## GENUINENESS, AND STATE OF THE TEXT.

1. Eusebius (H. E. iii. 25), recounting the *ὁμολογούμεναι θείαι γραφαί*, says, *τακτέον ἐν πρώτοις τὴν ἁγίαν τῶν εὐαγγελίων τετρακτὸν οἷς ἔπεται ἡ τῶν πράξεων τῶν ἀποστόλων γραφή*. And in iii. 4,—*Λουκᾶς τὸ μὲν γένος ὢν τῶν ἀπ' Ἀντιοχείας, τὴν δὲ ἐπιστήμην ἱατρός, τὰ πλείστα συγγεγονὸς τῷ Παύλῳ, καὶ τοῖς λοιποῖς δὲ οὐ περιέργως τῶν ἀποστόλων ὠμοληκώς, ἥς ἀπὸ τούτων προσεκτίσαστο ψυχῶν θεραπευτικῆς ἐν δυσὶν ἡμῖν ὑποδείγματα θεοπνεύστοις καταλείοιτε βιβλίους τῷ τε εὐαγγελίῳ . . . καὶ ταῖς τῶν ἀποστόλων πράξεσιν, ἃς οὐκέτι δι' ἀκοῆς, ὀφθαλμοῖς δὲ αὐτοῖς παραλαβὼν συνετάξατο*. And many earlier fathers, either by citation or by allusion, have sufficiently shewn that the book was esteemed by them part of the canon of Scripture.

(α) Papias (see Euseb. H. E. iii. 39) does not mention nor refer to the Acts. He speaks indeed of Philip, and his daughters, but mistakes him (?) for Philip the Apostle: and of Justus surnamed Barsabas. Nor are there any references in Justin Martyr which, fairly considered, belong to this book. Such as are sometimes quoted may be seen in Lardner, vol. i. p. 122. The same may be said of Clement of Rome. Ignatius is supposed to allude to it (*μετὰ δὲ τὴν ἀνόστασιν συνέφαγεν αὐτοῖς καὶ συνέπειν*. Smyrn. § 3, p. 709. Compare Acts x. 41): so also Polycarp (*ὃν ἔγειρεν ὁ θεός, λύσας τὰς ὠδύνας τοῦ ἄδου*. Phil. § 1, p. 1005. Compare Acts ii. 24).

(β) The first direct quotation occurs in the Epistle of the Churches of Lyons and Vienne to those of Asia and Phrygia (A.D. 177) given in Euseb. H. E. v. 2. Speaking of the martyrs, they say, *ὑπὲρ τῶν τὰ δεινὰ διατιθέντων πύχοντο, καθάπερ Στέφανος ὁ τέλειος μάρτυς κύριε, μὴ στήσης αὐτοῖς τὴν ἁμαρτίαν ταύτην*.

(γ) Irenæus frequently and expressly quotes this book: and in book iii. ch. 14, p. 201 f., he gives a summary of the latter part of the Acts, attributing it to Luke as its writer.

(δ) Clement of Alexandria quotes it often, and as the work of Luke: e. g. *καθὼ καὶ ὁ Λουκᾶς ἐν ταῖς πράξεσι τῶν ἀποστόλων ἀπομνημονεύει τὸν Παῦλον λέγοντα*: Ἄνδρες Ἀθηναῖοι, κ.τ.λ. (see Acts xvii. 22, 23) Strom. v. 12 (83), p. 696 P.

(ε) Tertullian often quotes it expressly: e. g. '*Adeo postea in Actis apostolorum invenimus, quoniam qui Joannis baptismum habebant, non accepissent Spiritum Sanctum, quem ne auditu quidem noverant*' (compare Acts xix. 1—3), *De baptismo*, c. 10, vol. i. p. 1211. And again: '*cum in eodem commentario Lucæ, et tertia hora orationis demonstretur, sub qua Spiritu Sancto initiati pro ebriis habebantur, et sexta, qua Petrus ascendit in superiora*,' &c. *De jejuniis*, c. 10, vol. ii. p. 966.

§ 7.] GENUINENESS, AND STATE OF TEXT. [PROLEGOMENA.

2. (α) The Marcionites (cent. iii.) and the Manichæans (cent. iv.) rejected the Acts as contradicting some of their notions. "*Cur Acta respuatis jam apparet, ut deum scilicet non alium prædicantia quam creatorem, nec Christum alterius quam creatoris, quando nec promissio Spiritus sancti aliunde probetur exhibita, quam de instrumento Actorum.*" Tertull. adv. Marcion. lib. v. § 2, vol. ii. p. 472. And of the Manichæans, Augustine says, "*Manichæi canonicum librum cujus titulus est Actus Apostolorum repudiant. Timent enim evidentissimam veritatem, ubi apparet, Sanctum Spiritum missum qui est a Domino Jesu Christo evangelica virtute præditus.*" Epist. cccxxvii. 2, vol. ii. p. 1035.

(β) Some modern critics in Germany, especially Baur, have made use of the hypothesis, that the Acts is an apology for Paul (see above, § iii. 4), to throw discredit on the book, and to bring down its publication to the second century. But with the hypothesis will also fall that which is built on it; and from the reasoning of the preceding sections it may be seen how utterly impracticable it would have been for an imitator to draw up narratives and speeches which should present the phænomena, in relation to the facts underlying them, which these do.

3. The text of the Acts, in D and E of the leading MSS., and their cognates in the mss. and versions, is varied by many interpolations of considerable length. It may suffice to point out a few of these, referring the student to the various readings to examine them in detail :

chap. x. 25; xi. 2, 17, 25, 26, 28; xii. 10; xiv. 2, 7, 18, 19; xv. 2, 12, 20; xvi. 10, 30, 35, 39, 40; xvii. 15; xviii. 4, 27; xix. 1; xx. 3; xxiii. 24; xxiv. 24; xxv. 24; xxvii. 1; xxviii. 31.

Of these, some are remarkable as bearing considerable appearance of genuineness, e. g. those in ch. xii. 10, xvi. 10 : some are unmeaning and absurd, as those in ch. xiv. 19, xvi. 39. Considerable uncertainty hangs over the whole question respecting these insertions. A critic of eminence, Bornemann, believes that the text of the Acts originally contained them all, and has been abbreviated by the hand of correctors : and he has published an edition on this principle.

4. The great abundance of various readings in the Acts, and the extent of space consequently devoted to them, will be observed by every reader. In no book of the N. T., with the exception of the Apocalypse, is the text so full of variations as in this. To this result several reasons may have contributed. In the many backward references to the Gospel history, and anticipations of statements and expressions occurring in the Epistles, temptations were found inducing the corrector to try his hand at assimilating, and as he thought reconciling, the various accounts. In places where ecclesiastical order or usage was in question, insertions or omissions were made to suit the habits and views of the church in after times. Where the narrative simply related facts,—any act or word apparently unworthy of the apostolic agent was modified for the sake of

decorum. Where St. Paul relates over again to different audiences the details of his miraculous conversion, the one passage was pieced from the other, so as to produce verbal accordance. These circumstances render the critical arrangement of the text in this book a task more than usually difficult.

## SECTION VI.

## CHRONOLOGY.

1. The chronology of the Acts has been the subject of many learned disquisitions both in ancient and modern times. It must suffice here (1) to point out to the reader those recent works where he will find the whole matter thoroughly discussed, and the results of older enquiries stated and criticized : and (2) to furnish a table arranged according to years, in which the contemporary sacred and profane history may be placed side by side, according to the conclusions which I myself have been led to form.

(a) The treatise of Anger, *de temporum in Actis Apostolorum ratione*, Lips. 1833, was by far the best complete discussion of the chronology which had appeared up to that time : and the student who masters this not very voluminous work, will be in entire possession of the state of the enquiry when it was published.

(β) But the ground has since been again gone over, and Anger's results somewhat shaken, by Wieseler, *Chronologie des apostolischen Zeitalters*, Göttingen, 1848, which is now the best and most important work on the subject. I have been led in several places to differ from Wieseler, but I do not on that account underrate the value of his researches. His work, as well as that of Anger, should be in the hands of every student who wishes to master the chronology of the apostolic period.

(γ) A work often referred to in these Prolegomena, Dr. Davidson's *Introduction to the New Testament*, will be found by the English reader to contain a very useful résumé of the views and arguments of other writers as well as his own conclusions ; and is accompanied with the table usual in the German writers, giving at one glance the various dates assigned by different chronologists for the events in the apostolic history.

2. I proceed to give the chronological table above promised. It will be observed that *the chronology of the Acts takes us only to the end of the second year of St. Paul's (first) imprisonment at Rome*. With the important and difficult question respecting a *second* imprisonment, *we are here in no way concerned*. It will come before us for full discussion in the Prolegomena to the Pastoral Epistles, Vol. III. (§ ii. 17 ff.)



A.D. YEARS, ETC.	U.C.	HIGH PRIESTS.	GOVERNORS OF JUDEA, ETC.	EVENTS RELATED IN THE ACTS.
(TIBERIUS) (sole) Emperor from Aug. 19, A.D. 14.	783	CALAPHAS, appointed by Valerius Gratus procurator of Judea, A.D. 25 (Jos. Antt. xviii. 2, 2).	PONTIUS PILATUS, from A.D. 26, or early in 27 (Jos. Antt. xviii. 4, 2: see below, A.D. 36). ( <i>Vitellius</i> , Prefect of Syria, A.D. 34.) Pilate is sent to Rome (to answer for his conduct) by Vitellius late in 36: for (Antt. xviii. 4, 2) Tiberius died before his arrival there.	THE ASCENSION (May 18, Wieseler). PENTECOST (May 27), <i>Exodus of the Holy Spirit</i> . A.D. 80—37, the events related Acts ii. 42—vi. 8. Prosperous progress of the faith in Jerusalem.
TO	789			
37	790	displaced by Vitellius at the Passover. JONATHAN, son of Ananias (Antt. xviii. 4, 3).	<i>Marcellus</i> , appointed by Vitellius <i>ἐπαυλαρχός</i> of Judea (Antt. ib.).	Martyrdom of Stephen (vii. 59).—Dispersion of the disciples (viii. 4).—Philip, and afterwards Peter and John, at Samaria (viii. 6—25).—Philip converts the Ethiopian eunuch, and preaches from Azotus to Caesarea (viii. 26, 40).—Conversion of Saul (late in the year) (ix. 1—19).
TO	791	displaced by Vitellius at Pentecost (Antt. xviii. 5, 3). THEOPHILUS, son of Ananias (Antt. ib.).	MARCELLUS sent by Caligula to Judea as High-parch (Antt. xviii. 6, 10). ( <i>Herod Agrippa</i> I. appointed by Caligula, a few days after his accession, king of the tetrarchy of Philip, i.e. Batanea, Trachonitis, and Auranitis (Antt. xviii. 6, 10).) (His brother Herod made king of Chalcis.)	Peace of the Churches (ix. 31).—Circuit of Peter (ix. 32—43).—He preaches to Cornelius and his Gentile friends at Caesarea (x. 1—48).—Gives an account of the same to the Church at Jerusalem (xi. 1—18).—After spending three years in Arabia and Damascus (Gal. i. 16—18) SAUL goes up to Jerusalem (First visit) and meets Peter (ix. 26—29. Gal. i. 18): remains fifteen days, then being in danger of his life is sent by the brethren to Tarsus.
40	793		(On Aretas being in possession of Damascus, see note, Acts ix. 24, 25.) ( <i>P. Patroclus Tarpeianus</i> , Prefect of Syria, A.D. 39.) (Agrippa returns from Rome to his new kingdom, in the 2nd year of Caligula (Antt. xviii. 6, 11).) (Anipias goes to Rome to solicit the title of king, but is banished to Lyons, and his tetrarchy given to Agrippa (Antt. xviii. 7, 2). A.D. 39—40. See Antt. xix. 8, 2.)	
TO	794			
41	794	removed by Agrippa (Antt. xix. 6, 2). SIMON son of Boëthus, surnamed Cantheras: removed by Agrippa in the same year, A.D. 42.	(AGRIPPA appointed by Claudius king over the whole dominions of Herod the Great his grandfather (Antt. xix. 6, 1).) HEROD AGRIPPA, King of Judea: comes to his kingdom in 42, in the 2nd consulship of Claudius (Antt. xix. 6, 3—6, 1). ( <i>Vitellius Marcellus</i> , Prefect of Syria, A.D. 42.)	Meantime the Gospel had been preached to Gentiles at Antioch (xi. 19, 20). Barnabas is sent thither by the Church at Jerusalem, rejoices at what had taken place, and fetches Saul from Tarsus. They remain a year at Antioch (xi. 26).—The disciples are first called Christians (ib.).—Agabus prophesies a famine (xi. 28): supplies sent to the brethren in Judea by the hands of Barnabas and Saul (Second visit) (xi. 30).—perhaps after Herod's death.
TO	796	MATTHIAS son of Ananias. removed by Agrippa in 43.		
43	796	ELIONAZUS son of Cantheras.		

A.D.	YEARS, ETC.	U.C.	HIGH PRIESTS.	GOVERNORS OF JUDEA, ETC.	EVENTS RELATED IN THE ACTS.
44	.....	797		(Death of Herod Agrippa (Antt. xix. 8. 2).) CURTIUS PAVUS, Procurator of Judea, the younger Agrippa being retained at Rome (Antt. xiv. 11. 2). (C. Cassius Longinus, Prefect of Syria, Antt. xx. 1. 1.)	Martyrdom of James the brother of John (or perhaps late in the preceding year) (xii. 2).—Imprisonment (at the Pasover) and miraculous escape of Peter (xii. 3—17). DEATH OF HEROD AGRIPPA, very soon after, at Caesarea (xii. 25).
45	.....	798	removed by Herod King of Chalcia (Antt. xx. 1. 3). JOSEPH son of Cami, lb. ....	(Herod king of Chalcia obtains from Claudius the power of appointing the High Priests and the custody of the temple and the sacred treasure (Antt. xx. 1. 3).)	
46	.....	799	removed by Herod King of Chalcia, prob. in 47 (Antt. xx. 5. 2). ANANIAS son of Nobeðerus, lb. ....	TIBERIUS ALEXANDER, Procurator of Judea (Antt. xx. 5. 2). The great famine is raging in Judea (ibid.). VENTIDIUS CUMANUS, Procurator of Judea. Antt. xx. 5. 2. (About the same time, "in the eighth year of Claudius" (Antt. ibid.), Herod, king of Chalcia, dies (See also Beil. Jud. ii. 12. 1).)	First missionary journey of Barnabas and Saul (henceforward PAUL) (xiii. 1—xiv. 28), to Cyprus and Asia Minor (46 or 47).
48	.....	801			This journey hardly occupies more than a year: they consequently return to Antioch in 47 or 48.
49	.....	802		(Agrippa the younger appointed king of Chalcia (B. J. ii. 12. 1).) (Titus Ummidius Quadratus, Prefect of Syria, Antt. xx. 6. 2; B. J. ii. 12. 5.)	After their return they remain a long time at Antioch with the disciples (xiv. 28).
50	.....	803	sent to Rome in 52 by Quadratus, in consequence of dispute with the Samaritans, together with Cumanus the Procurator (Antt. xx. 6. 2); but appears not to have lost his office (see note, Acts xxiii. 2). TO	(Cumanus deposed at Rome, see preceding column.) FELIX, Procurator of Judea (A.D. 53) (Antt. xx. 7. 1). (Agrippa II. promoted from Chalcia to be king of Batanea, Trachonitis, Gaulanitis, &c. (B. J. ii. 12. 8).)	Dispute respecting the obligation of circumcision, &c. (xv. 1).—Paul and Barnabas go up to Jerusalem (Third visit) on the matter (xv. 2, 3; Gal. ii. 1 ff.: fourteen years inclusive from Paul's conversion).—They return, and tarry in Antioch, teaching and preaching (xv. 35). (Interview with Peter at Antioch (Gal. ii. 11 ff.).) Dispute and separation between Paul and Barnabas.—Second missionary journey of Paul, accompanied by Silas (xv. 40), and Timothy (xvi. 3).—perhaps not before the autumn of 51.—through Asia Minor to Macedonia and Greece (xvi. xvii).—He spends a year and a half (xviii. 11) at Corinth (First

NERO, Emperor from October 18. (Tac. Ann. xii. 69: Suet. Claud. 45: Dio lx. 34.)	56..... 808	(Nero presents Agrippa II. with parts of Galilee and Peræa (Antt. xx. 8. 4). (The Egyptian, alluded to Acts xxi. 38, leads a multitude into the wilderness. His followers are routed by Felix, but himself escapes (Antt. xx. 8. 6: B. J. ii. 13. 5).)	and Second Epistle to the Thessalonians, sets sail for the Pentecost at Jerusalem in the spring of 51, and after it (Fourth visit) returns to Antioch (xxviii. 22).—In the autumn, apparently, he travels through <i>τὰ θεωρητικὰ μέρη</i> to Ephesus. Meantime, Apollonius is preaching at Corinth (xix. 1).
	57..... 810	he journeys to Macedonia (Acts xx. 1; 2 Cor. ii. 12, 13), where he writes the Second Ep. to the Corinthians (2 Cor. ix. 2 al.),—and thence to Greece, where he winters (xx. 2) and writes (from Corinth, Rom. xvi. 1, 23) the Epistle to the Romans (in the beginning of 53) (and Ep. to Galatians?).—Soon after, he sets out by land for Jerusalem,—spends Easter at Philippi, whence he sails April 5,—touching at Troas, Miletus, Patara, Tyre, and Ptolemais to Cesarea,—arriving at Jerusalem (Fifth visit) a few days before Pentecost (xx. 1—xxi. 16: Cf. xx. 16). He is seized by the Asiatic Jews in the temple, brought before Ananias and the Sanhedrim, rescued by the tribune Lysias from the plots of the Jews, and sent to Cesarea to Felix, where he is accused by Ananias and the Sanhedrim, and kept in prison by Felix (xli. 27—xxiii. 35).	Paul at Ephesus till Pentecost, 57 ( <i>πεντηκστής</i> xx. 31: compare 1 Cor. xvi. 8, 9 and note). Here he writes (Ep. to Galatians?) and the First Ep. to the Corinthians not long before his departure (1 Cor. xvi. 8). We must place in this interval an unrecorded journey to Corinth: see below, ch. iii. § v. About Pentecost (57), after the tumult of xix. 23—41, 42, he writes the Second Ep. to the Corinthians (2 Cor. ii. 12, 13), where he writes (xx. 2) and writes (from Corinth, Rom. xvi. 1, 23) the Epistle to the Romans (in the beginning of 53) (and Ep. to Galatians?).—Soon after, he sets out by land for Jerusalem,—spends Easter at Philippi, whence he sails April 5,—touching at Troas, Miletus, Patara, Tyre, and Ptolemais to Cesarea,—arriving at Jerusalem (Fifth visit) a few days before Pentecost (xx. 1—xxi. 16: Cf. xx. 16). He is seized by the Asiatic Jews in the temple, brought before Ananias and the Sanhedrim, rescued by the tribune Lysias from the plots of the Jews, and sent to Cesarea to Felix, where he is accused by Ananias and the Sanhedrim, and kept in prison by Felix (xli. 27—xxiii. 35).
	58..... 811		
	59..... 812	ISHMAEL son of Phabi appointed H. P. by Agrippa II. (Antt. xx. 8. 8) .....	Paul in prison at Cesarea. Being accused before Festus by the Jews, and in danger of being taken to be tried at Jerusalem; he appeals to Cesar (xxv. 1—12),—is heard before Agrippa and Festus (xxv. 13—xxvi. 32), and sent off by sea to Rome late in the autumn,—is shipwrecked at Malta, where he winters (xxvii. 1—xxviii. 11).
	60..... 813	having gone to Rome to petition against Agrippa is displaced by him (in 61), and Josephus CABI appointed (Antt. xx. 8. 11) .....	Paul arrives in Rome (in February): and being kept in <i>custodia militaris</i> , dwells and preaches two years in his own hired house (xxviii. 1—31). At the end of this time probably the publication of the Acts takes place, and all beyond is tradition or conjecture. During the two years (probably) he writes the Epp. to the Ephesians, Colossians, and Philemon: and perhaps that to the Philippians (but qu.?).
	61..... 814	displaced by Agr. (61 or 62), and ANANIAS appointed (Antt. xx. 9. 1) .....	
	62..... 815	displaced in three months by Agr. (62), and JESUS son of Damneus appointed (Antt. <i>ibid.</i> ) .....	
	63..... 816		

## NOTES TO THE CHRONOLOGICAL TABLE.

## I. On the identity of the Journey to Jerusalem related in Acts xv., with that referred to Gal. ii. 1 ff.

FIVE visits of St. Paul to Jerusalem are related in the Acts. Now the visit of Gal. ii. 1 ff. must be either (a) one *distinct from all these*, or (B) *identical with one or other of them*.

(a) This hypothesis should not be resorted to, till every attempt to identify the visit with one of those recorded can be shewn to fail. Then only may we endeavour, as in the case of the unrecorded visit to Corinth (see below, chap. iii. § v.), to imagine some probable place for the insertion of such a visit. So that the legitimacy of this hypothesis must be tried by the results arrived at in the discussion of the other. The maintainers of it are Beza, Paley (hesitatingly; Hor. Paul., p. 71, Birks' edn.), Schrader (der Apostel Paulus, i. 74 ff.), and Tate.

(B) The visit in question is identical with one or other of those recorded in the Acts.

1. *It is not the first visit.* The identity of the visits of Acts ix. 26—29 and Gal. i. 18 being assumed (and it is hardly possible to doubt it), this follows as a matter of course.

2. *It is not the second visit* (Acts xi. 29, 30). For we read, Gal. ii. 7, that Paul was already recognized as entrusted with the Gospel of the uncircumcision, and as having preached vv. 8, 9 together with Barnabas among the Gentiles. Now the commission of Paul and Barnabas to preach to the Gentiles dates from Acts xiii. 1, *after the second visit*.

Also, at the time of the second visit, it is wholly improbable that Paul should have held a place of such high estimation in comparison with Peter, as we find him filling in Gal. ii. 8 ff.

Again, on this hypothesis, either the first visit, or his conversion, was *fourteen years* inclusive *before this*, which took place certainly before 46 A.D.; for then the famine was raging, and this relief was sent up by prophetic anticipation. This would bring, either the first visit, or his conversion itself, to A.D. 32: a date wholly improbable, whichever way we take the fourteen years of Gal. ii. 1.

3. The question of identity with the third visit is discussed below.

4. It is not the fourth visit. For in Gal. ii. 1, we read that *Barnabas went up with Paul*: but in Acts xv. 39, we find Paul and Barnabas separated, nor do we ever read of their travelling together afterwards,—and evidently Barnabas was not with him when he visited Jerusalem Acts xviii. 18—22. Besides, the whole character of the fourth visit as there related, is against the idea that any weighty matters were then transacted. The expression merely is ἀναβὰς καὶ ἀπαρμόμενος τὴν ἐκκλησίαν κατέβη εἰς Ἀντιόχειαν. Again, if we assume the identity of the visit in question with *the fourth visit*, the Apostle can hardly be acquitted of omitting, in his statement of his conferences with the principal Apostles in Gal. ii., an intermediate occasion when the matters arranged between them had been of the most solemn and important kind. This would be scarcely ingenuous, considering the object which he had in Gal. ii.

5. It is not the fifth visit. For after this visit Paul did not return to Antioch, which he did after that in question, Gal. ii. 11.

6. It remains therefore, that it can only, if identical with any of the five, be the third visit. Is this probable?

(a) The *dates* agree. See the Chronological Table, and notes on Gal. ii. 1.

(b) The *occasions* agree. Both times, the important question relative to the obligation of Christians to the Mosaic law was discussed: both times, the work of Paul and Barnabas among the Gentiles was recognized. What need was there for this to be *twice* done? It is of no import whatever to the matter, that in Acts, the result is

a public decree,—whereas in Gal., no mention of such a decree is made: the *history* relates that which was important for the church,—the *Epistle*, that which cleared the Apostle personally from the charge of dependence on man: all mention of the decree would in Gal. have been irrelevant. Similarly we may deal with the objection, that in Acts, a public council is summoned, whereas in Gal., it is expressly said that Paul laid forth to them the Gospel which he preached to the Gentiles, but κατ' ἰδίαν τοῖς ἑκαστῶν. This entirely agrees with Acts xv. 13, where Paul and Barnabas related to the *multitude*, not the nature of the doctrine which they preached, but only the patent proofs of its being from God,—ὅσα ἐποίησεν ὁ θεὸς σημεῖα κ. τέρατα ἐν τοῖς ἔθνεσιν δι' αὐτῶν.

(c) Nor is it any objection to the identity, that in Gal. ii. 2, Paul went up κατ' ἀνάκλησιν,—whereas in Acts xv. 2, the brethren ἐταβαν that P. and B. should go up, in consequence of the trouble given by the Judaizers. How do we know that this revelation was not made to the church, and so directed their appointment? Or if it be understood that the revelation was made to Paul himself, who can say whether the determination of the brethren was not a consequence of it? Who can say again, whether Paul may not have been *reluctant* to go up, rather willing not to confer with flesh and blood on such a matter, and may have been *commanded* by a vision to do so? We have here again only the public and the private side of the same occurrence: the one, suitable to the ecclesiastical narrative: the other, to the vindication of his office by the Apostle.

(d) The result is strikingly put by Mr. Conybeare, *Life and Epistles of Paul*, edn. 2, vol. i. p. 546,—“The *Galatian visit* could not have happened *before* the third visit: because, if so, the Apostles at Jerusalem had already granted to Paul and Barnabas (Gal. ii. 3—6) the liberty which was sought for the εὐαγγέλιον τῆς ἀποβυστίας: therefore there would have been no need for the church to send them again to Jerusalem upon the same cause. Again, the *Galatian visit* could not have occurred *after* the third visit: because, almost immediately after that period, Paul and Barnabas ceased to work together as missionaries to the Gentiles: whereas, up to the time of the *Galatian visit*, they had been working together.”

(γ) It seems then to follow, that the Galatian visit is identical with that recorded in Acts xv.

Those who wish to see the whole question dealt with more in detail, and the names and arguments of the champions of each view recounted, may refer to Mr. Conybeare's Appendix I. at the end of vol. i. of Conybeare and Howson's *Life of St. Paul*: or to Dr. Davidson's *Introd.* vol. ii. pp. 112 ff.

## II. On the discrepancy of Tacitus and Josephus regarding Felix.

Tacitus, Ann. xii. 54, has generally been supposed to be in error in stating that Cumanus and Felix were joint procurators before the condemnation of the former. His account is very circumstantial, but seems to shew an imperfect acquaintance with Jewish matters: whereas it is probable that Josephus was best informed in the affairs of his own country. The discrepancy is a very wide one, and if Tacitus is wrong, he has the whole history of the outbreak in Judæa circumstantially misstated to correspond. See Wieseler, *Chron. des Apost. Zeitalters*, p. 67, note.

## EXCURSUS I.

### ON “THE CITY OF LAMÆA,” AND OTHER PARTICULARS MENTIONED IN ACTS XXVII. 7—17.

Since the publication of the second edition of this volume, much light has been thrown on the interesting questions connected with the topography of this passage, by letters  
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written to Mr. Smith from the Rev. George Brown, who accompanied the yacht *St. Ursula*, Hugh Tennent, Esq., on a cruise in the Mediterranean, in the winter of 1855—6. I have to thank Mr. Smith for having kindly forwarded to me copies of these letters as they arrived. The substance of them is now printed as an extract from Mr. Brown's Journal, in the second edition of Mr. Smith's "Voyage and Shipwreck of St. Paul," Appendix, No. 8. I extract here such portions as regard immediately the geographical points in question, referring my readers to the volume itself for the whole account, which is most graphic and entertaining.

I. "We asked Nicephorus (the old Greek already mentioned) what was the ancient name of Lutro? He replied without hesitation, 'Phœniki,' but that the old city exists no longer. This of course proved at once the correctness of Mr. Smith's conclusion. We were told further that the anchorage is excellent, and that our schooner could enter the harbour without difficulty. We next enquired the ancient name of the island of Gozzo, and he said at once, 'Chlavda,' or 'Chladvanesa' (χλαῦδα, or χλαῦδα νῆσος), a reply equally satisfactory. He told us also that there was a tradition in these parts that ἅγιος Παῦλος ἀπόστολος had visited Calolimounias (the fair havens), and had baptized many people there."

II. "Friday, Jan. 18th (Calolimounias).—Nothing now remained to be done but to ascertain the exact position of *Lasea*, a city which Luke says is nigh to the Fair Havens. . . . I asked our friend the Guardiano, ποῦ ἐστὶ Λάσεια (Λάσεια)? He said at once, that it was two hours' walk to the eastward, close under Cape Leonda: but that it is now a desert place (τόπω ἐρήμω). Mr. Tennent was eager to examine it: so getting under weigh, we ran along the coast before a S.W. wind. Cape Leonda is called by the Greeks Λέων, evidently from its resemblance to a lion couchant, which nobody could fail to observe either from the W. or the E. Its face is to the sea, forming a promontory 340 or 400 feet high. Just after we passed it, Miss Tennent's quick eye discovered two white pillars standing on an eminence near the shore. Down went the helm: and putting the vessel round, we stood in close, wore, and hove to. Mr. H. Tennent and I landed immediately, just inside the cape, to the eastward, and I found the beach lined with masses of masonry. These were formed of small stones, cemented together with mortar so firmly, that even where the sea had undermined them, huge fragments lay on the sand. This sea-wall extended a quarter of a mile along the beach from one rocky face to another, and was evidently intended for the defence of the city. Above we found the ruins of two temples. The steps which led up to the one remain, though in a shattered state: and the two white marble columns noticed by Miss Tennent, belonged to the other. Many shafts, and a few capitals of Grecian pillars, all of marble, lie scattered about, and a gully worn by a torrent lays bare the substructures down to the rock. To the E. a conical rocky hill is girdled by the foundations of a wall: and on a platform between this and the sea, the pillars of another edifice lie level with the ground. Some peasants came down to see us from the hills above, and I asked them the name of the place. They said at once, 'Lasea:' so there could be no doubt. Cape Leonda lies five miles E. of the Fair Havens: but there are no roads whatever in that part of Candia. We took away some specimens of marble, and boarded our vessel: at four P.M., sailed for Alexandria."

III. LUTRO. "The health-officer told me, that though the harbour is open to the E., yet the easterly gales never blow home, being *lifted* by the high land behind, and that even in storms, the sea rolls in gently ('piano piano'). He says *it is the only secure harbour, in all winds, on the south coast of Crete*: and that during the wars between the Venetians and the Turks (the latter took the island in 1688, I think), as many as twenty or twenty-four war-galleys had found shelter in its waters. He further shewed us an inscription on a large slab which he says was found among some ruins on the point, and took us up the hill to see the traces of the site of the ancient Phœniki:

The outline of its ramparts is clearly discernible, and some cisterns hollowed in the rock : but the ploughshare has been driven over its site, and it displays 'the line of confusion and the stones of emptiness.' "

The inscription here alluded to was afterwards made out accurately by Mr. Brown, and is given by Mr. Smith in his Preface. It is interesting and important :

JOVI . SOLI . OPTIMO . MAXIMO .  
 SERAPIDI . ET . OMNIBVS . DIIS . ET .  
 IMPERATORI . CAESARI . NERVAE .  
 TRAJANO . AVG . GERMANICO . DACICO .  
 EPICTETVS . LIBERTVS . TABVLARIVS .  
 CVRAM . AGENTE . OPERIS . DIONYSIO .  
 SOSTRATI . FILIO . ALEXANDRINO . GYBERNATORE .  
 NAVIS . PARASEMO . ISOPHARIA . CL . THEONIS .

i. e. " Epictetus, the freedman and tabularius, to Jupiter, only O. M., to Serapis and all the gods, and to the emperor Cæsar Nerva Trajanus Augustus Germanicus Dacicus : the superintendent of the work being Dionysius son of Sostratus of Alexandria, gubernator (*κυβερνήτης*) of the ship whose sign is Isopharia, of the fleet of Theon."

Now as Mr. Smith points out, we have here several points of union with the text of the Acts.

1. It appears that Alexandrian ships did anchor and make long stay, perhaps winter, at Phœnice : otherwise Epictetus, the master of one, could hardly have remained long enough to superintend this votive building, whatever it was.

2. We see the accuracy of the Alexandrian nautical language employed by St. Luke. We have here *κυβερνήτης* (ch. xxvii. 11) as the designation of the master of the ship ; and *παρασήμω* as indicating the name or sign of it (ch. xxviii. 11).

The *tabularius* was the notary, or agent, of the fleet to which the Isopharia belonged. Mr. Smith quotes an inscription :

CINCIO . L . F . SABINIANO . TABVLARIO . CLASS . RAVENN .

## EXCURSUS II.

### ON THE READING 'Ελληνοτάς IN ACTS xi. 20.

My attention has been directed to a pamphlet by Dr. Kay, late Principal of Bishop's College, Calcutta, "On the word *Hellenist*, with especial reference to Acts xi. 19 (20)." Dr. Kay defends the received reading 'Ελληνοτάς against the modern critical editors with considerable earnestness : I wish I could say that he had himself shewn the humility and impartial investigation which he demands from them, or abstained from that assumption which substantiates nothing, and that vituperation of his opponents which shakes a reader's confidence in even the best cause. I shall deal here simply with the residuum of critical argument in his work.

1. The MS. evidence in his favour is B (now apparently ascertained) D<sup>e</sup>EHL p 13, and apparently the great mass of cursives : strong, it must be admitted, but not decisive, with AD<sup>1</sup> against him, and the testimony of N divided (N<sup>1</sup> reading Εὐαγγελιστάς, and N<sup>2</sup>, 'Ελληνας).

2. He states that 'Ελληνας is the easier word, and therefore "more likely to have supplanted 'Ελληνοτάς in a few MSS., than this latter to have supplanted it in nearly all." But it is remarkable that he did not notice the bearing on such an assertion of a fact which he himself subsequently alleges : viz. that in ch. vi. 1, "there is no MS. variation at all." Does not this circumstance shew, that the alteration here has not

been to "Ελληνες for the reason he supposes? Does it not further make it probable that 'Ελληνιστάς being unquestioned there,—"Ελληνες, here so difficult to fit into the narrative, has been changed to that other form, which presented no such difficulty? But of this more below.

8. Dr. Kay has certainly succeeded in neutralising the testimony of some of the versions, by noticing that the Peschito, Vulgate, and others, read the same word here and in ch. vi. 1. In this respect his pamphlet has done good service, and our future digests should be modified by this fact being stated,—the remaining versions being carefully examined and discriminated.

4. As to the testimony of Fathers, Dr. Kay's argument is one so exceedingly loose and fallacious, that I can only wonder at its having satisfied himself. Chrysostom says *ἴσως, διὰ τὸ μὴ εἶδέναι 'Εβραϊστὶ, 'Ελληνες αὐτοὺς ἐκάλουν*. Will it be credited, that Dr. K. here argues thus: "I will venture to say that if you were to strike out the word 'Ελληνες, and put *x* in its stead, simply asking a person to determine from the sentence itself, for which of the two, 'Ελληνιστάς or 'Ελληνες, *x* had been substituted, the answer would be 'Ελληνιστάς." My answer would be *the other way*, seeing that the latter word would require no such explanation: but setting this aside, was there ever such a critical principle laid down, or experiment proposed, and that by one who justly censures Doddridge for the very same proposal in our text? "Strike out,"—not a dubious reading, for there is no doubt about 'Ελληνες in the text of Chrysostom's homily, but—"a difficult reading,—put *x* for it, and then say, according to the measure of your own apprehension and private judgment, what the word ought to be!" Truly, we may be thankful that the text of the New Testament has hitherto escaped the application of such a process.

5. In noticing the Editions, Dr. Kay has shewn singular unfairness. He has quoted a rash and foolish sentence from Doddridge, which says that "*common sense* would require us to adopt 'Ελληνες, even if it were not supported by the authority of any MS. at all,"—and then charged all the critical Editors with having acted in this spirit, administering to them a severe admonition about 'altering the Scriptures by conjectural criticisms,' from Scott, who however himself believes 'Greeks' to be the right reading. In this, of course, the whole question is begged;—and the very reverse of our practice is charged on us. It is by no conjecture, which source of emendation I altogether repudiate, but owing to conscientious belief that 'Ελληνες is the original Scripture text, that I have edited it; and consequently all Dr. Kay's charges, and admonition, are out of place here.

6. His section 'on the meaning of the term 'Ελληνιστάς,' as 'designating those Jews and proselytes who used the LXX version of the Scriptures in their synagogues,' tells us no more than all knew before. But when he proceeds to 'the suitableness of this meaning to the context' in Acts xi. 20, I cannot but think that he has missed the whole point of the narrative; and in treating of the objectors to this view, selecting myself as representing them, he has exhibited, as before, remarkable unfairness, and want of logical apprehension. I might point out both these *seriatim*, as indeed any reader may trace them in his pamphlet: but it may suffice to deal with two or three instances. Against 'Ελληνιστάς, I have argued, that "the Hellenists were long ago a recognized part of the Christian Church:" my inference being, that, were they here referred to; there would be no case justifying the phenomena in the text, viz. a special notice like *ἐλάουν καὶ καὶ* is inserted by our three most ancient MSS., A, B, and N) *πρὸς τοὺς 'Ελληνιστάς*, as distinguished from 'Ιουδαίους preceding,—a special mission of an apostle, as (for this is also implied in the text, not an hypothesis of mine) on some unusual occurrence. Now observe how this is treated by Dr. Kay:

"If this be an argument, it must mean something of the following kind:

"Some Hellenists had been converted at Jerusalem: *therefore* St. Luke cannot be here narrating a wonderful extension of the Christian church among the Hellenist body at Antioch."



"'Why not?' we ask. 'Because we have made up our mind that at this precise period a further *development of the church's constitution took place.*' It is sufficient to reply: '*That is a mere arbitrary assumption: we are content to say with Newton, Hypotheses non fingo.*'" Kay, p. 16.

I may safely appeal to the student of Scripture, whether this be not the very height of unfairness. I have advanced no hypothesis, but have been led into my view simply by the phenomena of the sacred text itself: by that "patient, inductive criticism," which Dr. Kay himself desiderates. His form of stating my argument keeps out of sight the very point on which it really turns. Instead of "*therefore St. Luke cannot be here describing,*" he should have written, "but, from the diction and character of this portion of St. Luke's narrative, it is not probable that he is here describing."

7. The only other matter which I feel it necessary to notice is, the way in which he has dealt with what he has pleased to call my 'hypothesis' as to Barnabas being sent "not with the intent to sympathize with the work at Antioch, but to *discourage it.*" This last word, italicized by Dr. Kay as being mine, has neither place nor representative in my note, and is a pure misrepresentation. My words are, "probably from what follows, the intention was to *ascertain the fact,* and to *deter* these persons from the admission of the uncircumcised into the church; or, at all events, to use his discretion in a matter on which they were as yet doubtful. The choice of such a man, *one* by birth with the agents, and of a *liberal spirit,* shews sufficiently that they wished to deal, not harshly, but gently and cautiously, whatever their reason was." This he designates as "a strange, and not very reverent hypothesis." What Dr. Kay may understand by *reverent*, I am at a loss to imagine. I understand by reverence for Scripture, a patient, and at the same time fearless study of its text, irrespective of previously formed notions, but consistently with its own analogies. Now the analogy here is not with the mission of Peter and John to Samaria, as Dr. Kay represents it, nor was Barnabas sent from the Apostles and elders, as in that case: but our analogous incident is to be found in Gal. ii. 12, where, as here, the Church at Jerusalem sent down messengers to Antioch on an errand of supervision. Had any one ventured to infer the character of *that* mission, and its possible effect even on an Apostle, he would doubtless have incurred even more strongly from Dr. Kay the charge of irreverence. But the sacred record itself has set inference at rest in that instance, and thereby given us an important datum whereby to infer the probable character of another mission from the same Church to the same Church; and our inference is, that the Jerusalem believers, whom we find ever jealous for the Judaic purity of the church, acted on this occasion from that motive. The whole character of that which is related of Barnabas's proceeding at Antioch shews that he was acting, not in pursuance of his mission thither, but in accordance with the feelings of his own heart from seeing the work of God on his arrival.

It were very much to be wished that able men, like Dr. Kay, would study fairness in representing those who differ from them on critical points. The same motives which he assumes exclusively for his own side in this matter, have actuated also those who maintain the other reading. We deprecate as much as he can, 'a bold alteration of texts, and a supercilious disregard of authority:' had he dealt fairly with us, and attributed to us *our own* arguments, and not fictitious ones of his creation, he would have been the first to see this.

It is only waste of precious time to spend our strength in jostling one another, when we have such a glorious cause to serve, and only our short lives to serve it in. Let all our strength and earnestness be spent over the Sacred Word itself. For sifting, elucidating, enforcing it, rivalry, if our purpose be simple and our heart single, is the surest pledge of union.

## CHAPTER II.

## OF THE EPISTLE TO THE ROMANS.

## SECTION I.

## ITS AUTHORSHIP AND INTEGRITY.

1. THIS Epistle has been universally believed to be the genuine production of the Apostle Paul. Neither the Judaizing sects of old, who rejected the Pauline Epistles, nor the sceptical critics of modern Germany, have doubted this. Some of the earliest testimonies are :

(a) Irenæus, *adv. Hær.* iii. 16. 3, p. 205 : Hoc ipsum interpretatus est Paulus scribens ad Romanos : "Paulus apostolus Jesu Christi, &c." (*Rom.* i. 1) :—et iterum ad Romanos scribens de Israël dicit, "Quorum patres, et ex quibus Christus, &c." *Rom.* ix. 5<sup>1</sup>.

(β) Clem. Alex., *Pædag.* i. 8 (70), p. 140 P. :—*ἴδε οὖν, φησὶν ὁ Παῦλος, χρηστότητα κ. ἀποτομίαν θεοῦ κ.τ.λ.* (*Rom.* xi. 22.) See also *ib.* 5 (19), p. 109 P. And the same, *Strom.* iii. 11 (75), p. 544 : *ὁμοίως δὲ καὶ ὁ Παῦλος ἐν τῇ πρὸς Ῥωμαίους ἐπ. γράφει οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, κ.τ.λ.* (*Rom.* vi. 2.) See also *ib.* (76), p. 545, and *al. freq.*

(γ) Tertullian, *adv. Praxeam*, § xiii. vol. ii. p. 170 : Deos omnino nec dicam nec dominos, sed apostolum sequar, ut, si pariter nominandi fuerint Pater et Filius Deum Patrem appellem, et Jesum Christum Dominum nominem (*Rom.* i. 7). Solum autem Christum potero deum dicere, sicut idem apostolus : ex quibus Christus, qui est, inquit, Deus super omnia benedictus in ævum omne (*Rom.* ix. 5).

More instances need not be given : the stream of evidence is continuous and unanimous.

2. But critics have not been so well agreed as to the INTEGRITY of the present Epistle. The last two chapters have been rejected by some : by others, parts of these chapters. Marcion rejected them, but on doctrinal, not on critical grounds. Heumann imagined ch. xii.—xv. to be a later written Epistle, and ch. xvi. to be a conclusion to ch. xi. Semler views ch. xv. as a private memorandum, not addressed to the Romans, but written to be communicated by the bearers of the Epistle to those whom they visited on the way,—and ch. xvi., as a register of persons to be saluted, also on the way. Schulz imagines that ch. xvi. was written from Rome to the Ephesians, and Schott fancied it to be fragments

<sup>1</sup> See also the same chapter, § 9, where there are six express citations from the Epistle.

of a smaller Epistle written by Paul in Corinth to some Asiatic church. But these notions, as Tholuck remarks (from whom these particulars are for the most part taken), remain the exclusive property of their originators. He himself recognizes the genuineness of the portion, as also Neander, Credner, De Wette, and Olshausen. The more recent objections of Baur are mentioned and refuted, in part by De Wette, *Comm. juxta finem*,—Tholuck, *Comm.* pp. 2, 3,—Olsh. *Comm.* iii. 34, 35, and fully, by Kling, *theol. Stud. u. Krit.* 1837, p. 308 ff.

3. Still more discrepancy of opinion has existed respecting the doxology at the end of the Epistle. I have summarily stated and discussed the evidence, external and internal, in the var. readings and notes in loc. : and a fuller statement may be found in Dr. Davidson's *Introd.* ii. 188 ff. : Tholuck, *Einleitung*, pp. 4—6 ; De Wette in loc.

## SECTION II.

### FOR WHAT READERS IT WAS WRITTEN.

1. The Epistle itself plainly declares (ch. i. 7) that it was addressed *to the saints who were at Rome*. The omission of the words *ἐν Ῥώμῃ* by some MSS. is to be traced to a desire to catholicize the Epistles of Paul ;—see Wieseler, *Chron. des Apostol. Zeitalters*, p. 438.

With regard to *the Church at Rome*, some interesting questions present themselves.

2. BY WHOM WAS IT FOUNDED ? Here our enquiries are enwrapped in uncertainty. But some few landmarks stand forth to guide us, and may at least prevent us from adopting a wrong conclusion, however unable we may still be to find the right one.

(α) *It was certainly not founded by an Apostle*. For in that case, the fact of St. Paul addressing it by letter, and expressing his intention of visiting it personally, would be inconsistent with his own declared resolution in ch. xv. 20, of not working where another had previously laid the foundation.

(β) This same resolution may guide us to an approximation at least to the object of our search. Had the Roman church been founded by the individual exertions of any preacher of the word, or had it owed its existence to the confluence of the converts of any other preacher than Paul, he would hardly have expressed himself as he has done in this Epistle. We may fairly infer from ch. xv. 20, that *he* had, proximately, laid the foundation of the Roman church : that is to say, it was originated by those to whom he had preached, who had been attracted to the metropolis of the world by various causes,—who had there laboured in the ministry with success, and gathered round them an important Christian community.

Of this community, though not his own immediate offspring in the faith, Paul takes charge as being the Apostle of the Gentiles. He longs to impart to them some χάρισμα (ch. i. 11): he excuses his having written to them *τολμηρότερον ἀπὸ μέρους*, by the dignity of that office, in which, as a priest, he was to offer the Gentiles, an acceptable and sanctified offering to God.

(γ) The character given in ch. i. 8 of the Roman Christians, that *their faith was spoken of in all the world*, has been taken as pointing to a far earlier origin than the preaching of Paul. But, even granting that some among the Roman Jews may have carried the faith of Christ thither soon after the Ascension (see Acts ii. 10; and Rom. xvi. 7, where Andronicus and Junias are stated to *have been in Christ before the Apostle*),—such a concession is not necessary to explain Rom. i. 8. Whatever happened at Rome is likely to have been very soon announced in the provinces, and to have had *more reporters*, wherever the journeys of the Apostle led him, than events occurring elsewhere. He could hardly fail to meet, in every considerable city which he had visited for the second time, in Judæa, Asia, Macedonia, and Greece (see Acts xviii. 22, 23; xix. 1; xx. 1, 2), believers who had received tidings of the increase and flourishing state of the Roman church. This occurrence of good news respecting them in all the cities might well suggest the expression, *ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ*.

3. The above considerations lead me to the conclusion, that the Roman Church owed its origin, partly perhaps to believing Jews, who had returned or been attracted thither in the first days of Christianity, but mainly to persons converted under Paul's own preaching. This conclusion is strengthened by the long list of salutations in ch. xvi. to Christian brethren and sisters with whose previous course in many cases he had been acquainted.

4. It is not within the province of these Prolegomena to discuss the question respecting the presence, preaching, and martyrdom of Peter at Rome. That he did not *found* the Roman church, is plain from the above considerations, and is conceded by many of the ablest among the modern Romanists<sup>1</sup>. Nor have we any ground to suppose that he *was* at Rome up to, or at the date of this Epistle. No mention is made of him,—no salutation sent to him. At present therefore we may dismiss the question as not pertinent. In the prolegg. to the Epistles of Peter, it will recur, and require full discussion.

5. That the Roman church was composed of *Jews and Gentiles*, is manifest from several passages in our Epistle. In ch. ii. 17, iv. 1, 12,

<sup>1</sup> Tholuck, Einl. § 2, mentions Valesius, Pagi, Baluz, Hug, Klee: and an article in the Tübingen Theological Quarterly for 1824 (written according to Dr. Davidson by Feilmöser) which concludes that though Peter taught and suffered martyrdom in Rome, his stay there could not have much exceeded one year.

Jews are addressed, or implied: in ch. i. 13,—in the similitude of engrafting in ch. xi., and in xv. 15, 16,—Gentiles are addressed. In what proportion these elements co-existed, can only be determined from indications furnished by the Epistle itself. And from it the general impression is, that it is addressed to Gentiles, as the greater and more important part of its readers. Among them would be mostly found the ‘strong’ of ch. xiv., to whom principally the precepts and cautions concerning forbearance are written. To them certainly the expression τὰ ἔθνη in ch. i. 5, 13, xv. 15, 16, is to be applied, in the strict sense; and in those places it represents the persons to whom the Epistle is mainly addressed. The same may be said of ch. xi. 13, 14, where ἡμεῖς τὰ ἔθνη are evidently the majority of the readers, as contrasted with the τινὲς ἐξ αὐτῶν, the Jewish believers.

6. It may be interesting to add testimonies from profane writers which are connected with the spread of Christianity at Rome.

That the *Jews* were found in great numbers there, is evident.

(α) Josephus, Antt. xvii. 11. 1, mentioning an embassy which came to Rome from Judæa under Varus, in the time of Augustus, says, καὶ ἦσαν οἱ μὲν πρέσβεις οἱ ἀποσταλέντες γνώμῃ τοῦ ἔθνους πεντήκοντα, συνίσταντο δὲ αὐτοῖς τῶν ἐπὶ Ῥώμῃς Ἰουδαίων ὑπὲρ ὀκτακισχιλίου.

(β) Philo, leg. ad Caium, § 23, vol. ii. p. 569, in a passage too long for citation, says that Augustus gave them the free exercise of their religion, and a quarter beyond the Tiber for their habitation.

(γ) Dio Cassius xxxvii. 17, καὶ ἔστι καὶ παρὰ τοῖς Ῥωμαίοις τὸ γένος τοῦτο, κολουσθὲν μὲν πολλάκις, αὐξήθην δὲ ἐπὶ πλείστον, ὥστε καὶ ἐς παρρησίαν τῆς νομίσεως ἐκινῆσαι.

(δ) So far relates to Judaism proper: in the following it is impossible to say how far Christianity may have been ignorantly confounded with it.

Augustine, de Civ. Dei vi. 11, vol. vii. p. 192, cites from Seneca, ‘in eo libro quem contra superstitiones condidit,’—De illis sane Judæis cum loqueretur, ait:—‘Cum interim usque eo sceleratissimæ gentis consuetudo convaluit, ut per omnes jam terras recepta sit: victi victoribus leges dederunt.’

(ε) Tacitus, in the same place where he relates the persecution of the Christians by Nero on occasion of the fire at Rome, adds, ‘repressaque in præsens exitiabilis superstitio rursus erumpebat, non modo per Judæam, originem ejus mali, sed per urbem etiam’ . . . .

(ζ) Juvenal describes the Judaizing Romans at a later period in a strain of bitter satire, Sat. xiv. 96 ff.

(η) On the passages in Sueton. Claud. 25, and Dio Cass. lx. 6, relating to the expulsion or coercion of the Jews at Rome, see note on Acts xviii. 2.

7. It yet remains to consider the supposed discrepancy between our

Epistle, and the state of the Christian church at Rome implied some years subsequent to it in Acts xxviii. This discrepancy has been made the most of by Dr. Baur, and by him pronounced irreconcilable. The flourishing state of the Roman church set forth in this Epistle seems to him to be inconsistent with the tone used by the Jews in their speech to Paul, Acts xxviii. 22 : ἀξιούμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς· περὶ μὲν γὰρ τῆς αἰρέσεως ταύτης γνωστὸν ἡμῖν ἐστίν ὅτι πανταχοῦ ἀντιλέγεται. Olshausen and Tholuck have been at much pains to give a solution of the difficulty : the former referring the circumstance to the entire severance between Christians and Jews at Rome made necessary by Claudius's persecutions of the Jews,—the latter, following many other commentators, to an affected ignorance of the Christian sect on the part of the Jews.

On this I will remark,—that the difficulty itself does not seem to me so serious as the German writers generally have regarded it. The answer of the Jews was to a speech of Paul in which he had given a remarkable instance of his becoming to the Jews as a Jew. He represents, that he had no real quarrel with his nation : that in fact he was a prisoner for the hope of Israel. This hope they certainly knew, either from previous acquaintance with his name and character, or from his own lips in words which have not been recorded, to be bound up with belief in Jesus as the Messiah. They had received (see note in loc.) no message respecting him from Judæa laying any thing *πονηρόν* to his charge : and they were anxious to have an account *from himself* of his opinions and their ground : for as for this sect, they were well aware that every where it was a thing *ἀντιλεγόμενον* : the very word, be it observed, used in ver. 19 (and ch. xiii. 45), respecting the opposition raised by the Jews to Paul. Now we may avail ourselves of both Olshausen's and Tholuck's suppositions. On the one hand it was very likely that the intercourse between Jews and Christians at Rome would be exceedingly small. The Christian church, consisting mostly of Gentiles, would absorb into itself the Jews who joined it, and who would, for the reason assigned by Olshausen, studiously separate themselves from their unbelieving countrymen. Again, it would not be likely that the Roman Jews, in their speech to Paul, would enter into any particulars respecting the sect,—only informing him, since he had professed himself in heart at peace with his nation and bound on behalf of their hope, that they were well aware of the general unpopularity among Jews of the sect to which he had attached himself, and wished from him an explanation on this head. Something also must be allowed for the restraint with which they spoke to one under the special custody, as a state-prisoner, of the highest power in Rome, and in the presence of a representative of that power.

Thus the difficulty is much lessened : and it belongs indeed to that

class, the occurrence of which in the sacred text is to be regarded far rather as a confirmation of our faith, by shewing us how simple and veracious is the narrative of things said and done, than as a hindrance to it by setting one statement against another.

With respect to that part of it which concerns the notoriety of the Roman church,—I may remark that its praise for faith in all the world, being a matter reported by Christians to Christians, and probably unknown to ‘those without,’ need not enter as a disturbing element into our consideration.

8. For a judicious and clear statement of the subsequent history of the early Roman church, I cannot do better than refer my readers to the former part of the work of Mr. Shepherd, “The History of the Church of Rome.”

### SECTION III.

#### WITH WHAT OBJECT IT WAS WRITTEN.

1. In answering this question, critics have been divided between the claims of the unquestionably most important doctrinal portion of the Epistle, and the particular matters treated in the parenthetical section (ch. ix.—xi.) and the conclusion (ch. xiv.—xvi.). It has not enough been borne in mind, that the *occasion of writing* an Epistle is *one thing*,—the *great object* of the Epistle itself, *another*. The ill-adjusted questions between the Jewish and Gentile believers, of which St. Paul had doubtless heard from Rome, may have prompted him originally to write to them : but when this resolve was once formed,—the importance of Rome as the centre of the Gentile world would naturally lead him to lay forth in this more than in any other Epistle the statement of the divine dealings with regard to Jew and Gentile, now one in Christ. I will therefore speak separately of the prompting occasion, and the main object, of the Epistle.

2. The eulogy of the faith of the Roman Christians which Paul met with in all his travels, could hardly fail to be accompanied with notices respecting their peculiar difficulties. These might soon have been set at rest by his presence and oral teaching: and he had accordingly resolved long since to visit them (ch. i. 10—13). Hindrances however had occurred : and that advice which he was not as yet permitted to give by word of mouth, he was prompted to send to them in a letter.

3. The contents of that letter plainly shew what their difficulties were. Mixed as the church was of Jew and Gentile, the relative position in God’s favour of each of these would, in defect of solid and broad views of the universality of man’s guilt and God’s grace, furnish a subject of continual jealousy and irritation. And if we assume that the Gentile believers much preponderated in numbers, we shall readily infer

that the religious scruples of the Jews as to times and meats would be likely to be with too little consideration overborne.

4. From such circumstances we may well conceive that, under divine guidance, the present form of the Epistle was suggested to the Apostle. The main security for a proper estimate being formed of both Jew and Gentile, would be, the possession of right and adequate convictions of the universality of man's guilt and God's free justifying grace. This accordingly it was Paul's great object to furnish; and on it he expends by far the greatest portion of his labour and space. But while so doing, we may trace his continued anxiety to steer his way cautiously among the strong feelings and prejudices which beset the path on either hand. If by a vivid description of the depravity of Heathendom he might be likely to minister to the pride of the Jew, he forthwith turns to him and abases him before God equally with the others. But when this is accomplished, lest he should seem to have lost sight of the pre-eminence of God's chosen people, and to have exposed the privileges of the Jew to the slight of the Gentile, he enumerates those privileges, and dwells on the true nature of that pre-eminence. Again when the great argument is brought to a close in ch. viii., by the completion of the bringing in of life by Christ Jesus, and the absolute union in time and after time of every believer with him,—for fear he should seem amidst the glories of redemption to have forgotten his own people, now as a nation rejected, he devotes three weighty chapters to an earnest and affectionate consideration of their case—to a deprecation of all triumph over them on the part of the Gentile, and a clear setting forth of the real mutual position of the two great classes of his readers. Then, after binding them all together again, in ch. xii. xiii., by precepts respecting Christian life, conduct towards their civil superiors, and mutual love, he proceeds in ch. xiv. to adjust those peculiar matters of doubt,—now rendered comparatively easy after the settlement of the great principle involving them,—respecting which they were divided. He recommends forbearance towards the weak and scrupulous,—at the same time classing himself among the strong, and manifestly implying on which side his own apostolic judgment lay. Having done this, he again places before them their mutual position as co-heirs of the divine promises and mercy (ch. xv. 1—13), and concludes the Epistle with matters of personal import to himself and them, and with salutations in the Lord. And probably on re-perusing his work, either at the time, or, as the altered style seems to import, in after years at Rome, he subjoins the fervid and characteristic doxology with which it closes.

5. There seems quite enough in the circumstances of the Roman Church to have led naturally to such an Epistle, without supposing with some critics, that an elaborate plan of written doctrinal teaching, to supply the want of oral, was present to the mind of the Apostle. We



must not forget to whom he was writing, nor fail to allow for the greater importance naturally attaching to an Epistle which would be the cherished possession and exemplar of the greatest of the Gentile churches. It was an Epistle to all Gentiles, from the Apostle of the Gentiles : ὑμῖν λέγω τοῖς ἔθνεσιν ἐφ' ὅσον μὲν [οὖν] εἰμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω. It had for its end the settlement, on the broad principles of God's truth and love, of the mutual relations, and union in Christ, of God's ancient people, and the recently engrafted world. What wonder then, if it be found to contain an exposition of man's unworthiness and God's redeeming love, such as not even Holy Scripture itself elsewhere furnishes ?

## SECTION IV.

### AT WHAT TIME AND PLACE IT WAS WRITTEN.

1. This is more plainly pointed out in our Epistle than in most of the others. The Apostle was about to set out for Jerusalem with a contribution from the churches of Macedonia and Achaia (ch. xv. 25 ff.). To make this contribution he had exhorted the Corinthian church, 1 Cor. xvi. 1 ff, and hinted the possibility of his carrying it to Jerusalem in person, after wintering with them. And again in 2 Cor. viii. ix. he recurs to the subject, blames the tardiness of the Corinthians in preparing the contribution, and (ib. xiii. 1) describes himself as coming to them immediately. Comparing these notices with Acts xx. 1 ff, we find that Paul left Ephesus (after Pentecost, see notes there) for Macedonia, wintered at Corinth, and thence went to Jerusalem accompanied by several brethren, bearing (ib. xxiv. 17) alms to his nation and offerings.

2. Thus far it would appear that it was written close upon, or during his journey to bear alms to Jerusalem. But the very place is pointed out by evidence which can hardly be misapplied. We have a special commendation of Phœbe, a deaconess of the church at *Kenchrea*, to the kindness and attention of the Roman Christians : such a commendation as could hardly have been sent, had she not been, as generally believed, the bearer of the letter. Again, greetings are sent (ch. xvi. 23) from Gaius, evidently a resident, for he is called ὁ ξένος μου καὶ ὅλης τῆς ἐκκλησίας. But on comparing 1 Cor. i. 14, we find Paul telling the Corinthians that he baptized among them one Gaius. These persons can hardly but be one and the same. Again, Erastus is mentioned as steward of the city. Therefore, as Tholuck remarks, of some city well known to the Romans, and one in which he must have been some time resident, so to speak of it. I may add, that after the mention of

Kenchrea, ἡ πόλις can be no other than Corinth : just as, if the Peiræus had been mentioned, ἡ πόλις would necessarily mean Athens. (An Erastus is said to have remained at Corinth, 2 Tim. iv. 20, but the identity is too uncertain for the notice to be more than a *possible* corroboration.)

3. From the above evidence it is placed almost beyond question that the Epistle was written *from Corinth*, at the close of the three months' residence there of Acts xx. 3,—the παραχειμασία of 1 Cor. xvi. 6,—when Paul was just about to depart (ὡνὶ δὲ πορεύομαι, ch. xv. 25) for Jerusalem on his errand of charity.

4. By consulting the chronological table appended to the Prolegomena to the Acts, it will be seen that I place this visit in the winter of A.D. 57—58. The Epistle accordingly was sent in the spring of A.D. 58, the fourth of the reign of Nero.

## SECTION V.

### LANGUAGE AND STYLE.

1. It might perhaps have been expected, that an Epistle to Romans would have been written in Latin. But Greek had become so far the general language of the world, that there is no ground for surprise in the Apostle having employed it. Not to cite at length the passages in the classics (Tacit. de Orator. c. 29 : Martial, Epig. xiv. 56 : Juvenal, Sat. vi. 184—189) which point to the universal adoption of Greek habits and language at Rome, we have the similar instances of Ignatius, Dionysius of Corinth, Irenæus, all of whom wrote to the Roman Christians in Greek. Clement, Bishop of Rome, wrote in Greek. Justin Martyr addressed his apologies to the Roman Emperors in Greek. And if it be objected, that the greater number of the Christian converts would belong to the lower classes, we may answer, that a great proportion of these were native Greeks : see Juvenal, Sat. iii. 60—80.

2. In speaking of the *style of the Epistle*, the following general remarks on the style of the Apostle Paul, taken from Tholuck's Introduction to his Commentary on the Epistle to the Romans, p. 26 ff., are of considerable interest : "As in general we can best apprehend and estimate the *style* of a writer in connexion with his *character*, so is it with the Apostle Paul. The attributes which especially characterize the originality of Paul as an Author, are *Power*, *Fulness*, and *Warmth*. If to these attributes is added *Perspicuity* of unfolding thought, we have all united, which ennobles an orator. But fulness of ideas and warmth of feelings often bring with them a certain informality of expression : the very wealth of the productive power does not always leave time to

*educate* (as Hamann expresses it) the thoughts which are born into the light,—to arrange and select the feelings. Together with the excellences above mentioned, something of this defect is found in the style of the great Apostle of the Gentiles. Something of that which Dionysius of Halicarnassus de Comp. Verb. c. 22 says of ‘*compositio austera*,’ is applicable to the Apostle’s method of expression. οὔτε πάρισα βούλεται τὰ κῶλα ἀλλήλοις εἶναι, οὔτε παρόμοια, οὔτε ἀναγκαίᾳ δουλεύοντα ἀκολουθία, ἀλλ’ εὐγενῇ κ. ἀπλᾷ κ. ἐλεύθερα· φύσει τ’ εὐκείναι μᾶλλον αὐτὰ βούλεται, ἢ τέχνῃ, κ. κατὰ πάθος λέγεσθαι μᾶλλον, ἢ κατ’ ἥθος. περιόδους δὲ συντιθέναι συναρτιζούσας τὸν νοῦν τὰ πολλὰ μὲν οὔτε βούλεται· εἰ δέ ποτε αὐτομάτως ἐπὶ τοῦτο κατενεχθείη, τὸ ἐνεπιτήδευτον ἐμφαίνειν ἐθέλει καὶ ἀφελές, κ.τ.λ. The high claims of St. Paul to the reputation of eloquence were acknowledged by remote Christian antiquity. Nay, we have in all probability an honourable testimony to the same effect from one of the most celebrated critics of heathen Rome,—that namely of the fragment of Longinus, where he ranks Paul with the first orators of ancient times, adding however the remark, that he appears more to persuade than to demonstrate\*. From Christian antiquity we will adduce the testimony of Jerome, Ep. 48, ad Pammachium, c. 13, vol. i. p. 223:—‘Paulum Apostolum proferam, quem quotiescunque lego, videor mihi non verba audire, sed tonitrua . . . videntur quidem verba simplicia et quasi innocentis hominis ac rusticani, et qui nec facere nec declinare noverit insidias, sed quocunque respexeris, fulmina sunt. Hæret in causa, capit omne quod tetigerit, tergum vertit, ut superet: fugam simulat, ut occidat.’ Add to this the words of Chrysostom de Sacerdotio iv. 7, vol. i. p. 431: ὥσπερ γὰρ τεῖχος ἐξ ἀδάμαντος κατασκευασθέν, οὕτω τὰς πανταχοῦ τῆς οἰκουμένης ἐκκλησίας τὰ τούτου τειχίζει γράμματα· καὶ καθάπερ τις ἀριστεὺς γενναϊότατος ἔστηκε καὶ νῦν μέσος, αἰχμαλωτίζων πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ χριστοῦ, καὶ καθαίρων λογισμοὺς καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ θεοῦ.”

3. After having stated, and visited with severe and deserved censure, the disparaging estimate formed by Rückert in his Commentary, and criticized in a friendly spirit the other extreme, taken by Rothe and Glöckler, of regarding all ellipses, anacolutha, and defects of style, only as so many hidden but intended excellences, Tholuck proceeds:

“We have then this question to ask ourselves: *with what ideas as to the ability of the Apostle as a writer ought the believing Christian to*

\* The genuineness of this fragment has been defended by Hug, Einl. ins N. T. ii. 334 (342 of Wait’s transl.), on grounds well worthy of consideration. (The passage runs thus: κορωνίς δ’ ἔστω λόγου παντὸς καὶ φρονήματος ‘Ἑλληνικοῦ Δημοσθένους, Λυσίας, Λισχίου, ‘Τεπερίδης, ‘Ἰσᾶιος, Διόναρχος (Δημοσθένους ὁ Κρίθινος), ‘Ἰσοκράτης, ‘Ἀντίφων’ πρὸς τοῦτους Παῦλος ὁ Ταρσεύς, δυνίνα καὶ πρῶτόν φημι προιστάμενον δόγματις ἀναποδείκτον.)

approach his works? And what is the result, when we examine in detail the Epistles of Paul in this bearing? The Fathers themselves frequently confess, that the whole character of Christianity forbids us from seeking classical elegance in the outward style of the New Testament:—as the SON OF GOD appeared in His life on earth in a state of humiliation, so also the *word of God*. In this sense, to cite one example out of many, Calvin says (on Rom. v. 15):—‘*Quum autem multoties discriminis mentionem repetat, nulla tamen est repetitio, in qua non sit ἀναπαρόδος, vel saltem ellipsis aliqua: Quæ sunt quidem orationis vitia, sed quibus nihil majestati decedit cælestis sapientiæ, quæ nobis per apostolum traditur. Quin potius singulari Dei providentia factum est, ut sub contemptibili verborum humilitate altissima hæc mysteria nobis traderentur; ut non humanæ eloquentiæ potentia, sed sola spiritus efficacia niteretur nostra fides.*’ But it must be borne in mind, that this our concession with regard to the formal perfection of the apostolic writings has its limits: for were we to concede that imperfection of form amounted to absolute *informality*, the *subject-matter itself* would be involved in the surrender. If the aim of the apostolic teaching is not to be altogether frustrated, we can hardly object to the assumption, that the divine ideas have been propounded in such a form, that by a correct use of the requisite means they may be discovered, and their full meaning recognized. Assuming this, it is impossible to form so low an estimate as Rückert’s of the style of the Apostle: while at the same time we cannot see that the believing Christian is entitled to assume in him an academic correctness of syllogistic form, a conscious and perfect appreciation of adequacy of expression, reaching to the use of every particle. If we are to require these excellences from an apostolic writer, why not also entire conformity to classical idiom of expression? And if we besides take into account the peculiarity of the Apostle’s character above pointed out, are we not obliged to confess, that so universal a *reflection*, such a *calculation*, as Rothe’s theory supposes, is altogether inconsistent with that character,—that such a precisely measured style would be inexplicable from a spirit like that of the Apostle, except on the assumption of a *passive inspiration*? and as regards the point itself, I cannot see, that the writings of Paul, examined in detail, justify this prejudice in their favour, even according to the ingenious and minute exegesis of Rothe himself. (This he instances by examining Rothe’s account of the defective constructions in Rom. v. 12 f.) \*\*\*\*\* That the great Apostle was no ordinary thinker,—that he did not, after the manner of enthusiasts, carried away by warmth of feeling, write down what he himself did not understand, is beyond question:—but that all which hitherto has been accounted in him negligence or inaccuracy of expression, proceeded from conscious

intention of the writer,—can neither be justly assumed a priori, nor convincingly shown a posteriori.”

4. To these general remarks of Tholuck I may add some notice of the peculiarities of the argumentative style of the Apostle, with which we are so much concerned in this Epistle.

(a) It is his constant habit to *insulate* the one matter which he is considering, and regard it irrespective of any qualifications of which it may admit, or objections to which it lies open,—up to a certain point. Much of the difficulty in ch. v. vi. vii. has arisen from not bearing this in mind.

(β) After thus treating the subject till the main result is gained, he *then* takes into account the qualifications and objections, but in a manner peculiar to himself; introducing them by putting the overstrained use, or the abuse, of the proposition just proved, in an interrogative form, and answering the question just asked. On a superficial view of these passages, they assume a sort of dramatic character, and have led many Commentators to suppose an *objector* to be present in the mind of the Apostle, to whom such questions are to be ascribed. But a further and deeper acquaintance with St. Paul's argumentative style removes this impression, and with it, much of the obscurity arising from supposing, or not knowing when to suppose, an interchange of speakers in the argument. We find that it is the Apostle himself speaking throughout, and in his vivid rhetorical manner proposing the fallacies which might be derived from his conclusions as matters of parenthetical enquiry.

(γ) Perhaps one of the most wonderful phenomena of St. Paul's arguments, is the manner in which all such parenthetical enquiries are interwoven into the great subject; in which while he pursues and annihilates the off-branching fallacy, at the same time he has been advancing in the main path,—whereas in most human arguments each digression must have its definite termination, and we must resume the thesis where we left it. A notable instance of this is seen in ch. vi. of our Epistle; in which while the mischievous fallacy of ver. 1 is discussed and annihilated, the great subject of the introduction of Life by Christ is carried on through another step—viz. the establishment of that life as one of *sanctification*.

Among the minor characteristics of the Apostle's style, may be enumerated, .

(δ) *Frequent and complicated antitheses*, requiring great caution and discrimination in exegesis. For often the different members of the antithesis are not to be taken in the same extent of meaning; sometimes the literal and metaphorical significations are interchanged in a curious and intricate manner, so that perhaps in the first member of two

antithetical clauses, the subject may be literal and the predicate metaphorical, and in the second, vice versa, the subject metaphorical and the predicate literal. Sometimes again, the terms of one member are to be amplified to their fullest possible, almost to an exaggerated meaning : whereas those of the second are to be reduced down to their least possible, almost to a depreciated meaning. To retain such antitheses in a version or exegesis is of course, generally speaking, impossible : the appropriateness of the terms depends very much on their conventional value in the original language. Then comes the difficult task of breaking up the sentence, and expressing neither more nor less than the real meaning under a different grammatical form : an attempt almost always sure to fail even in the ablest hands.

(ε) *Frequent plays upon words*, or rather perhaps, choice of words from their similarity of sound. Much of the terseness and force of the Apostle's expressions is necessarily lost in rendering them into another language, owing to the impossibility of expressing these paronomasiae ; and *without them*, it becomes exceedingly difficult to ascertain the real weight of the expression itself ; to be sure that we do not give more than due importance in the context to a clause whose *aptness* was perhaps its chief characteristic, and on the other hand to take care that we do not overlook the real importance of clauses whose value is not their mere aptness, but a deep insight into the philosophy of the cognate words made use of, as exponents of lines of human thought ultimately convergent.

(ζ) *Accumulation of prepositions*, often with the same or very slightly different meanings. That this is a characteristic of St. Paul's style there can be no doubt : and the difficulty created by it is easily obviated if this be borne in mind. The temptation of an expositor is to endeavour to give precise meaning and separate force to each preposition, thereby exceeding the intention of the sentence, and distorting the context by elevating into importance clauses of comparative indifference.

(η) *The frequency and peculiarity of his parenthetical passages*. The difficulty presented by this characteristic is, in few words, that of disentangling with precision such clauses and passages. The danger is twofold : 1. lest we too hastily assume an irregular construction, not perceiving the parenthetical interruption : 2. lest we err on the other hand, which has more commonly been the case, in assuming the existence of parenthetical clauses where none exist. St. Paul's parentheses are generally well marked to the careful observer ; and it must be remembered that the instances of anacoluthon and irregular construction are at least as frequent : so that we are not, for the sake of clearing up a construction, to throw in parentheses, as is often done, to the detriment of the sense.

The peculiarity of his parentheses consists in this, that owing to the fervency and rapidity of his composition he frequently deserts, in a clause apparently intended to be parenthetical, the construction of the main sentence, and instead of resuming it again, proceeds with the parenthesis as if it were the main sentence.

Instances of almost all these characteristic difficulties will be found in chap. v. of this Epistle, where, so to speak, they reach their culminating point.

5. Two cautions are necessary, on account of the lax renderings of our authorized version, by which the details of the argument of this and other Epistles have been so disguised, that it is almost impossible for the mere English student intelligently to apprehend them.

(a) *The emphatic position of words* is of the highest importance. Pages might be filled with an account of misrenderings of versions and Commentators from disregard to the rules of emphasis. The student will continually find such instances alleged and criticized in these notes ; and will be surprised that so momentous a matter should have been generally overlooked.

(b) *The distinction between the aorist and perfect tenses* is in our authorized version very commonly disregarded, and thereby the point of the sentence altogether missed. Instances are continually occurring in the Epistles : and it has been my endeavour in the notes to draw the student's attention to them with a view to their correction.

6. For much interesting matter on this subject the student is referred to Tholuck, Römerbrief, Einleitung : and to Dr. Davidson, Introd. vol. ii. p. 144 ff.

## CHAPTER III.

### THE FIRST EPISTLE TO THE CORINTHIANS.

#### SECTION I.

##### ITS AUTHORSHIP AND INTEGRITY.

1. As far as I am aware, the first of these has never been doubted by any critic of note. Indeed he who would do so, must be prepared to dispute the historical truth of the character of St. Paul. For no more complete transcript of that character, as we find it set forth to us in the Acts, can be imagined, than that which we find in this and the second Epistle. Of this I shall speak further below (§ vii.).

2. But external testimonies to the Authorship are by no means wanting.

(α) Clement of Rome, in his Epistle to this very Church of Corinth, says, c. 47, p. 305 f. :—ἀναλάβετε τὴν ἐπιστολὴν τοῦ μακαρίου Παύλου τοῦ ἀποστόλου. τί πρῶτον ὑμῖν ἐν ἀρχῇ εὐαγγελίου ἔγραψεν ; ἐπ' ἀληθείας πνευματικῶς ἐπέστευεν ὑμῖν, περὶ αὐτοῦ τε καὶ Κηφᾶ καὶ Ἀπολλῶ, διὰ τὸ καὶ τότε προσκλίσεις ὑμᾶς πεποιῆσθαι<sup>1</sup>.

(β) Polycarp, ad Philippenses, c. 11, p. 1020 :—"Qui autem ignorant judicium Domini ? An nescimus, quia sancti mundum judicabunt ? sicut Paulus docet."

(γ) Irenæus adv. Hær. iv. 27 (45). 3, p. 264 :—"Et hoc autem apostolum in epistola quæ est ad Corinthios manifestissime ostendisse, dicentem : Nolo enim vos ignorare, fratres, quoniam patres nostri omnes sub nube fuerunt<sup>2</sup> &c." And almost in the same words Cyprian, Testim. i. 4, citing the same passage.

(δ) Athenagoras, de resurrect. mort. 18, p. 331 :—εὐδηλον παντὶ τὸ λειπόμενον, ὅτι δεῖ, κατὰ τὸν ἀπόστολον, τὸ φθαρτὸν τοῦτο καὶ διασκεδαστὸν ἐνδύσασθαι ἀφθαρσίαν<sup>3</sup>, ἵνα κ.τ.λ.

(ε) Clement of Alexandria cites this epistle very frequently and explicitly : e. g. Pædag. i. 6 (33), p. 117 P. :—σαφέστατα γοῦν ὁ μακάριος Παῦλος ἀπῆλλαξεν ἡμᾶς τῆς ζητήσεως ἐν τῇ προτέρᾳ πρὸς Κορινθίους ὡς πῶς γράφων Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς φρεσὶν κ.τ.λ.<sup>4</sup>—And he proceeds to quote also 1 Cor. xiii. 11, with πάλιν ὁ Παῦλος λέγει.

(ζ) Tertullian de Præscript. adv. Hær. c. 33, vol. ii. p. 46,—"Paulus in prima ad Corinthios notat negatores et dubitatores resurrectionis."

See Lardner : and Davidson's Introd. vol. ii. p. 253 f., where more testimonies are given.

3. The integrity of this Epistle has not been disputed. The whole of it springs naturally out of the circumstances, and there are no difficulties arising from discontinuousness or change of style, as in some passages of the Epistle to the Romans.

## SECTION II.

### FOR WHAT READERS IT WAS WRITTEN.

1. "CORINTH (formerly Ephyre, Apollod. i. 9,—which afterwards was its poetic name, Ovid, Met. ii. 240. Virg. Georg. ii. 264. Propert. ii. 5. 1 al.) was a renowned, wealthy (Il. β. 570. Hor. ii. 16. Dio Chrysost. xxxvii. p. 464), and beautiful commercial city (Thuc. i. 13. Cic. rep. i. 4), and in the Roman times the capital of Achaia propria (Apul. Met. x. p. 239, Bipont), situated on the isthmus of the Peloponnese between

<sup>1</sup> 1 Cor. i. 10 f.

<sup>2</sup> 1 Cor. vi. 2.

<sup>3</sup> 1 Cor. x. 1 f.

<sup>4</sup> 1 Cor. xv. 53.

<sup>5</sup> 1 Cor. xiv. 20.



the Ionian and Ægean seas (hence *bimaris*, Ovid, Met. v. 407 ; Hor. Od. i. 7. 2,—*ἀμφιβάλαστος, διθάλαστος*) and at the foot of a rock which bore the fortress Acrocorinthus (Strabo, viii. 379 ; Plut. vit. Arat. 16 ; Liv. xlv. 28),—forty stadia in circumference. It had two ports, of which the western (twelve stadia distant) was called Lechæon (Λέχαιον, Lechæum, Lechæe, Plin. iv. 5), the eastern (seventy stadia distant) Kenchreæ (Strabo, viii. 380 ; Paus. ii. 2, 3 ; Liv. xxxii. 17 ; al.). The former was for the Italian, the latter for the Oriental commerce : so Strabo, l. c. : *Κεγχρεαὶ κόμη καὶ λιμὴν ἀπέχων τῆς πόλεως ὅσον ἑβδομήκοντα σταδία. τούτῳ μὲν χρώνται πρὸς τοὺς ἐκ τῆς Ἀσίας, πρὸς δὲ τοὺς ἐκ τῆς Ἰταλίας τῷ Λεχαίῳ*. Arts and sciences flourished notably in Corinth (Pindar, Ol. xiii. 21 ; Herod. ii. 167 ; Plin. xxxiv. 3. xxxv. 5 ; Cic. Verr. ii. 19 ; Suet. Tiber. 34). The Corinthian plate was especially celebrated. But these advantages were accompanied by much wantonness, luxury, and gross corruption of morals (Athenæus, vii. 281. xiii. 543 ; Alciph. iii. 60 ; Strabo, viii. 378 ; Eustath. Iliad β. p. 220). (These vices were increased by the periodical influx of visitors owing to the Isthmian games, and by the abandoned and unclean worship of Aphrodite, to whose temple more than a thousand priestesses of loose character were attached. See testimonials in Wetst.) The city (lumen totius Græciæ, Cic. Manil. 5) was taken, pillaged, and destroyed by L. Mummius (Flor. ii. 16 ; Liv. Epitome lii.) in A.U.C. 608, 146 B.C. (cf. Plin. xxxiv. 3),—but re-established (as the colony *Julia Corinthus*) by Julius Cæsar, A.U.C. 710, B.C. 44,—and soon recovered its former splendour (Aristid. Or. 3, p. 23, ed. Jebb), and was accordingly in St. Paul's time the seat of the Roman proconsul of Achaia (Acts xviii. 18). See, on the whole, Strabo, viii. 378 ff. ; Paus. ii. 1 ff." Winer, Realwörterbuch. An interesting description of the present remains of Corinth will be found in Leake's Morea, vol. iii. ch. xxviii.

2. The Christian church at Corinth was founded by St. Paul on his first visit, related in Acts xviii. (1—18). He spent there a year and a half, and his labours seem to have been rewarded with considerable success. His converts were for the most part Gentiles (1 Cor. xii. 2), but comprised also many Jews (Acts xviii. 8 : see too ver. 5, and note) ; both however, though the Christian body at Corinth was numerous (Acts ib. 4, 8, 10), were principally from the poorer classes (1 Cor. i. 26 ff.). To this Crispus the ruler of the synagogue (Acts xviii. 8 ; 1 Cor. i. 14) formed an exception, as also Erastus the chamberlain (οἰκονόμος) of the city (Rom. xvi. 23), and Gaius, whom the Apostle calls ὁ ξένος μου κ. ὅλης τῆς ἐκκλησίας. And we find traces of a considerable mixture of classes of society in the agapæ (1 Cor. xi. 22).

3. The method of the Apostle in preaching at Corinth is described by himself, 1 Cor. ii. 1 ff. He used great simplicity, declaring to them only the cross of Christ, without any adventitious helps of rhetoric or

worldly wisdom. The opposition of the Jews had been to him a source of no ordinary anxiety : see the remarkable expression Acts xviii. 5, and note there. The situation likewise of his Gentile converts was full of danger. Surrounded by habits of gross immorality and intellectual pride, they were liable to be corrupted in their conduct, or tempted to despise the simplicity of their first teacher.

4. Of this latter there was the more risk, since the Apostle had been followed by one whose teaching might make his appear in their eyes meagre and scanty. Apollos is described in Acts xviii. 24 ff. as a learned Hellenist of Alexandria, mighty in the Scriptures, and fervent in zeal. And though by the honourable testimony there given<sup>6</sup> to his work at Corinth, it is evident that his doctrine was essentially the same with that of Paul, yet there is reason to think that there was difference enough in the outward character and expression of the two<sup>7</sup> to provoke comparison to the Apostle's disadvantage, and attract the lovers of eloquence and philosophy rather to Apollos.

5. We discover very plain signs of an influence antagonistic to the Apostle having been at work in Corinth. Teachers had come, of Jewish extraction (2 Cor. xi. 22), bringing with them letters of recommendation from other churches (2 Cor. iii. 1), and had built on the foundation laid by Paul (1 Cor. iii. 10—18; 2 Cor. x. 13—18) a worthless building, on which they prided themselves. These teachers gave out themselves for Apostles (2 Cor. xi. 5, 13), rejecting the apostleship of Paul (1 Cor. ix. 2; 2 Cor. x. 7, 8), encouraging disobedience to his commands (2 Cor. x. 1, 6), and disparaging in every way his character, and work for the Gospel (see for the former, 2 Cor. iv. 1, 2 ff.; v. 11 ff., and notes in both places : for the latter, 2 Cor. xi. 16—xii. 12). It is probable, as De Wette suggests, that these persons were excited to greater rage against Paul, by the contents of the first Epistle; for we find the plainest mention of them in the second. But their practices had commenced before, and traces of them are very evident in ch. ix. of this Epistle.

6. The ground taken by these persons, as regarded their Jewish position, is manifest from these Epistles. They did not, as the false teachers among the Galatians, insist on circumcision and keeping the law : for not a word occurs on that question, nor a hint which can be construed as pointing to it. Some think that they kept back this point in a church consisting principally of Gentiles, and contented themselves with first setting aside the authority and influence of Paul. But I should rather believe them to have looked on this question as closed,

<sup>6</sup> ὅς τε παραγενόμενος συνεβόλετο πολλὸν τοῖς πιστευούσιν διὰ τῆς χάριτος, ver. 27. See also 1 Cor. iii. 6.

<sup>7</sup> See especially 1 Cor. xvi. 12, and note.

and to have carried on more a negative than a positive warfare with the Apostle, upholding, as against him, the authority of the regularly constituted Twelve, and of Peter as the Apostle of the circumcision, and impugning Paul as an interloper and innovator, and no autoptic witness of the events of the Gospel history : as not daring to prove his apostleship by claiming sustenance from the Christian churches, or by leading about a wife, as the other Apostles, and the brethren of the Lord, and Cephas. What their positive teaching had been, it is difficult to decide, except that, although founded on a recognition of Jesus the Christ, it was of an inconsistent and unsubstantial kind, and such as would not stand in the coming day of fiery trial (1 Cor. iii. 11 ff.).

7. That some of these teachers may have described themselves as *peculiarly belonging to Christ*, is a priori very probable. St. Paul had had no connexion with our Lord while He lived and taught on earth. His Christian life and apostolic calling began at so late a period, that those who had seen the Lord on earth might claim a superiority over him. And this is all that seems to be meant by the *ἐγὼ δὲ χριστοῦ* of 1 Cor. i. 12, especially if we compare it with 2 Cor. x. 7 ff., the only other passage where the expression is alluded to. There certainly persons are pointed out, who boasted themselves in some peculiar connexion with Christ which, it was presumed, Paul had not ; and were ignorant that the weapons of the apostolic warfare were not carnal, but spiritual.

8. It would also be natural that some should avow themselves *the followers of Paul himself*, and set perhaps an undue value on him as God's appointed minister among them, forgetting that all ministers were but God's servants for their benefit.

9. It will be seen from the foregoing remarks, as well as from the notes, that I do not believe these tendencies to have developed themselves into *distinctly marked parties*, either before the writing of our Epistle or at any other time. In the Epistle of Clement of Rome written some years after, we find the same contentious spirit blamed (c. 47, p. 308), but it appears that by that time its ground was altogether different : we have no traces of the Paul-party, or Apollos-party, or Cephas-party, or Christ-party : ecclesiastical insubordination and ambition were then the faults of the Corinthian church.

10. Much ingenuity and labour has been spent in Germany on the four supposed distinct parties at Corinth, and the most eminent theologians have endeavoured, with very different results, to allot to each its definite place in tenets and practice. I refer the student for a complete account of the principal theories, to Dr. Davidson's Introduction, vol. ii. p. 224 ff., and Conybeare and Howson's Life of St. Paul, vol. i. chap. xiii. :—and for separate expositions, to Neander, Pfl. u. Leit., 4th edn. pp. 375—397 : Olshausen, Bibl. Comm. iii. 475 ff. : Schaff, Gesch.

d. christlichen Kirche, § 64: Stanley, Epistle to the Corinthians, Introduction.

### SECTION III.

#### WITH WHAT OBJECT IT WAS WRITTEN.

1. The object of writing this Epistle was twofold. The Apostle had been applied to by the Corinthians to advise them on matters connected with their *practice in the relations of life* (ch. vii. 1), and with their liberty of action as regarded *meats offered to idols* (ch. viii.—x.); they had apparently also referred to him the question whether their *women* should be *veiled in the public assemblies* of the church (ch. xi. 3—16): and had laid before him some difficulties respecting the *exercise of spiritual gifts* (ch. xii.—xiv.). He had enjoined them to make a *collection for the poor saints at Jerusalem*: and they had requested directions, how this might best be done (ch. xvi. 1 ff.).

2. These enquiries would have elicited at all events an answer from St. Paul. But there were other and even more weighty reasons why an Epistle should be sent to them just now from their father in the faith. Intelligence had been brought him by the family of Chloe (ch. i. 11) of their *contentious spirit*. From the same, or from other sources, he had learned the occurrence among them of a *gross case of incest*, in which the delinquent was upheld in impunity by the church (ch. v. 1 ff.). He had further understood that the Christian brethren were in the habit of carrying their disputes before heathen tribunals (ch. vi. 1 ff.). And it had been represented to him that there were *irregularities* requiring reprehension in *their manner of celebrating the Agapæ*, which indeed they had so abused, that they could now be no longer called the Supper of the Lord. Such were their weighty errors in practice: and among these it would have been hardly possible that Christian doctrine should remain sound. So far was this from being the case, that some among them had even gone to the length of denying the Resurrection itself. Against these he triumphantly argues in ch. xv.

3. It has been questioned whether St. Paul had the *defence of his own apostolic authority* in view in this Epistle. The answer must certainly be in the affirmative. We cannot read chapters iv. and ix. without perceiving this. At the same time, it is most probable that the hostility of the false teachers had not yet assumed the definite force of personal slander and disparagement,—or not so prominently and notoriously as afterwards. That which is the primary subject of the 2nd Epistle, is but incidentally touched on here. But we plainly see that his authority had been already impugned (see especially ch. iv. 17—21), and his apostleship questioned (ch. ix. 1, 2).

## SECTION IV.

## OF THE NUMBER OF EPISTLES WRITTEN BY PAUL TO THE CORINTHIANS.

1. If we were left to infer *a priori*, it would be exceedingly probable that an Epistle had been sent to the Corinthians before this, which we call the first. It appears from ch. xvi. 1 that they wanted some directions as to the method of making "*the collection for the saints.*" We may ask,—*when enjoined and how?* If by the Apostle in person, the directions would doubtless have been asked for and given at the time. It would seem then to follow, that a command to make the collection had been sent them either by some messenger, or in an epistle.

2. The uncertainty, however, which would rest upon this inference, is removed by the express words of the Apostle himself. In ch. v. 9 he says, *ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συναναμίγνυσθαι πόρνοις.* In my note on those words, I have endeavoured to shew that the only meaning which in their context they will legitimately bear, is, that this command, *not to associate with fornicators*, was contained in a previous Epistle to them, which has not been preserved to us. Those who maintain that the reference is to the present Epistle, have never been able to produce a passage bearing the slightest resemblance to the command mentioned\*.

3. The opinions of Commentators on this point have been strangely warped by a notion conceived *a priori*, that it would be wrong to suppose any apostolic Epistle to have been lost. Those who regard, not preconceived theories, but the facts and analogies of the case, will rather come to the conclusion that *very many* have been lost. The Epistle to Philemon, for example, is the only one remaining to us of a class, which if we take into account the affectionate disposition of St. Paul, and the frequency of intercourse between the metropolis and the provinces, must have been numerous during his captivity in Rome. We find him also declaring, 1 Cor. xvi. 3 (see note there), his intention of giving commendatory letters, if necessary, to the bearers of the collection from Corinth to Jerusalem: from which proposal we may safely infer that on other occasions, he was in the habit of writing such Epistles to individuals or to churches. To imagine that *every writing* of an inspired Apostle must necessarily have been preserved to us, is as absurd as

\* Perhaps the most extraordinary theory ever propounded by one who has evidently spent some pains on his subject, is that of Mr. Paget, in his "Unity and Order of the Epistles of St. Paul," in which, on account of a fancied resemblance of this command to that in Heb. xii. 16 (which if examined proves to be no resemblance), he maintains ἡ ἐπιστολή here to be the *Epistle to the Hebrews*, which he imagines to have been a sort of general circular epistle to all the churches, written previously to those addressed to particular congregations. I need hardly remind the student, how entirely all the data of every kind furnished by that Epistle are against such a supposition.

it would be to imagine that all his *sayings* must necessarily have been recorded. The Providence of God, which has preserved so many precious portions both of one and the other, has also allowed many, perhaps equally precious, of both, to pass into oblivion.

4. The time of writing this lost Epistle is fixed, by the history, between Paul's leaving Corinth Acts xviii. 18, and the sending of our present Epistle. But we shall be able to approximate nearer, when we have discussed the question of the Apostle's visits to Corinth<sup>1</sup>.

5. Its contents may be in some measure surmised from the data furnished in our two canonical Epistles.

He had in it given them a command, *μὴ συναναμίγνυσθαι πόρνοις*, which being taken by them in too strict and literal a sense, and on that account perhaps overlooked, as impossible to be observed, is explained in its true sense by him, 1 Cor. v. 9—12.

It also contained, in all probability, an announcement of a plan of visiting them on his way to Macedonia, and again on his return from Macedonia (2 Cor. i. 15, 16), which he changed in consequence of the news heard from Chloe's household (1 Cor. xvi. 5—7), for which alteration he was accused of lightness of purpose (*ελαφρία*, 2 Cor. i. 17).

We may safely say also (see above) that it contained a command to make a collection for the poor saints at Jerusalem. Further than this we cannot with any safety surmise.

It was evidently a short letter, containing perhaps little or nothing more than the above announcement and injunctions, given probably in the pithy and sententious manner so common with the Apostle<sup>1</sup>.

## SECTION V.

### OF THE NUMBER OF VISITS MADE BY PAUL TO THE CORINTHIANS.

1. The controversy on this point will be cut very short, if the interpretation given in the notes of 2 Cor. xii. 14, xiii. 1, be assumed as correct:—and, as I have there maintained, I believe that neither the words nor the context will admit any other. The Apostle had paid *two visits* to Corinth before the sending of *that*, and consequently of *this* Epistle.

2. The difficulty in this inference, which has led Commentators to adopt an unnatural rendering of the above passages, is, that *but one visit is recorded*, viz. that in Acts xviii. 1 ff. For both Epistles were written before the second visit in Acts xx. 2, 3. (Compare Acts xix. with 1 Cor. xvi. 8, and 2 Cor. ix. 2 with Acts xx. 1, 2.)

3. But manifestly, the history of St. Paul's apostolic career in the

<sup>1</sup> See below, § v.

<sup>1</sup> See Rom. xii. 9 ff.; 1 Thess. v. 16 ff.

Acts is very fragmentary and imperfect. Long and important journeys are dismissed in a few words<sup>1</sup>: some, e.g. that to Arabia, and the missionary tour in Syria and Cilicia, Gal. i. 21 ff., not being even mentioned. No notice is taken of the foundation of the churches of Galatia, unless the cursory mention of Acts xvi. 6, be taken as such:—and of the copious catalogue of perils undergone by him in 2 Cor. xi. 24 ff., but few can be identified in the history. That a journey to Corinth should have escaped mention, where more extensive journeys and more important events have been omitted or slightly touched on, would not be at all improbable.

4. Such a journey must of course be inserted between Acts xviii. 18, when his first visit to Corinth ended, and xx. 2, when the second Epistle was sent from Macedonia. But these limits are further narrowed by the history itself. From xviii. 18 to xix. 9, when we find the Apostle established at Ephesus, is evidently a continuous narrative. And as plainly, no visit took place between the sending of the first and second Epistle, as is decisively proved by 2 Cor. i. 15—23. Now the first Epistle was sent from Ephesus, in the early part of the year in which he left that city, 1 Cor. xvi. 8. So that our *terminus a quo* is the settling at Ephesus, Acts xix. 10, and our *terminus ad quem* the spring preceding the departure from Ephesus, Acts xx. 1. During this time, a visit to Corinth took place.

5. Let us see whether any hints of his own throw light on this necessary inference. In 2 Cor. xi. 25 we read *τῆς ἐνανάγησα*, and this in a description of his *apostolic* labours: so that we must not go back beyond his conversion for any of these shipwrecks. Now his recorded voyages are these: (1) From Cæsarea to Tarsus, Acts ix. 30. (2) Possibly, from Tarsus to Antioch, xi. 25: but more probably this was a land-journey. (3) From Seleucia to Cyprus, xiii. 4. (4) From Paphos to Perga, xiii. 13. (5) From Attalia to Antioch, xiv. 26. (6) From Troas to Philippi, xvi. 11, 12. (7) From Macedonia to Athens, xvii. 14, 15. (8) From Kenchreæ to Ephesus, xviii. 18, 19. (9) From Ephesus to Cæsarea, ib. 21, 22. (10) From Ephesus to Macedonia, xx. 1. Of these, it is certain that no shipwreck took place during (6), for it is minutely detailed: it is extremely improbable that any took place during (3), (4), and (5), as the account of the first missionary tour is circumstantial and precise. The same may be said of (7), in which the words *οἱ δὲ καθιστάνοντες τὸν Παῦλον ἤγαγον ἕως Ἀθηνῶν* will scarcely admit of such an interruption. It is hardly probable that any shipwreck took place in those voyages the purpose of which is described as being at once attained, to which class belong (8) and (9), and, if it is to be counted as a voyage, (2). The two left, of which

<sup>1</sup> E. g., ch. xv. 41, xvi. 6, xviii. 23, xix. 1, xx. 2, 3.

we have absolutely *no* account given, are (1) and (10). It is quite possible that he may have been shipwrecked on both these occasions, and such an assumption with regard to (10) would suggest another interpretation of the difficult allusion, 2 Cor. i. 8—10. But even assuming this, more voyages seem to be required to account for three shipwrecks. It is true that the evidence thus acquired is very slight—but however trifling, it is at least in favour of, and not against, the hypothesis of an unrecorded visit to Corinth.

6. The nature of the visit may be gathered in some measure from extant hints. It was one made *ἐν λύπῃ*, 2 Cor. ii. 1, where see note: why, we might well suppose, but are not left to conjecture: for he tells them (2 Cor. xiii. 2 and note) that during it he warned them, that *if he came again, he would not spare* (the sinners among them); and 2 Cor. xii. 21, there is a hint given that God had, on this occasion, *humbled him among them*. It was a visit unpleasant in the process and in recollection: perhaps very short, and as sad as short: in which he seems merely to have thrown out solemn warnings of the consequences of a future visit of apostolic severity if the abuses were persisted in,—and possibly to have received insult from some among them on account of such warnings.

7. If we enquire what *sort* of sin had occasioned the visit, the answer seems to be furnished by 2 Cor. xii. 21, *μὴ πάλιν ἐλθόντος μου ταπεινώσει με ὁ θεός μου πρὸς ὑμᾶς, καὶ πενήσω πολλοὺς τῶν προημαρτηκότων καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ ἣ ἐπραξαν*. It was probably on account of these, the besetting sins of the place, that his second visit had been made in grief; it was to abstain from these sins and the company of those who committed them, that he had enjoined them in his lost Epistle: and accordingly, while we find in our first Epistle detailed notice of the special case of sin which he had recently heard of as occurring among them, the subject of *πορνεία* is alluded to (vi. 12—20) only in a summary way, and in one which shews that he is rather replying to an excuse set up after rebuke in the matter, than introducing it for the first time.

## SECTION VI.

AT WHAT PLACE AND TIME THIS EPISTLE WAS WRITTEN.

1. The place of writing it is pointed out in ch. xvi. 8,—*ἐπιμενῶ δὲ ἐν Ἐφέσῃ ἕως τῆς πεντηκοστῆς*, to have been *EPHESUS*.

A mistaken rendering of the words (ib. ver. 5) *Μακεδονίαν γὰρ διέρχομαι*, as if they signified ‘for I am passing through Macedonia,’—led probably to the subscription in the rec. and our English Bibles, *ἐγράφη ἀπὸ Φιλίππων*. But the idea has never been seriously entertained.



§ VI.]      TIME AND PLACE OF WRITING. [PROLEGOMENA.

2. The above notice from ch. xvi. 8 also shews, that at the time of writing, the Apostle intended to quit Ephesus after Pentecost of that year. And on connecting this with Acts xix., xx., it appears (see notes, and chronological table in Prolegg. to Acts) that he really did leave Ephesus about Pentecost in the year 57. We may assume therefore (as we have no ground for supposing that he referred to a previous year and afterwards changed his purpose) that *the Epistle was written in the former part of the year 57.*

3. It will be seen by my notes on 1 Cor. v. 7, that I cannot see in the words καθὼς ἔστε ἀζύμοι any allusion to the fact of the days of unleavened bread being then present. I have endeavoured to shew that external probability, as well as spiritual analogy, is against the idea that St. Paul would have so expressed himself. But *there still is no reason, why the nearness or presence of that season may not have suggested to him the whole train of thought there occurring*,—especially when we know independently that he was writing during the *former part of the year.*

4. It is almost certain then that the Epistle was written *before Pentecost*, A.D. 57 : and probable, that *somewhat about Easter* was the exact time.

5. The Apostle had at this time already sent off Timotheus and Erastus to Macedonia (cf. Acts xix. 22, and 1 Cor. iv. 17), the former (1 Cor. ib.) with the intention of his proceeding on to Corinth, if possible (1 Cor. xvi. 10), and preparing the way for his own apostolic visit (iv. 17). Possibly also his mission had reference to the collection for the saints at Jerusalem (see 2 Cor. viii., and xii. 18); but the language used is ambiguous, and we cannot pronounce positively that Timotheus reached Corinth on this journey. (See below, ch. iv. § ii. 4.)

6. The Epistle is addressed in the name of Sosthenes ὁ ἀδελφός, as well as in that of the Apostle. It is hardly possible that this Sosthenes should be the same as the person of that name mentioned Acts xviii. 17<sup>3</sup>: see note there. The conjectures respecting him I have given on 1 Cor. i. 1. He bears no part in the Epistle itself, any more than Timotheus in 2 Cor.: the Apostle, after mentioning him, immediately proceeds εὐχαριστῶ τῷ θεῷ μου.

7. It is uncertain, who were the *bearers* of the Epistle : but perhaps the common subscription is right in assigning that office to Stephanas, Fortunatus, and Achaicus. For they are mentioned as being present with the Apostle (1 Cor. xvi. 17) from Corinth : and as an injunction is given (ib. 18) that they should be honourably regarded by the Corinthians, it is highly probable that they were intending to return.

<sup>3</sup> Unless indeed, as Mr. Birks supposes, Horæ Apostolicæ, p. 215 f., he was converted subsequently to that occurrence.

## SECTION VII.

## MATTER AND STYLE.

1. As might have been expected from the occasion of writing, the matter of this epistle is very various. It is admirably characterized by Mr. Conybeare, in *Conybeare and Howson's Life and Epistles of St. Paul*, vol. ii. p. 28 (2nd edn.):—

“This letter is, in its contents, the most diversified of all St. Paul's Epistles : and in proportion to the variety of its topics, is the depth of its interest for ourselves. For by it we are introduced as it were behind the scenes of the apostolic Church, and its minutest features are revealed to us under the light of daily life. We see the picture of a Christian congregation as it met for worship in some upper chamber, such as the house of Aquila or of Gaius could furnish. We see that these seasons of pure devotion were not unalloyed by human vanity and excitement : yet, on the other hand, we behold the heathen auditor pierced to the heart by the inspired eloquence of the Christian prophets, the secrets of his conscience laid bare to him, and himself constrained to fall down on his face and worship God : we hear the fervent thanksgiving echoed by the unanimous Amen : we see the administration of the Holy Communion terminating the feast of love. Again, we become familiar with the perplexities of domestic life, the corrupting proximity of heathen immorality, the lingering superstition, the rash speculation, the lawless perversion of Christian liberty : we witness the strife of theological factions, the party names, the sectarian animosities. We perceive the difficulty of the task imposed upon the Apostle, who must guard from so many perils, and guide through so many difficulties, his children in the faith, whom else he had begotten in vain : and we learn to appreciate more fully the magnitude of that laborious responsibility under which he describes himself as almost ready to sink, ‘the care of all the churches.’

“But while we rejoice that so many details of the deepest historical interest have been preserved to us by this Epistle, let us not forget to thank God, who so inspired His Apostle, that in his answers to questions of transitory interest he has laid down principles of eternal obligation. Let us trace with gratitude the providence of Him, who ‘out of darkness calls up light ;’ by whose mercy it was provided, that the unchastity of the Corinthians should occasion the sacred laws of moral purity to be established for ever through the Christian world ;—that their denial of the resurrection should cause those words to be recorded whereon repose, as upon a rock that cannot be shaken, our sure and certain hope of immortality.”

2. In style, this Epistle ranks perhaps the foremost of all as to sublimity, and earnest and impassioned eloquence. Of the former, the

description of the simplicity of the Gospel in ch. ii.,—the concluding apostrophe of ch. iii. (ver. 16—end),—the same in ch. vi. (ver. 9—end),—the reminiscence of the shortness of the time, ch. vii. 29—31,—the whole argument in ch. xv.,—are examples unsurpassed in Scripture itself: and of the latter, ch. iv. 8—15, and the whole of ch. ix.; while the panegyric of Love, in ch. xiii., stands, a pure and perfect gem, perhaps the noblest assemblage of beautiful thoughts in beautiful language extant in this our world. About the whole Epistle there is a character of lofty and sustained solemnity,—an absence of tortuousness of construction, and an apologetic plainness, which contrast remarkably with the personal portions of the second Epistle.

3. No Epistle raises in us a higher estimate of the varied and wonderful gifts with which God was pleased to endow the man whom He selected for the Apostle of the Gentile world: or shews us how large a portion of the Spirit, who worketh in each man severally as He will, was given to him for our edification. The depths of the spiritual, the moral, the intellectual, the physical world are open to him. He summons to his aid the analogies of nature. He enters minutely into the varieties of human infirmity and prejudice. He draws warning from the history of the chosen people: example, from the Isthmian foot-race. He refers an apparently trifling question of costume to the first great proprieties and relations of Creation and Redemption. He praises, reproves, exhorts, and teaches. Where he strikes, he heals. His large heart holding all, where he has grieved any, he grieves likewise; where it is in his power to give joy, he first overflows with joy himself. We may form some idea from this Epistle better perhaps than from any one other,—because this embraces the widest range of topics,—what marvellous power such a man must have had to persuade, to rebuke, to attract and fasten the affections of men.

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## CHAPTER IV.

### THE SECOND EPISTLE TO THE CORINTHIANS.

#### SECTION I.

##### ITS AUTHORSHIP AND INTEGRITY.

1. THE former of these is undoubted. No Epistle more clearly marks itself out as the work of the Author whose name it bears. It is inseparably connected with the First, following it up, and only differing from it as circumstances since occurring had affected the mind of the

writer. See this more dwelt on, when I speak of its style and matter, below, § iii.

2. The external testimonies are,

(a) Irenæus, Hær. iii. 7. 1, p. 182 :

Quod autem dicunt, aperte Paulum in secunda ad Corinthios dixisse : In quibus Deus sæculi hujus excæcavit mentes infidelium.

(β) Athenagoras, de resurr. mort. xviii. p. 331 :

ἐδῆλον παντὶ τὸ λειπόμενον . . . ἕκαστος κομίσσεται δικαίως ἃ διὰ τοῦ σώματος ἔπραξεν, εἴτε ἀγαθὰ εἴτε κακά.

(γ) Clement of Alexandria very frequently cites our epistle : e. g., Strom. iii. 14 (94), p. 553, P. :

αὐτίκα βιάζεται τὸν Παῦλον ἐκ τῆς ἀπάτης τὴν γένεσιν συνιστάναι λέγειν διὰ τούτων φοβοῦμαι δὲ μὴ, ὡς ὁ ὄφεις Εὐάν ἐξηπάτησεν, κ.τ.λ. (2 Cor. xi. 3.)

And again, Strom. iv. 16 (102), p. 607, P. :

ὁ ἀπόστολος (specified as Παῦλος previously) . . . εἶρηκεν ἐν τῇ δευτέρᾳ πρὸς τοὺς Κορινθίους ἄχρι γὰρ τῆς σήμερον ἡμέρας τὸ αὐτὸ κάλυμμα τοῖς πολλοῖς ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει.

(δ) Tertullian, de Pudicitia, ch. 13 init. vol. ii. p. 1003:

Novimus plane et hic suspiciones eorum. Revera enim suspicantur apostolum Paulum in secunda ad Corinthios eidem fornicatori veniam dedisse, quem in prima dedendum Satanæ in interitum carnis pronuntiarit, &c. He then cites 2 Cor. ii. 5—11.

See more testimonies in Davidson, vol. ii. p. 279.

3. The *integrity* of this Epistle has not however been unquestioned. Semler (in 1767) imagined it to consist of three separate epistles,—(1) chapters i. to viii. + Rom. xvi. 1 to 20 + ch. xiii. 11 to 13. This he supposes to have been the letter which Titus bore on his second mission to Corinth. (2) On receiving intelligence of the effect produced at Corinth, the Apostle writes a second Epistle in justification of himself, chap. x. 1 to xiii. 10. (3) An Epistle sent to the other churches in Achaia on the subject of the collection for the saints at Jerusalem, ch. ix. To this curious theory a convincing refutation was furnished by Gabler (De capp. ult. ix.—xiii. poster. ep. P. ad Corr. ab eadem haud separandis, Gotting. 1782). Weber again (de numero Epp. P. ad Corr. rectius constituendo, 1798) thought it had been originally *two* Epistles, (1) chapters i. to ix. + xiii. 11 to 13,—(2) ch. x. 1 to xiii. 10. But Meyer (from whom the foregoing particulars are taken) quotes respecting all such fanciful discussions a good remark of Hug (Einl. ii. p. 376), that it would be just as reasonable to suppose the *περὶ στεφάνου* of Demosthenes to be two orations, because in the former part the orator defends himself calmly and in detail, and in the latter breaks out into fierce and bitter invective. Certainly, on the principle which these critics have adopted, the first Epistle to the Corinthians might be divided into at least eight separate epistles, marked off by the successive changes of subject.

## SECTION II.

### CIRCUMSTANCES, PLACE, AND TIME OF WRITING.

1. At the time of writing this Epistle, Paul had recently left Asia (2 Cor. i. 8) : in doing so had come by Troas (ii. 12) : and thence had sailed to Macedonia (ibid. ; cf. Acts xx. 1, 2), where he still was (ch. viii. 1 ; ix. 2, where notice especially the *present* *καυχῶμαι*,—ix. 4). In Asia, he had undergone some great peril of his life (2 Cor. i. 8, 9), which (see note there) can hardly be referred to the tumult at Ephesus (Acts xix. 23—41<sup>1</sup>),—but from the nature of his expressions was probably a grievous sickness, not unaccompanied with deep and wearing anxiety. At Troas, he had expected to meet Titus (2 Cor. ii. 13), with intelligence respecting the effect produced at Corinth by the first Epistle. In this he was disappointed (ii. 13), but the meeting took place in Macedonia (vii. 5, 6), where the expected tidings were announced to him (vii. 7—16). They were for the most part favourable, but not altogether. All who were well disposed had been humbled by his reproofs : but evidently his adversaries had been further embittered. He wished to express to them the comfort which the news of their submission had brought to him, and at the same time to defend his apostolic efficiency and personal character against the impugnors of both. Under these circumstances, and with these objects, he wrote this Epistle, and sent it before him to break the severity with which he contemplated having to act against the rebellious (ch. xiii. 10), by winning them over if possible before his arrival.

2. The *place* of writing is no where clearly pointed out. There is no ground for supposing it to have been Philippi, as commonly imagined<sup>2</sup>. Nay such a supposition is of itself improbable. In ch. viii. 1 Paul announces to the Corinthians the generosity which had been the result of God's grace given *ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας*. It is hardly likely that he would make such announcement, if he had hitherto been stationary at Philippi, the *first* of those churches on his way from Asia. All that we can say is, that the Epistle was written at one of the Macedonian churches ; more probably at the last which he visited than at the first. The principal of those churches were at Philippi, Thessalonica, and Berea. We know from 1 Thess. ii. 17, 18, how anxious the Apostle was again to visit the Thessalonian church : and in the absence of all detail

<sup>1</sup> I cannot help being surprised that any one who has studied the character and history of the Apostle should still refer this passage to that tumult. The supposition lays to his charge a meanness of spirit and cowardice, which certainly never characterized him, and to avow which would have been in the highest degree out of place in an Epistle, one object of which was to vindicate his apostolic efficiency.

<sup>2</sup> The common subscription assigns Philippi : but whether from tradition, or mere hasty inference, is quite uncertain.

respecting this journey in Acts xx. 1, 2, we may well believe that he would have spent some time at Thessalonica. If then Philippi from its situation is improbable, it would seem likely that Thessalonica was the place. But all is conjecture, beyond the fact that it was written from Macedonia.

3. The *time* of writing is fixed within very narrow limits. About Pentecost A.D. 57 (see chronological table in Prolegg. to Acts) Paul left Ephesus for Troas : there he stayed some little time : thence went to Macedonia ; and sufficient time had elapsed for him to have ascertained the mind of the Macedonian churches and to have made the collection. Here falls in our Epistle : after which (Acts xx. 2) he came into Greece (Corinth) and abode there three months : and then is found, after travelling by land through Macedonia, at Philippi on his return at Easter, 58. So that the Epistle was written in the summer or autumn of 57.

4. Two questions belong to this part of our subject, which it is not very easy to answer. From 1 Cor. iv. 17, we learn that Timotheus had been sent to Corinth by Paul (see also Acts xix. 22, where he is said to have been sent with Erastus to Macedonia) to prepare the Corinthians for his own coming by reminding them of his ways and teaching. And in 1 Cor. xvi. 10, 11, we find directions given to them for their reception of Timotheus and speeding his return : "for," adds the Apostle, "I expect him with the brethren." Here, however, some little uncertainty is expressed as to his visiting them, the words being ἐὰν δὲ ἔλθῃ Τιμόθεος. Now at the time of writing this second Epistle, we find Timotheus with Paul in Macedonia (2 Cor. i. 1), without any hint given of his having been at Corinth, or of any tidings respecting the church there having come through him. Nay there is an apparent presumption that he had not been at Corinth : for in 2 Cor. xii. 18 where speaking of those whom he had sent to Corinth he mentions Titus by name, no allusion is made to Timotheus. Had he been at Corinth, or not ?

I believe, in spite of these apparent obstacles to the view, that he *had* been there. The purpose of his mission, as stated in 1 Cor. iv. 17, is too plain and precise to have been lightly given up. And, as Meyer suggests, the relinquishing of the intended journey of Timotheus as well as that of the Apostle, would have furnished to the adversaries another ground for the charge of fickleness of purpose, which they would not fail to use against him. Had therefore the journey been abandoned, some notice and apology would probably have been found in this Epistle. That Timotheus is not mentioned in this Epistle as having gone to them, is easily accounted for by the circumstance that he is associated with the Apostle in the writing of the Epistle.

Meyer believes that tidings had been brought by him from Corinth of an unfavourable kind respecting the effect of the first Epistle ; and that the state of the Apostle's mind described in 2 Cor. ii. 12, vii. 5, is to be

traced to the reception of these tidings, not merely to the anxiety of suspense.

5. The second question regards the *mission of Titus* to Corinth, which took place subsequently to our first Epistle, and on the return from which he brought to the Apostle the further tidings of the effect of that letter, referred to 2 Cor. vii. 6. The most natural supposition is that he was sent to ascertain this matter : and this is the view of De Wette and others. Bleek however, with whom agree Credner, Olshausen, and Neander, makes a totally different hypothesis, which is thus expressed by the latter, Pfl. u. Leit. p. 437: "Timotheus had brought to the Apostle painful tidings which excited his anxiety, especially respecting the agitation caused by one individual, who insolently set himself against Paul and endeavoured to oppose his apostolic authority. (This latter view he defends by explaining 2 Cor. ii. 5, vii. 12, not of the incestuous person of 1 Cor. v. but of some adversary of the Apostle.) On this account Paul sent Titus to Corinth with a letter (now lost), in which he expressed himself very strongly on these circumstances; so that after Titus had set out, his heart, full as it was of paternal love towards the Corinthian church, was distressed with fear lest he had written somewhat too harshly, and been too severe upon them." This ingenious conjecture, while it might serve to clear up some expressions in 2 Cor. ii. 1—4, which seem too strong for the first Epistle, can perhaps hardly be admitted in the absence of any allusion whatever of a clearer character. All we can say is, it *may* have been so : and after all that has been written on the visits of Timotheus and Titus, we shall hardly arrive nearer the truth than a happy conjecture.

### SECTION III.

#### MATTER AND STYLE.

1. In no other Epistle are these so various, and so rapidly shifting from one character to another. Consolation and rebuke, gentleness and severity, earnestness and irony, succeed one another at very short intervals and without notice. Meyer remarks: "The excitement and interchange of the affections, and probably also the haste under which Paul wrote this Epistle, certainly render the expressions often obscure and the constructions difficult, but serve only to exalt our admiration of the great oratorical delicacy, art, and power, with which this outpouring of Paul's spirit, especially interesting as a self-defensive apology, flows and streams onward, till at length in the sequel its billows completely overflow the opposition of the adversaries. Erasmus strikingly says, Paraphr. Dedicat.,—'Sudatur ab eruditissimis viris in explicandis poetarum ac rhetorum consiliis, at in hoc rhetore longe plus sudoris est, ut depre-

hendas quid agat, quo tendat, quid vetet : adeo stropharum plenus est undique, absit invidia verbis. Tanta vafrities est, non credas eundem hominem loqui. Nunc ut limpidus quidam fons sensim ebullit, mox torrentis in morem ingenti fragore devolvitur, multa obiter secum rapiens, nunc placide leniterque fluit, nunc late, velut in lacum diffusus, exspatiatur. Rursum alicubi se condit, ac diverso loco subitus emicat, cum visum est, miris mæandris nunc has nunc illas lambit ripas, aliquoties procul digressus, reciprocatō flexu in sese redit.' We may also apply to our Epistle the words in which Dionys. Hal., de admiranda vi dicendi in Demosthene, c. 8, designates the style of that orator,—*μεγαλοπρεπῆ, λιτήν· περιττήν, ἀπίπτον· ἐξηλλαγμένην, συνήθη· πανηγυρικὴν, ἀληθινῶς αὐστηρήν, ἰλαράν· σύντονον, ἀνεμμένην· ἡδεῖαν, πικράν· ἡθικὴν, παθητικὴν.*"

2. The matter of the Epistle divides itself naturally into three parts :

1. ch. i. to vii. 16. Here he *sets forth to them his apostolic walk and character*, not only with regard to *them*, though he frequently refers to this, but in *general*.

2. viii. 1 to ix. 15. He *reminds them of their duty to complete the collection for the poor saints at Jerusalem*.

3. x. 1 to xiii. 10. *Polemical justification of his apostolic dignity and efficiency against his disparagers.*

## CHAPTER V.

### APPARATUS CRITICUS.

#### SECTION I.

##### 1. Manuscripts written in uncial letters.

A. The CODEX ALEXANDRINUS, Cent. V. (*See Vol. I.*)

B. The CODEX VATICANUS, Cent. IV. (*See Vol. I.*)

C. The CODEX EPHREMI, Cent. V. (*See Vol. I.*)

D. (*Of the Acts.*) The CODEX BEZÆ, Cent. V. or VI. (*See Vol. I.*)

D. (*Of St. Paul's Epistles.*) The CODEX CLAROMONTANUS in the Imperial library at Paris, No. 107 : a græco-latin MS., of, as Tischendorf believes, the *sixth century*. It contains all the Epistles of Paul, except Rom. i. 1 *παυλος . . . το αγαπητοις θεου*, ver. 7. Another hand, but an ancient one, has supplied 1 Cor. xiv. 13 *διο ο λαλων . . . το σημειον. ειωιν*, ver. 22. Similarly Rom. i. 27—30. Tischendorf remarks : "It is very difficult to distinguish the correctors who have at different times touched this codex. The second corrector (D<sup>2</sup>, about the eighth century), whom I have oftenest cited, found most of the passages which he touched already corrected : hence D<sup>2</sup> denotes generally two persons, of whom the former (D<sup>1</sup>) seldom differs from 62]



the latter (D<sup>ab</sup>), so that the difference can be noted. D<sup>1</sup> touched a few places, and correctors subsequent to D<sup>1</sup> about as many. Sometimes when it is hard to say which has corrected, I have marked it D<sup>corr</sup>." This codex was published by Tischendorf in 1852. "It is one of the most valuable MSS. extant; none of the texts published by Tischendorf is so important, with the single exception of the palimpsest Codex Ephræmi."—Tregelles. Horne's *Introd.* iv. p. 193<sup>1</sup>.

- E. (*Of the Acts*.) The CODEX LAUDIANUS (græco-latin: the latin being in the left hand column, the greek in the right hand) in the Bodleian library at Oxford. It is written without accents, in rather clumsy uncial letters, by a Greek scholar, but probably among the Latins. Its place of writing has been imagined to have been Sardinia, from the preamble of an edict, which is written at the end: Φλαύιος Παγκράτιος σὺν θεῷ ἀποστράχων δούξ Σαρδινίας δηλα ποιῶ τὰ ὑποτεταγμένα: but this, as Dr. Tregelles remarks, only shews it to have been in that island during the period of the *duces*. Now the Dukes of Sardinia were first constituted by Justinian in 534 (Wetst.): and if, as Michaelis infers from the writing (see also Marsh's note), the MS. is more ancient than this Dux Sardiniae, its date might be at the earliest the end of the fifth or beginning of the sixth century. But Bp. Marsh (note, as above) has shewn by the writing that it is more recent than the Codex Bezae: which circumstance, if the date now usually assigned to the Codex Bezae be correct (the middle of the sixth century), would bring it down about a century later. It was brought to England from Sardinia, became, it is supposed by Wetstein, the property of the Venerable Bede, as it, and no other Greek MS., contains the various readings which he has noted in his commentary in the Acts. It was lost sight of for a long time, till Abp. Laud became its possessor, and gave it to the Bodleian library. Michaelis characterizes it as a MS. of the utmost importance, and ascribes to it the merit of having decided him against the notion that the græco-latin MSS. have been corrupted from the latin. See Michaelis, Marsh's ed. vol. ii. pt. i. pp. 269—274; Horne's *Introd.* vol. iv. pp. 187—189, where there is a facsimile of the greek and latin of this MS. It was published by Hearne in 1715, but the edn. is very scarce, only 120 copies having been printed. Tischendorf has re-examined the MS. and is going to republish it<sup>2</sup>.
- (E. (*Of St. Paul's Epistles*.) The CODEX SANGERMANENSIS, now Petropolitanus (having been rescued from the fire of the abbey of

[<sup>1</sup> The text of this MS. as well as those of the preceding is exhibited in "*Novum Testamentum Græce, Oxonii 1864*," referred to in the foot-note on N in *Proleg.* to Vol. I. ch. vii. § i. p. 116.]

[<sup>2</sup> The MS. was published by Tischendorf in 1870 in *Monumenta Sacra inedita, Nova Collectio*, Vol. IX.]

St. Germain near Paris and taken to St. Petersburg), appears to be only a copy, and that a faulty one, of D, the Codex Claromontanus, with its occasional corrections. It abounds with mistakes, and has some monstrous readings made up of the various corrections of D: Tischendorf instances *δικαιωσινην*, Rom. iv. 25; *μετα ταυετα τοις δωενδεκα*, 1 Cor. xv. 5; *νιδιζομενο θεατριζομενοι*, Heb. x. 38. "Probably not older than the *ninth* or *tenth* century." (Tregelles.) Only quoted in the lacunæ of D.)

- F. The CODEX AUGIENSIS, now in the library of Trinity College, Cambridge. It is a græco-latin MS., which formerly belonged to the Monastery of Augia Major in Switzerland, and was probably written in the latter half of the *ninth* century (Tregelles thinks, the *eighth*). Published by Scrivener in 1859:

[G. (*Of the Acts*.) FRAGMENTUM PETROPOLITANUM, brought from the East by Tischendorf in 1859: contains Acts ii. 45—iii. 8. Of the *seventh* century.]

- G. [*Of St. Paul's Epistles*.] The CODEX BOERNERIANUS, also a græco-latin MS., now in the Royal library at Dresden. This MS., which was also written in the *ninth* century, has a singular affinity with the Codex Augiensis, without being a copy of it. "It may be deemed certain that the Greek of each of these MSS. was a copy (mediate or immediate) of a more ancient codex; from which the copyist of each of these departed at times by mere error. The general description of the Codex Sangallensis (Δ of the Gospels) applies equally to this MS., to which it was once joined: and whatever shews the history of the one will apply equally to that of the other. . . . This MS. of course is not a distinct authority from F as to the readings of St. Paul's Epistles: *together*, however, they are valuable as a united testimony to the readings of the ancient and valuable codex from which they must have alike sprung." (Tregelles.) In this edition we have only quoted this MS. when it differs from F, or when F is defective.

- H. (*Of the Acts*.) "The Codex Mutinensis 196 [ii. G 3<sup>1</sup>]: of the *ninth* century. It begins ch. v. 28, *και βουλευσαι*: is deficient from *αι χηραι*, ch. ix. 39, to *ιδου*, ch. x. 19: from *δια*, xiii. 36, to *τεπατα*, xiv. 3. From *κακειθεν*, xxvii. 4, to the end, is supplied in uncial letters by some hand of about the eleventh century. The other omissions have been supplied by a more recent hand, in the fifteenth or sixteenth century." It was collated by Scholz, and since then more completely by Tischendorf and by Tregelles.

- H. (*Of St. Paul's Epistles*.) The CODEX COISLINIANUS No. 202 in the Royal library at Paris, apparently (Tischdf.) of the *sixth* century.

[<sup>3</sup> This correction, with several in the list of cursive mss., is taken from Dean Burgon's letters on "Manuscript Evangelia in Foreign Libraries," published in the Guardian Newspaper, 1873, 4.]

It once contained 14 leaves, but, as is noted in the codex itself,—  
 “post incendium librorum impressorum et subitanam translationem manuscriptorum non inventa sunt nisi xii folia.” The two missing leaves are in the Imperial library at St. Petersburg. [Four more were found in the collection of Porphyrius Antonius by Tischdf., who identifies as a portion of this MS., Matthæi’s Frag. Mosq. (Heb. x. 1—7, 32—38).] Edited by Montfaucon and accurately transcribed by Tischendorf.

I. *Fragmenta Palimpsesta Tischendoriana*, Cent. V. to VII. (*See Vol. I.*)

K. *Codex Mosquensis*, Library of the Holy Synod No. xcviii. Cent. IX. (Matthæi’s g). Formerly belonged to the monastery of St. Dionysius on Mount Athos. Contains the Catholic Epistles with a catena and the Epistles of Paul with scholia by Damascene. It is on parchment and in folio. Each page is divided into two columns; the text being written in large square uncials; the commentary, in round letters joined to one another. Collated by Matthæi, who gives a facsimile of part of the text in the volume of his Gr. Test. which contains the Cath. Epistles, and describes it in that containing the Ep. to Rom. pp. 265-7. Scholz inserted this MS. by mistake in his list of *Cursives*, as Acts 102, Epp. Paul 117.

L. *Codex Angelicus Romanus*, a MS. in the Angelican library of Augustinian monks at Rome, formerly the property of Cardinal Passionei. It contains the Acts, beginning viii. 10, *μὲν τοῦ θεοῦ*,—the Catholic Epistles, and the Epistles of Paul to Heb. xiii. 10. “It cannot have been written,” says Tischendorf, “before the middle of the *ninth century*.” Formerly called G of the Acts—J of St. Paul’s Epistles.

M. The *Codex Uffenbachianus*, Cent. X. Consists of fragments at Hamburg and in the British Museum. The former contains the beginning and end of the *Epistle to the Hebrews*. Published by Tischendorf in his “*Anecdota Sacra et Profana*.”

[O. *Fragmentum Petropolitanum*. Contains 2 Cor. i. 20—ii. 12. Cited from Tischdf. N. T. ed. 8.]

P. *Codex Porphyrianus*, Cent. IX. Published by Tischendorf, who found it in the possession of the Russian Archimandrite Porfiri, *Monumenta Sacra inedita*, Voll. V. VI. It contains the Acts, Epistles, and Apocalypse. The Acts has been collated for this edition, and the readings in 1 and 2 Cor. taken from Tregelles.

[Q. *Fragmenta quedam*. Cent. V. Only cited on 1 Cor. vi. 14; vii. 3, 13.

R. A fragment cited by Tischdf. on 2 Cor. xi. 14—18.]

Σ The *Codex Sinaiticus*, Cent. IV. (*See Vol. I.*)

Frag. Coisl. In the scholia of a MS. of part of the O. T. in the Benedictine library at St. Germain, Wetstein found Acts ix. 24, 25, written by the transcriber of the MS., i. e. in the beginning of the seventh century. To this discovery Tischendorf has added several

more passages; ch. iv. 33, 34: x. 13, 15: xxii. 22, and some from the Gospels. The MS. itself is called the Codex Coislinianus 1, from Coislin, Bp. of Metz, its earliest known possessor. See Wetstein, Michaelis, and Tischendorf.  
Frag. Tischdf. (*See "I." above.*)

## 2. Manuscripts written in cursive letters.

NOTE.—It is intended to include in this Table mention of those MSS. only which contain, and of those particulars which concern, the portion of the N. T. comprehended in this Volume. The missing numbers will be found in the Prolegomena to Vol. IV., pt. ii.; those in the Acts column being designated Cath., and those in the Paul column Heb.

- a. Lambeth No. 1182. "Dates from the *twelfth* century at the earliest<sup>4</sup>."
- b. Lambeth No. 1183. 'Written A.D. 1358.
- c. A manuscript once in the possession of Professor Carlyle; returned to the Patriarch of Jerusalem in 1817. It was numbered 1184 in the Lambeth Catalogue. Mr. Scrivener gives its readings from "a scholarlike and seemingly accurate collation of it with the Greek text of Mill, made by the Rev. W. Sanderson of Morpeth, in or about the year 1804." Ascribed to the *fifteenth* century.
- d. Lambeth No. 1185. "Might also be considered a series of fragments in several different hands<sup>4</sup>." Assigned to the *fifteenth* century or somewhat earlier.
- e. in Acts, Lambeth 1255. Contains Acts and Past. Epp.—in Paul, (= a. of the Apocalypse,) Lambeth No. 1186. Contains the Pauline Epistles and the Apocalypse. *Eleventh* century.
- f. Codex Theodori. Bears date A.D. 1295.
- g. Codex Wordsworthianus. *Thirteenth* century.
- h. (= b. of the Apocalypse.) Codex Butler 2. British Museum, Additional MS. No. 11837. It bears date A.D. 1157<sup>5</sup>.
- k. Trin. Coll. Cantab. B. x. 16. Written A.D. 1316.
- l. (Scholz's Act. 24, Paul. 29.) Chr. Coll. Cantab. F. i. 13. Written about the end of the *twelfth* century.

<sup>4</sup> Scrivener. The readings of mss. "a" to "o" are cited from the Appendix to Mr. Scrivener's edn. of the "Codex Augiensis." It has not been thought worth while to encumber the page with every various reading found in these manuscripts; but whenever any variation of the uncials is mentioned, the testimony of these accurately collated documents is added.

<sup>5</sup> Formerly Col. Prædicatorum S. Marci 701.

- m. Scholz's Act. 31, Paul. 37.) **CODEx LEICESTRENSIS**. Cited as "69" in the Gospels, and as "f" in the Apocalypse. (*See Vol. I.*)
- n. (Scholz's Act. 53, Paul. 30.) **Emm. Coll. Cantab. i. 4. 35.** Of about the *twelfth century*.
- o. (Scholz's Act. 61 and 111, Paul. 61 and 221.) **University Library, Cambridge, Mm. 6. 9.** Of the *twelfth or thirteenth century*.
- p. (Tischendorf's "10<sup>a</sup>" [(edn. 7), Tregelles' and Tischdf.'s (edn. 8) 61].) **CODEx LONDINENSIS TISCHENDORFIANUS**. British Museum, Additional MS. 20,003. "Unquestionably the most valuable cursive MS. of the Acts yet known." (Scriv.) "Can hardly be estimated too highly." (Treg.) "Haud dubie antiquissimi codicis uncialis, qui ipse periit, exemplum est." (Tischdf.)

Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apo.
1	Reuchlini. Basle K. iii. 3 (late B. vi. 27).	X.	Wetstein "bis atque accurate."	1	—
2	Basle (late B. ix. ult.) [A. N. iv. 4. Burgon].	XV.	Mill (B. 2).	—	—
3	Correspondencia. Vienna, Theol. 5. (Kol.)	XII.	Walker and Alter.	3	—
4	Basle (late B. x. 20) [A. N. iv 5].	XV.	Mill (B. 3). Wetstein throughout Epp. [Written by several hands.]	—	—
5	Paris 106 (formerly 2871).	XII.	Stephens (8') Wetst. Scholz.	5	—
6	Paris 112 (formerly 3425).	XIII.	Steph. (8') Wetst.	6	—
7	Basle (late B. vi. 17) [A. N. iii. 11].	X?	Readings given in Wetstein. Text surrounded by various Scholia from Gennad., Ec., Sevrn., &c. On parchment.	—	—
[8]	.....	—	Steph. (8') = Acts 50. <i>Identified by some with 132 (Paul) below.</i>	—	—
9	Paris 102 (formerly 2870).	X.	Steph. (8') Wetst.	—	—
(10)	<i>Not identified.</i>	—	Stephens (12').	—	—
11	Cambridge Univ. Lib. MS. Kk. 6. 4 (also numbered Acts 112, Paul 225).	XI.	Steph. (17') Wetst. (Def. Acts iii. 6—17.)	—	—
12	Paris 237 (formerly 2869).	X.	Steph. (12') Wetst. "de integro."	—	2
..	Paris 103 (formerly 2872).	X.	Wetstein (Acts). Reiche (Paul). (Def. Acts ii. 20—31; 1 Cor. xii. 17—xiii. 2.) = Paul 140.	—	—
(13)	<i>See Vol. III.</i>	—	—	—	—
(14)	<i>See Vol. III. (= Acts 47.)</i>	XVI.	—	90	—
(15)	<i>See Vol. III.</i>	—	—	—	4
16	Paris 219 (formerly 1886).	XI.	Wetstein.	—	—
17	Paris 14 (COLBERTINUS 2844).	XI.	Tregelles.	33	—
18	Paris, Coisl.ianus 199.	XI.	Wetstein.	35	17
—	Paris, Coisl.ianus 25.	XI.	Wetstein.	—	—
19	Paris, Coisl.ianus 26.	XI.	Wetstein.	—	—
20	Paris, Coisl. 27 (formerly 247).	X.	Wetstein. (mutilated.)	—	—
21	Paris, Coisl.ianus 205.	XI.	Wetstein. (1 Cor. xvi. 17—2 Cor. i. 7, &c., supplied in a later hand.)	—	19
22	Paris, Coisl.ianus 202 A.	XIII.	Wetstein.	—	18
23	Paris, Coisl.ianus 200.	XIII.	Steph. (8') Wetst.	38	—
24	Bodleian, Misc. 136. Ebnerianus.	XII.	Described by Schœnleben, occasionally quoted by Wetstein. = Acts 48.	105	—

Acta.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Comp.
20	25	Westminsteriensis (935). British Museum. King's Library I. B. 1.	XIV.	Wetstein.	
21	26	Cambridge Univ. Lib. MS. Dd. 11. 90.	XIII.	(Def. Acts i.—xii. 1; xiv. 23—xv. 10; Rom. xv. 14—16, 24—26; xvi. 4—20; 1 Cor. i. 15—iii. 12, &c.)	
22	..	British Museum Additional MSS. 5115—7.	1326?	(Epp., Cent. xii., Scrivener) "Obiter inspectus a Wetstenio. Lectiones cap. xx. Act. mecum communicavit Rev. Paulus." (Griesbach.) = Paul 75.	109
23	28	Bodleian, Baroccianus 3.	XIII.	Mill ( <i>Baroc.</i> ). (Def. up to Acts xi. 13.) 1 Cor. xv. collated by Griesb.	
24	29	<i>See above, "L."</i>			
..	30	<i>See above, "n."</i>			
25	31	Brit. Mus. Harleian 5537.	1087	Mill. ( <i>Cor.</i> 2.) Acts xiv.—xviii. Rom. i.—iv. collated by Griesb.	
26	32	Brit. Mus. Harl. 5557.	XII.	Mill. ( <i>Cor.</i> 3.) Readings of Acts i.—iii. in Griesb. (Def. Acts i. 1—11; 1 Cor. xi. 7—xv. 56.)	
27	33	Brit. Mus. Harl. 5620.	XV.	Mill. ( <i>Cor.</i> 4.) Perhaps a copy of 29.	
28	34	Brit. Mus. Harl. 5778.	XII.	Mill. ( <i>Sin.</i> ) (Def. Acts i. 1—20.)	
29	35	Geneva 20.	XII.	Mill. ( <i>Genev.</i> )	
30	36	Bodleian, Misc. 74.	XIII.	Mill. ( <i>Hunt.</i> 1.) Begins Acts xv. 19. "Perlegi Rom. v., viii.; 1 Cor. xv. . . ." (Griesbach).	
31	37	<i>See above, "m."</i>			
32	38	Bodleian, Laud. 31.	XIII.	Mill. ( <i>Laud.</i> 2.) Rom. i.—v. re-examined by Griesb.	51
33	39	Lincoln Coll. Oxford, 82.	XI.	Mill. ( <i>Lis.</i> 2.) Acts collated by Dobbin. (Def. Rom. i. 1—20.)	
34	40	Trin. Coll. Dublin. Montfortianus.	XVI.	Barrett and Dobbin.	61
35	41	Magdalen Coll. Oxford, 9.	XI.	Mill. ( <i>Magd.</i> 1.)	57
36	—	New Coll. Oxford, 58.	XIII.	Mill. ( <i>N.</i> 1.) Apparently the MS. from which Cramer's Catena is printed.	
—	(42)	Magdalen Coll. Oxford. <i>Has been ascertained to be part of the same MS. as Paul 27. See Vol. III.</i>	XI.	Mill. ( <i>Magd.</i> 2.) Contains only Rom. Corr.	
37	43	New Coll. Oxford, 59.	XIII.	Mill. ( <i>N.</i> 2.)	
38	44	Leyden 77, Voss.	XIII.	Sarrau. Mill's <i>Pet.</i> 1. Wetstein.	
(39)	(45)	<i>Situation unknown.</i>	—	Sarrau. Mill's <i>Pet.</i> 2. Belonged (with <i>Pet.</i> 1 and 3) to Paul Potavins. (Def. Acts i. 1—xviii. 22; 1 Cor. iii. 16—x. 13.)	
40	46	Vatican Alex. 179.	XI.	Zacagni and Birch. Mill's <i>Pet.</i> 3.	
41	..	Vatican 2080.	XII.	Inspected by Birch and Scholz. = Paul 194.	175
—	47	Bodleian, Roe. [16*, not] 2.	XII.	Mill. Treg. Rom. and 1 Cor. xiv., collated by Griesbach.	

[\* This correction is due to the Rev. W. D. Macray, of the Bodleian Library, who states the ms. was brought from Turkey by Sir Thomas Roe, and given by him to the Library in 16. Several readings have been verified for this edition, some by Mr. Macray, others by Mr. E. Hake of Ch. Ch.]

Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apoc.
48	Frankfort on the Oder. Seidelianus.	XI.	Middeldorpf, in Rosenmüller's Comm. Theol. (Def. Acts ii. 3-34.)	—	13
49	Vienna. Theol. 800 (Nessel.).	XII.	Mill. ( <i>Vien.</i> ) and Alter.	76	—
(50)	<i>See Vol. III.</i>				
(51)	<i>See Vol. III.</i>				
52	Hamburg. Uffenbachianus.	XV.	Wetstein and Bengel.	—	16
..	Munich 375 (= Paul 55).	XI.	Bengel (Aug. 6). (Ec.'s comm. (Does not contain the Acts.))	—	—
53	<i>See above, "M."</i>				
54	Munich 412 (formerly Augsburg 5).	XII.	Bengel. (Contains only Rom. vii. 7-xvi. 24.)	—	—
..	<i>The same MS. as Paul 14 above.</i>				
..	<i>The same MS. as Paul 24 above.</i>				
55	<i>The same MS. as Acts 46 above.</i>				
(56)	<i>See Vol. III.</i>				
57	Vienna. Theol. 23 (Nessel.).	XIII.	Edited by Alter. = Acts 65.	218	33
..	<i>The same MS. as Paul 8 above.</i>				
58	Vatican 165.	XII.	Edited by Zacagni. Called Cryptoferratensis.	—	—
59	Paris Coisl. 204.	XI.	Inspected. Catenn.	—	—
(60)	<i>See Vol. III.</i>				
61	<i>See above, "o."</i>		Mill's <i>Hal.</i>		
..	Paris 56.	XII.	Inspected by Scholz. = Paul 133.	—	52
..	<i>The same MS. as Paul 50 above.</i>				
..	<i>See above, "n."</i>				
..	Paris, Arsenal 4.	XI.	Inspected by Simon and Scholz. = Paul 130.	43	—
..	Bodleian, Clark 4.	XII.	Inspected by Scholz. = Paul 227.	—	—
..	Copenhagen 1.	1278	Hensler in Birch. = Paul 72.	234	—
..	Bodleian, Clark 9.	XIII.	Inspected by Scholz. = Paul 224.	—	—
62	Brit. Mus. Harl. 5588.	XIII.	Acts xi. xii. xiii., Rom. and 1 Cor. i.—vii., collated by Griesbach.	—	—
63	Brit. Mus. Harl. 5613.	1407	Acts i.—viii., Rom., 1 Cor., 2 Cor. iii.,—collated by Griesbach.	—	e
7	<i>See above, "o."</i>				
(64)	<i>See above, "M."</i>				
65	Paris 60.	XIV.	Inspected by Griesbach and Scholz.	—	—
(66)	<i>See Vol. III.</i>				
67	Vienna. Theol. 302 (Nessel.).	XII.	Alter and Birch. = Acts 66.	—	34
68	Vienna. Theol. 313 (Nessel.).	XIII.	Alter and Birch.	—	—
69	Vienna. Theol. 303 (Nessel.).	XIII.	Alter and Birch.	—	—
..	<i>The same MS. as Paul 57 above.</i>				
..	<i>The same MS. as Paul 67 above.</i>				
70	Vienna. Theol. 221 (Nessel.).	1331	Alter and Birch.	—	—
71	Vienna. Theol. 10 (Kollar).	XII.	Alter and Birch. [Def. Rom. i. 1-9, &c.]	—	—
72	<i>The same MS. as Acts 57 above.</i>				
73	Upsala, Sparwenfeld 42.	XII.	(2 Cor. XIth cent.) Aurivillius. (Def. up to Acts viii. 14. 1 Cor. xiii. 6-xv. 38 twice over.)	—	—
74	Wolfenbüttel xvi. 7.	XII.	Knittel. in Matthæi.	—	30
75	<i>The same MS. as Acts 22 above.</i>				

7 This number is assigned by Tischendorf (edn. 8) and Tregelles to Scr.'s "p." See above.]

Acta.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Group.	
—	76	Leipsic.	XIII.	Matthæi. Contains Rom., 1 Cor. up to v. 3, . . with Thl.'s comm.		
70	77	Vatican 360.	XI.	"Rom., 1 Cor. i.—iv. accurate examinavi; reliqua cursim modo perlustravi." Birch.	131	6
71	78	Vatican 363.	XI.	Birch (cursorily inspected).	133	
72	79	Vatican 366.	XIII.	Birch (cursorily inspected).	—	2
73	80	Vatican 367.	XI.	Birch ("Per omnia contuli")	—	—
74	—	Vatican 760.	XII.	A MS. of the Acts inspected by Birch and Scholz. Catena.	—	—
—	81	Vatican 761.	XII.	Inspected by Birch. OEc.'s comm.	—	—
—	82	Vatican 762.	XII.	Inspected by Birch. Contains Rom., Corr., with Catena.	—	—
—	83	Vatican 765.	XI.	Inspected by Birch. Comm. on marg.	—	—
—	84	Vatican 766.	XII.	Inspected by Birch. Comm. on marg.	—	—
—	85	Vatican 1186.	XIII.	Epp. inspected by Birch.	—	—
75	86	Vatican 1160.	XIII.	Inspected by Birch and Scholz.	141	—
76	87	Vatican 1210.	XI.	Birch (Acts, Rom., al. "exacte").	142	—
77	88	Vatican, Palat. 171.	XIV.	Examined in select places by Birch. Zacagni.	149	—
78	89	Vatican, Alex. 29.	XII.	Birch ("Per omnia accurate examinavi"). (Def. 2 Cor. xi. 15—xii. 1.)	—	—
79	90	Vatican, Urb. 3.	XI.	Inspected by Birch.	—	—
80	91	Vatican, Pio 50.	XII.	Birch ("Per omnia diligenter bis collatus").	—	—
81	—	Barberinus 377.	XI.	Inspected by Birch.	—	—
82	92	Rome, Propaganda 250.	1274	Zoega in Birch.	180	—
83	93	Naples 1. B. 12. ( <i>See below</i> Acts 178, Paul 211.)	XI.	Inspected by Birch.	—	—
84	94	Florence, Laur. Lib. iv. 1.	X.	Inspected by Birch.	—	—
85	95	Florence, Laur. Lib. iv. 5.	XIII.	Inspected by Birch.	—	—
86	96	Florence, Laur. Lib. iv. 20.	XI.	Inspected by Birch.	—	—
87	97	Florence, Laur. Lib. iv. 29.	X.	Inspected by Birch.	—	—
88	98	Florence, Laur. Lib. iv. 31.	XI.	Inspected by Birch.	—	—
89	99	Florence, Laur. Lib. iv. 32.	1093	Inspected by Birch.	—	—
—	100	Florence, Laur. Lib. x. 4.	XII.	Inspected by Birch. Comm.	—	—
—	101	Florence, Laur. Lib. x. 6.	XI.	Inspected by Birch. Comm.	—	—
—	102	Florence, Laur. Lib. x. 7.	XI.	Inspected by Birch. Var. comm.	—	—
—	103	Florence, Laur. Lib. x. 19.	XII.	Inspected by Birch. Catena.	—	—
91	104	<i>See above</i> , "h."			—	—
92	105 <sup>a</sup>	Bologna, Can. Reg. 640.	XI.	Inspected by Scholz.	204	—
93	106	Venice 5.	XV.	Rinck.	205	—
94	107	Venice 6.	XV.	Rinck.	206	—
95	108	Venice 10.	XV.	Rinck.	209	—
96	109	Venice 11.	XI.	Rinck. (Def. Acts i. 1—12; xiv. 21—xxvi. 18.)	—	—
97	—	Wolfenbüttel. Gud. Gr. 104 A.	XII.	(Scholz?) (Def. Acts xvi. 39—xviii. 18.) = Paul 241.	—	—
98	113	(Moscow?) (Cod. Stauronicet.)	XI.	Matthæi (a).	—	—
99	114	Moscow 5.	1445	Matthæi (c).	—	—
100	115	Moscow 334.	XI.	Matthæi (d).	—	—
101	116	Moscow 333.	XIII.	Matthæi (f).	—	—

[<sup>a</sup> Burgon's memorandum, letter 3, to Rev. F. H. Scrivener, implies that this MS. does contain any portion of St. Paul's Epistles.]



Acts.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apo.
102	117	<i>The MS. called "K" above.</i>				
103	118	Moscow 198.	XII.	Matthæi (h). Scholia, but Acts i. 1—ix. 12 given continuously.		
—	119	Moscow 292.	XI.	Matthæi (i). Contains 1 and 2 Cor., with Thl.'s comm.		
104	120	Dresden. (Cod. Matth.)	XI.	Matthæi (k).	241	47
105	121	Moscow 380.	XII.	Matthæi (l).	242	48
106	122	Moscow 323.	XI.	Matthæi (m).		
—	123	Moscow 99.	XI.	Matthæi (n). Scholia.		
—	124	Moscow 250.	XIV.	Matthæi (q). Contains Rom. i. — xiii. with Thl.'s comm.		
(108)	..	Escorial x. iv. 17.	XI.	Moldenhauer. See Birch, Gospels. = Paul 228.	226	—
(109)	..	Escorial x. iv. 12.	XIV.	Moldenhauer. See Birch, Gospels. = Paul 229.	228	—
(110)	..	Camb. Univ. Lib. MS. Nn. 5. 27.	—	A folio copy of the Greek Bible printed "Basileæ per Joan. Hervagium 1545." A few notes are written on the margin. = Paul 222.	441	—
(111)	..	<i>The same MS. as "o" and 61 above.</i>				
(112)	..	<i>The MS. numbered Acts 9 above.</i>				
—	125	Munich 504.	1387	Inspected by Scholz.		
—	126	Munich 455.	XIV.	Inspected by Scholz. Prob. copied from the same MS. as preceding.		
—	(127)	Munich 110.	XVI.	A transcript of Rom. vii. 7—ix. 1, as written in MS. Paul 54.		
..	128	Munich 211.	XI.	Inspected by Scholz. = Acts 179.		82
—	129	Munich 35.	XVI.	Inspected by Scholz. Thl.'s comm. (So Hardt.)		
..	130	<i>The same MS. as Acts 54 above.</i>				
..	131	Paris, Coisl. 196.	XI.	Inspected by Scholz. = Acts 132.	330	—
113	132	Paris 47.	1364	Reiche.	18	51
..	133	<i>The same MS. as Acts 51 above.</i>				
114	134	Paris 57.	XIII.	Reiche.		
115	135	Paris 58.	XIII.	Inspected by Scholz. (Def. Acts i. 1—xiv. 27.)		53
116	136	Paris 59.	XVI.	Inspected by Scholz.	263	—
117	137	Paris 61.	XIII.	Reiche.		
118	138	Paris 101.	XIII.	Parts collated by Scholz. (Def. Acts xix. 8—xxii. 17.)		55
119	139	Paris 102 A.	X.	Inspected by Scholz. (Def. 2 Cor. i. 8—ii. 4.)		56
..	140	<i>The same MS. as Acts 11 above.</i>				
120	141	Paris 103 A.	XI.	Scholz. (Def. Acts xxviii. 23—Rom. ii. 26.)		
121	142	Paris 104.	XIII.	Inspected by Scholz.		
122	143	Paris 105.	XI.	Scholz. Contains only (in this vol.) Acts xiii. 48—xv. 22; xv. 29—xvi. 36; xvii. 4—xviii. 26; xx. 16—xxviii. 17; Rom. i. 1—iv. 16.		
123	144	Paris 106 A.	XIV.	Inspected by Scholz.		
—	146	Paris 109.	XVI.	Inspected by Scholz. Contains Rom., 1 Cor.		
—	147	Paris 110.	1511	Inspected by Scholz. Contains 1 and 2 Cor.		

Acta.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Goep.	Apo.
124	149	Paris 124.	XVI.	Inspected by Scholz.	—	57
125	150	Paris 125.	XIV.	Inspected by Scholz.	—	—
—	151	Paris 126.	XVI.	Inspected by Scholz.	—	—
126	153	Paris 216.	X.	Inspected by Scholz.	—	—
127	154	Paris 217.	XI.	Inspected by Scholz. Reiche. Thdrt.'s comm. on Epp. Paul.	—	—
128	155	Paris 218.	XI.	Inspected by Scholz. Catena.	—	—
129	156	Paris 220.	XIII.	Inspected by Scholz. Comm., txt often omitted.	—	—
130	—	Paris 221.	XII.	Inspected by Scholz. (Def. Acts xx. 38—xxii. 3.)	—	—
—	157.	Paris 222.	XI.	"Coll. magna codicis pars," Scholz. (Def. Rom. i. 1—11, 21—29, iii. 26—iv. 8, ix. 11— 22; 1 Cor. xv. 22—43.)	—	—
131	158	Paris 223.	XII.	Inspected by Scholz. (Epistles A.D. 1045.)	—	—
—	159	Paris 224.	XI.	Inspected by Scholz. Catena.	—	64
—	160	Paris 225.	XVI.	Inspected by Scholz. Fragments with Thl.'s comm.	—	—
—	161	Paris 226.	XVI.	Inspected by Scholz. Contains Rom., with comm.	—	—
—	162	Paris 227.	XVI.	Inspected by Scholz. Contains 1 Cor. xvi., with Cat.	—	—
—	164	Paris 849.	XVI.	Inspected by Scholz. Thdrt.'s comm., with text on marg.	—	—
132	..	<i>The same MS. as Paul 131 above.</i>			—	—
133	166	Turin C. i. 40 (285).	XIII.	Scholz, "accurate coll."	—	—
134	167	Turin C. ii. 17 (19).	XI.	Cold. Acts iii.—viii.; Rom. x., seq., by Scholz. (Def. Acts i., ii.)	—	—
—	168	Turin C. ii. 38 (325).	XII.	Inspected by Scholz. Comm. (Def. Rom. i. 1—iii. 19.)	—	—
135	..	Turin C. ii. 5 (302).	XII.	Inspected by Scholz. = Paul 170.	339	88
136	169	Turin C. ii. 31 (1).	XII.	Inspected by Scholz.	—	—
..	170	<i>The same MS. as Acts 135 above.</i>			—	—
—	171	Ambros. Lib. Milan 6. [B. 6 inf.]	XIII.	Inspected by Scholz. Rom., 1 Cor., 2 Cor. i. 1—v. 19, written by a later hand.	—	—
—	172	Milan 15. [A. 51 sup. ?]	XII.	Inspected by Scholz. Comm. after Chr.	—	—
137	..	Milan 97. [E. 97 sup.]	XI.	Inspected by Scholz. = Paul 176.	—	—
138	173	Milan 102. [E. 102 sup.]	XIV.	Inspected by Scholz.	—	—
139	174	Milan 104. [H. 104 sup.]	1484	Inspected by Scholz.	—	—
—	175	Milan 125. [F. 125 sup.]	XV.	Inspected by Scholz. Continuous comm.	—	—
..	176	<i>The same MS. as Acts 137 above.</i>			—	—
140	..	Venice 546.	XI.	(Part Cent. xiii.) Inspected by Scholz. Catena. = Paul 215.	—	74
141	..	Florence, Laur. Lib. vi. 27.	XII.	Inspected by Scholz. = Paul 239.	189	—
—	177	Modena 14. (MS. II. A. 14.)	XV.	Inspected by Scholz.	—	—
142	178	Modena 243. (MS. III. B. 17.)	XII.	Inspected by Scholz.	—	—
—	179	Part (written in cursive letters) of the MS. called "H of the Acts."			—	—
144	180	Florence, Laur. Lib. vi. 13.	XIII.	Inspected by Scholz.	363	—
145	181	Florence, Laur. Lib. vi. 36.	XIII.	Inspected by Scholz. [Does not exist. Burgon.]	365	—
146	182	Florence, Laur. Lib. 2708 (?).	1332	Inspected by Scholz.	367	—
147	183	Florence, Laur. Lib. iv. 30.	XII.	Inspected by Scholz.	—	76

# MANUSCRIPTS REFERRED TO.

[PROLEGOMENA.]

	Designation.	Cent.	Collator, &c.	Gosp.	Apoc.
4	Florence, Laur. Lib. 2574 (?).	984	Inspected by Scholz.	—	—
5	Florence, Riccardi Lib. 84.	XV.	Inspected by Scholz. = Paul 230 = lect. 37.	368	84
6	Vatican, Ottob. 66.	XV.	Inspected by Scholz. = Paul 199.	386	70
7	Camb. Univ. Lib. MS. Nu. 3. 20, 21.		A copy of the printed Greek Test. 8vo. London, 1728, interleaved and bound up in two volumes; contains MS. notes by John Taylor. = Paul 223.	442	—
8	Brit. Mus. Harl. 5796.	XV.	Inspected by Scholz. = Paul 240.	444	—
9	Rome, Vallicella Lib. E. 22.	XVI.	Inspected by Scholz. = Acts 167.	393	—
10	Rome, Vallicella Lib. F. 17.	1330	Inspected by Scholz. = Acts 170.	394	—
11	Vatican 1270.	XV.	Inspected by Scholz. Comm. contains (of St. Paul) only Rom., 1 Cor.	—	—
12	Vatican 1430.	XII.	Inspected by Scholz.	—	—
13	Vatican 1649.	XIII.	Inspected by Scholz. Thdrt.'s comm.	—	—
14	Vatican 1650.	1073	Inspected by Scholz. (Def. Acts i. 1—v. 4. Comm. on Epp. Paul.)	—	—
15	Vatican 1714.	XII.	Inspected by Scholz. Contains fragments of Acts, Rom., and 1 Cor.	—	—
16	Vatican 1761.	XI.	Inspected by Scholz.	—	—
17	Vatican 1968.	XI.	"Cursim coll. Cod. integer," Scholz. (Def. Acts i. 1—v. 23, vi. 14—vii. 11.)	—	—
18	Vatican 2062.	XI.	Inspected by Scholz. Scholia. Begins Acts xxviii. 19.	—	—
19	The same MS. as Acts 41 above.			—	—
20	Vatican, Ottob. 31.	X.	Inspected by Scholz. Comm. (Def. Rom. and greater part of 1 Cor.)	—	—
21	Vatican, Ottob. 61.	XV.	Inspected by Scholz.	—	—
22	Vatican, Ottob. 176.	XV.	Inspected by Scholz.	—	78
23	Vatican, Ottob. 258.	XIII.	Inspected by Scholz. Latin Version. Begins Acts ii. 27.	—	69
24	The same MS. as Acts 151 above.			—	—
25	Vatican, Ottob. 298.	XV.	Inspected by Scholz. Latin Version.	—	—
26	Vatican, Ottob. 325.	XIV.	Inspected by Scholz. (Def. Acts iv. 19—v. 1.)	—	—
27	Vatican, Ottob. 356.	XV.	Inspected by Scholz. Contains Rom. with Catena.	—	—
28	Vatican, Ottob. 381.	1252	Inspected by Scholz.	390	71
29	Rome, Vallicella Lib. B. 86.	XIII.	Inspected by Scholz.	—	22
30	The same MS. as Paul 185 above.			—	—
31	Rome, Vallicella Lib. F. 13.	XIV.	Inspected by Scholz.	—	—
32	Rome, Ghigi Lib. R. v. 29.	1394	Inspected by Scholz.	—	—
33	Rome, Ghigi Lib. R. v. 32.	XV.	Inspected by Scholz. Comm.	—	—
34	Rome, Ghigi Lib. R. viii. 55.	XI.	Inspected by Scholz. Thdrt.'s comm.	—	—
35	The same MS. as Paul 186 above.			—	—
36	Two MSS. in the Library of the Collegio Romano.	XVI.	Inspected by Scholz.	—	—
37	Naples (no number). Apparently the same MS. as Acts 83, Paul 93 above.	XVI.	Inspected by Scholz.	—	—
38	Naples 1, C. 26.	—	Inspected by Scholz.	—	—
39	Naples 1, C. 26.	XV.	Inspected by Scholz.	—	—

Acta.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apoc.
—	213	Rome, Barberini Lib. 29.	1338	Inspected by Scholz.	Scholiz.	—
—	214	Vienna 167 (Lambec 46).	XV.	Inspected by Scholz. Contains Rom., 1 Cor., with comm.	—	—
..	215	<i>The same M.S. as Acts 140 above.</i>				
175	216	Mon. of S. Bas. Memm, 2.	XII.	Inspected by Munster.	—	—
—	217	Palermo.	XII.	Inspected by Scholz. Begins 2 Cor. v. 1.	—	—
176	218	Syracuse.	XII.	Inspected by Munster.	121	—
177	219	Leyden. Meermann 116.	XII.	Dermont. (Def. Acts i. 1—14, xxi. 14—xxii. 28; Rom. i. 1—vii. 13.)	122	—
178	..	Middlehill, Worcestershire 1461. See "Apoc. m." Vol. IV.	XI.	(Inspected by Scholz?) Once Meermann 118. = Paul 242.	—	87
179	..	<i>The same M.S. as Paul 128 above.</i>				
180	..	Strasburg. Molsheimensis.	XII.	Readings of Acts and Epp. communicated to Scholz. = Paul 238.	431	—
181	220	Berlin, Dietz. 10.	XV.	(Def. Acts i. 11—ii. 11; Rom. i. 1—27; 1 Cor. xiv. 13—xv. 46; 2 Cor. i. 1—viii. 5.)	400	—
..	(221)	<i>The same M.S. as "o" and 61 above.</i>				
..	(222)	<i>See Acts 110 above.</i>				
..	(223)	<i>See Acts 153 above.</i>				
..	224	<i>The same M.S. as Acts 58 above.</i>				
..	(225)	<i>The same M.S. as Acts 9, Paul 11 above.</i>				
..	227	<i>The same M.S. as Acts 56 above.</i>				
..	228	<i>The same M.S. as Acts 108 above.</i>				
..	229	<i>The same M.S. as Acts 109 above.</i>				
..	230	<i>The same M.S. as Acts 150 above.</i>				
182	..	Two MSS. in a Monastery on the Island of Patmos.	XII.	Inspected by Scholz. = Paul 243.	—	—
182A	..		XIII.		—	—
183	231	Gr. Mon. Jerusalem 8.	XIV.	Inspected by Scholz.	—	—
184	232	Gr. Mon. Jerusalem 9.	XIII.	Inspected by Scholz. Comm.	—	85
185	233	Mon. S. Saba, nr. Jerusalem 1.	XI.	Inspected by Scholz.	—	—
186	234	Mon. S. Saba, nr. Jerusalem 2.	XIII.	Inspected by Scholz.	457	—
187	235	Mon. S. Saba, nr. Jerusalem 10.	XIII.	Inspected by Scholz.	462	86
188	236	Mon. S. Saba, nr. Jerusalem 15.	XII.	Inspected by Scholz.	—	—
189	237	Mon. S. Saba, nr. Jerusalem 20.	XIII.	Inspected by Scholz.	466	80
..	238	<i>The same M.S. as Acts 180 above.</i>				
..	239	<i>The same M.S. as Acts 141 above.</i>				
..	240	<i>The same M.S. as Acts 153 above.</i>				
..	241	<i>The same M.S. as Acts 97 above.</i>				
..	242	<i>The same M.S. as Acts 178 above.</i>				
..	243	<i>The same MSS. as Acts 182 above.</i>				
..	243A					
190	244	Christ Church, Oxford, Wake 34 (2 Scholz).	XI.	Acts xviii.—xx. collated by Scholz.	—	27
191	245	Christ Church, Oxford, Wake 38 (3 Scholz).	XI.	Def. Acts i. 1—11.		
192	246	Christ Church, Oxford, Wake 37 (4 Scholz).	XI.	Def. Acts xii. 4—xxiii. 32.		
8-pe	8-pe	St. Petersburg xi. 1. 2. 230.	XII.	Muralt.	8-pe	

[Other manuscripts recently discovered \* :—

- i. **Monasterium Παντοκρατορος**, Mt. Athos (not numbered). Contains the (Acts ? and) Epistles with a Catena, chiefly from Œcumenius, except on 1 and 2 Cor. Early half of tenth century.
- ii. **Monastery of St. Catherine**, Mt. Sinai. Catena on St. Paul's Epistles, apparently differing little from Œcumenius. Probably eleventh or twelfth century.
- iii. **Ferrara 187. N.A. 7 (Vol. III.)**. A well-written Codex, containing the whole of the N. T. (Vols. I. and II. containing the O. T.), apparently of the fourteenth century.
- iv. **Milan Ambros. Z. 34 sup.** A small 4to paper ms. Contains the Cath. Epp., St. Paul's Epp., and a Synaxarium; followed by the four Gospels. Of the thirteenth or fourteenth century.
- v. **Milan Ambros. N. 272 sup.** S. Pauli Epp. cum notis marginalibus.
- vi. **Florence Riccardi 85.** Small 8vo. St. Paul's Epistles.
- vii. **Modena (xiii.) ii. A. 13.** Contains the Acts and Catholic Epistles.
- viii. **Modena (lxxi.) ii. C. 4.** Contains the Acts and Catholic Epistles.
- ix. **Modena (ccxliii.) iii. B. 17.** Contains the Acts and Epistles (Catholic and Pauline).
- x. **Modena (cii.) ii. D. 3.** Contains the Acts and Epistles (Catholic and Pauline).
- xi. **Modena (xiv.) ii. A. 14.** Contains St. Paul's Epistles.]

*The following is a List of Lectionaries.*

	Designation.	Date.	Name of Collator, and other information.
lect-1	Leyden 243. Scaligeri.	XI.	Wetstein and Dermout. Contains (of this Vol.) Acts i. 15—26; ii. 22—47; iii. 12, 13, 18; iv. 1—21; id. 23—31; x. 34—43; xiii. 34—42; xxviii. 11—31; Rom. v. 6—19; 1 Cor. xi. 25—32; xv. (= ev-6)
lect-2	Brit. Mus., Cotton Vesp. B. 18.	XI.	"Contains the portions of Acts and Epp. appointed to be read throughout the whole year. Casley collated it in 1735, and Wetstein inserted his extracts." (Michaelis.) Mutilated at beg. and end.
lect-3	Bodleian, Baroc. 202?	995	
lect-4	Brit. Mus., Harl. 5731.	XIV.	Griesbach. Contains the following fragments:—Acts vi. 8—vii. 5; vii. 47—60; 1 Cor. i. 18—24; iv. 9—16; xii. 27—xiii. 8. (= Gosp. 117)
lect-5	Bodleian, Cromwell. 11. (Olim 296.) A liturgy book, containing 5thly (pp. 149—200), εὐαγγελισμῶν τῶν μεγάλων ἑρμηνείων.	1225	Griesbach, who says "Variantes lectiones collegi e Rom. vi. 3—11; xiii. 11—xiv. 4; xiv. 19—23; xvi. 25—27; 1 Cor. i. 18—24; ix. 19—x. 4; xi. 23—32, &c."

\* The notice of the first two mss. has been furnished by Mr. P. E. Pusey, that of the others has been derived from Dean Burgon's letters on Manuscript "Evangelia" in the *Guardian*, 1873-4.

	Designation.	Date.	Name of Collator, and other information.
lect-6	Göttingen (C. de Missy).	XV.	Matthæi (v). See his appendix to Thesa. Contains a large number of the usual lections.
lect-7	Copenhagen 8.	XV.	Hensler in Birch. (= ev-44)
lect-9	Paris 32.	XII.	Inspected by Scholz. (= ev-84)
lect-10	Paris 33.	XII.	Inspected by Scholz. (= ev-85)
lect-11	Paris 34.	XII.	Inspected by Scholz.
lect-12	Paris 375.	1022	Scholz. An important MS. (= ev-60)
lect-13	Moscow Synod, 4.	X.	Matthæi (b).
lect-14	Moscow Synod, 291.	XII.	Matthæi (e).
lect-16	Moscow Synod, 266.	XV.	Matthæi (ε). Contains Acts xiii. 25—32; xix. 1—8; Rom. v. 6—9; vi. 18—23; 1 Cor. iv. 9—16; x. 1—4; xii. 27—xiii. 7. (= ev-52)
lect-17	Moscow Synod, 267.	XV.	Matthæi (χ) {Contain several lections in Acts, and some in Rom.; 1 Cor.; in 2 Cor. only xi. 21—xii. 9.} (= ev-53)
lect-18	Moscow Synod, 268.	1470	Matthæi (ψ) { } (= ev-54)
lect-19	Moscow, Typogr. 47.	1602	Matthæi (ω). Contains Acts xii. 1—11; xiii. 25—32; xxvi. 1—20; Rom. xiii. 11—xiv. 4; xv. 1—7; 1 Cor. i. 18—ii. 1; iv. 9—16; ix. 2—12; x. 1—4; xii. 27—xiii. 7; xv. 1—11; 2 Cor. i. 8—11; xi. 21—xii. 9. (= ev-55)
lect-20	Moscow, Typogr. 9.	XVI.	Matthæi (16). Contains Acts ii. 1—11. (= ev-56)
lect-21	Paris 294.	XI.	Inspected by Scholz. (= ev-83)
lect-22	Paris 304.	XIII.	Inspected by Scholz.
lect-23	Paris 306.	XII.	Inspected by Scholz.
lect-24	Paris 308.	XIII.	Mostly O. T. lections; only a few from N. T.
lect-25	Paris 319.	XI.	Inspected by Scholz.
lect-26	Paris 320.	XII.	Inspected by Scholz. Mutilated.
lect-27	Paris 321.	XIII.	Inspected by Scholz. Defective.
lect-28	Bodleian, Selden 2.	XV.	Griesbach. (= ev-26)
lect-29	Paris 370.	XII.	Some lections from Gosp. and Epp. (= ev-94)
lect-30	Paris 373.	XIII.	
lect-31	Paris 276.	XV.	Inspected by Scholz. (= ev-82)
lect-32	Paris 376.	XIII.	Entered in list of MSS. of Gospels as 324.
lect-33	Paris 382.	XIII.	"Cursim coll. magna codicis pars," Scholz.
lect-34	Paris 383.	XV.	Inspected by Scholz.
lect-35	Paris 324.	XIII.	Inspected by Scholz. (= ev-92)
lect-36	Paris 326.	XIV.	Inspected by Scholz. (= ev-93)
lect-37	Riccardi Lib. Florence 84.	XV.	See Acts 150, Paul 230 above.
lect-38	Vatican 1523.	XV.	
lect-39	Vatican, Ottob. 416.	XIV.	(= ev-133)
lect-40	Barberini Lib. Rome 18.	XIV.	Some parts of Cent. X.
lect-41	Barberini Lib. Rome (no number).	XI.	The first 114 leaves are lost.
lect-42	Vallicella Lib. Rome, C. 46.	XVI.	
lect-43	Riccardi Lib. Florence 2742.	?	(Inspected by Scholz ?)

	Designation.	Date.	Name of Collator, and other information.
lect-44	Glasgow (Missy BB).	?	) Manuscript collations by Missy were once in Michaelis' possession.
lect-45	Glasgow (Missy CC).	1199	
lect-46	Ambros. Lib. Milan 63.	XIV.	Inspected by Scholz.
lect-47	Ambros. Lib. Milan 72.	XII.	Inspected by Scholz. (= ev-104)
lect-48	Laur. Lib. Florence 2742(?).	XIII.	Inspected by Scholz. (= ev-112)
lect-49	Mon. St. Saba, nr. Jerus., 16.	XIV.	(Inspected by Scholz?)
lect-50	St. Saba 18.	XV.	Inspected by Scholz.
lect-51	St. Saba 26.	XIV.	Inspected by Scholz.
lect-52	St. Saba (no number).	1059	Inspected by Scholz.
lect-53	St. Saba (no number).	XIV.	Inspected by Scholz. (= ev-160)
lect-54	St. Saba (no number).	XIII.	
lect-56	Frankfort on Oder, Seideli.		A leaf of a lectionary bound up with ms. Acts 42, Paul 48. Contains 1 Cor. ix. 2—12.
lect-57	Ch. Ch. Oxf., Wake 12 (1 Scholz).	XI.	(= ms. 26 Apoc.)
lect-58	Ch. Ch. Oxf., Wake 33 (5 Scholz).	1172	

## SECTION II.

## ANCIENT VERSIONS REFERRED TO IN THIS VOLUME. (VSS.)

## The LATIN Versions (latt).

vulg. The vulgate, usually quoted from the Clementine edition (vulg-ed.). The Sixtine edition (vulg-sixt.) is occasionally cited when it differs from the others; as also are the following mss. :—

am. amiatinus, written about A.D. 541. Tischendorf has edited it, and considers it the oldest and most valuable extant.

demid. demidovianus. Published by Matthæi. Written in the XIIth century.

fuld. fuldensis. Readings given in Lachmann's N. T. Written in the VIth century.

flor. floriacensis.

harl. harleianus, No. 1772. Collation given by Griesbach Symb. Crit.

lux. luxoviensis. A lectionary cited by Mabillon and Sambatier.

[reg. Cited from Tischdf. on Acts iii. 3.]

tol. toletanus. A collation was published by Blanchini in his "Vindiciæ Can. Script."

F-lat. The Latin column of the Codex Augiensis. Cent. IX.

old-lat. The Old Latin Version in use before Jerome's revision is cited from the following manuscripts :—

- D-lat. (*Acts.*) The Latin of the Codex Bezae. Cent. VI.  
 D-lat. (*Paul.*) The Latin of the Codex Claromontanus. Cent. VI.  
 E-lat. (*Acts.*) The Latin of the Codex Laudianus. Cent. VI.  
 G-lat. The Latin written word by word over the corresponding Greek words in the Codex Boernerianus.  
 fri. Fragments of St. Paul's Epistles in the covers of certain Codices Frisingenses at Munich. Written Cent. V. or VI. Deciphered by Tischendorf.  
 guelfh. Fragmenta guelfherbytana. Fragments of the Ep. to Rom. in Knittel's Wolfenbüttel Gothic palimpsests. Edited by Tischdf. in his "Anecdota sacra."  
 spec. Mai's Speculum.

The Syriac Versions (*syrr*).

*Syr.* The Peschito. Supposed to have been made as early as the second century.

*syrr.* The later or Philoxenian. Cent. V. Revised by Thomas of Harkell, A.D. 616, who probably introduced the asterisks and obeli <sup>1</sup>, and the notes in the margin.

The Egyptian or COPTIC Versions (*coptt*).

*copt.* The Coptic or Memphitic.

*copt-dz.* Codex Diez. Written about the tenth century.

*copt-schw.* Schwartz's edition.

*copt-wilk.* Wilkins' edition.

[*copt-boett.* Boetticher's edition.]

*sah.* The Thebaic or Sahidic.

*sah-ming.* Mingarel's edition.

*sah-mnt.* Munter's edition.

*sah-woide.* Woide's MS. Published in the Appendix to Cod. Alex.

*basm.* The Bashmuri so closely follows *sah* as to be of no critical value except where *sah* is deficient.

The GOTHIC version (*goth*): made from the Greek by Uphilas about the middle of the *fourth century*.

The ÆTHIOPIC version (*æth*): assigned to the *fourth century*.

*æth-rom.* The edition given in the Roman polyglott.

*æth-pl.* Pell Platt's edition.

The ARMENIAN version (*arm*): made in the *fifth century*.

*arm-usc.* Uscan's edition.

*arm-zoh.* Zohrab's edition.

[*arm-rieu.* Cited on Acts xx. 25.]

<sup>1</sup> It is Mr. Pusey's impression that many of the readings thus marked correspond to the words in Italic characters in our English version, indicating a necessity of the idiom. The same remark applies to certain of the readings of the Syriac versions which we have enclosed in brackets.



## SECTION III.

FATHERS AND ANCIENT WRITERS CITED IN THE DIGEST OF THIS  
VOLUME<sup>2</sup>.

(N.B.—The abbreviation is designated by the thick type. In the remainder of the word or sentence *Latin* writers are described in Italics.)

- Acacius**, Cent<sup>y</sup>. IV. or V. (from Catena.)  
**Acta Concilii Chalcedonensis**, A.D. 451  
**Alcimus Ecdicius Avitus**. (See Avit.)  
**Ambrose**, Bp. of Milan, A.D. 374—397  
**Ambrosiaster**, i. e. *Hilary the Deacon*, fl. 384  
**Ammonius** of Alexandria, 220  
**Amphilochius**, Bp. of Iconium, 374  
**Anastasius Sinaita**, Cent<sup>y</sup>. VI.  
**Andreas** of Crete, 635  
**Antiochus** of Ptolemais, 614  
**Antonius Monachus**, b. 251, d. 356  
**Apollinarius**, Bp. of Laodicea, 362  
**Archelaus** of Mesopotamia, 278  
**Arnobius** of Africa, 306  
**Athanasius**, Bp. of Alexandria, 326—373  
**Athenagoras** of Athens, 177  
**Augustine**, Bp. of Hippo, 395—430  
**Avitus**, Bp. of Vienne, 490—523  
**Barnabas**, Cent<sup>y</sup>. I. or II.  
**Basil**, Bp. of Cæsarea, 370—379  
**Basil of Seleucia**, fl. 440  
**Bede**, the Venerable, 731; **Bede-gr**, a Greek MS. cited by Bede, nearly identical with Cod. "E," mentioned in this edn only when it differs from E.  
**Cæsarius** of Constantinople, 368  
**Cæsarius**, Episc. Arelatensis, 502—544  
**Canons Apostolic**, Cent<sup>y</sup>. III.  
**Cassiodorus**, b. 479, d. 575  
**Chromatius**, Bp. of Aquileia, 402  
**Chronicon Paschale**, Cent<sup>y</sup>. VII.  
**Chrysologus**, Peter, Bp. of Ravenna, 433—450  
**Chrysostom**, Bp. of Constantinople, 397—407; **Chr-mss** as cited by Tischdf. from Matthæi; **-montf**, from Montfaucon; **Chr-wlf**, Wolfenbüttel ms. of Chr written in Cent<sup>y</sup>. VI.  
**Clement** of Alexandria, fl. 194  
**Clement**, Bp. of Rome, 91—101  
**Cosmas Indicopleustes**, 535  
**Constitutions, Apostolic**, Cent<sup>y</sup>. III.  
**Cyprian**, Bp. of Carthage, 248—258  
**Cyril**, Bp. of Alexandria, 412—444.  
**Cyr-p** denotes readings supplied by Mr. Pusey [*Cyr* is used when the citation is apparently uniform]  
**Cyril**, Bp. of Jerusalem, 348—386  
**Damascenus**, Johannes, 730  
**Dialogue** against the Marcionites printed amongst the works of Origen  
**"Dialogi de Trinitate"**, variously ascribed to Ath Thdrst Max  
**Didymus** of Alexandria, 370  
**Diodorus**, Bp. of Tarsus, 378—394

<sup>2</sup> Orig-c or Chr-cat means Orig or Chr as given in Cramer's Catena. Orig-schol, scholium ascribed to Origen. Chr<sub>h.l.</sub>, Chr *hoc loco*. Hippolytus is cited sometimes as Hip, sometimes as Hippol; Gregory of Nyssa, as Nys, Nyas, and Nyssen: in all cases the abbreviation marked in the above list is the shortest used in this volume.

- Dionysius**, Bp. of Alexandria, 247—265  
**Dionysius Areopagita**, Cent'. V.  
**Ennodius**, Bp. of Pavia, d. 521  
**Ephrem Syrus**, b. 299, d. 378  
**Epiphanius**, Bp. of Salamis in Cyprus, 368—403  
 [Epistle of the Church of Lyons, 171]  
**Eucherius**, Bp. of Lyons, 434—454  
**Eulogius**, Bp. of Alexandria, 581—608  
**Eusebius**, Bp. of Cæsarea, 315—320  
**Eustathius**, Bp. of Antioch, 323  
**Euthalius**, Bp. of Sulci, 458  
**Eutherius**, Bp. of Tyana, 431  
**Euthymius Zigabenus**, 1116  
**Faustinus**, 383  
**Fulgentius**, Bp. of Africa, 508—533  
**Gaudentius**, Bp. of Brescia, 387  
**Gennadius**, Bp. of Constantinople, 458—471  
**Gildas**, fl. 581  
**Helvidius** (cited by Jer.), 383  
**Hesychius** of Jerusalem, Cent'. IV. or VI.  
**Hilary**, Bp. of Poitiers, 354—368  
**Hippolytus**, disciple of Irenæus, 220  
**Homilies** ascribed to Clement, Cent'. III.  
**Idacius**, the name under which [was] published [the] work "de Trinitate" [formerly ascribed to] Vig. [now to Ath.]  
**Ignatius**, Bp. of Antioch, d. 107  
**Irenæus**, Bp. of Lyons, 178  
**Isidore** of Pelusium, 412  
**Jacobus**, Bp. of Nisibis, cir. 320—340  
**Jerome**, fl. 378—420  
**Julian**, Emperor, 331—363  
**Julian** (cited by Aug.), Pelagian Bp. in Italy, 416  
**Justin Martyr**, fl. 140—164  
**Leo**, Bp. of Rome, 440—461  
**Leontius Scholasticus**, 580  
**Lucifer**, Bp. of Cagliari, 354—367  
**Macarius** of Egypt, 301—391  
**Manes**, cited by Epiphanius  
**Marcellus**, cited by Eus.  
**Marcion**, 130; fragments in Epiph. (Meion-e) and Tert. (Meion-t)  
**Marcosii**, cited by Iren.  
**Marcus Monachus**, 390  
**Marius Mercator**, 418  
**Martyrium Clementis**  
**Maximus Taurinensis**, 430—466  
**Maximus Confessor**, fl. 630—662  
**Maximin**, the Arian, cited by Aug.  
**Meletius**, Bp. of Antioch, 381  
**Methodius**, fl. 290—312  
**Michael Psellus** of Constantinople, d. 1078  
**Nazianzum**, Gregory, Bp. of, fl. 370—389  
**Nestorius**, Bp. of Constantinople, 428—431  
**Nonnus** of Panopolis, Cent'. V.  
**Novatian**, 251  
**Nyssa**, Gregory, Bp. of, 371  
**Œcumenius** of Tricca in Thrace, Cent'. XI.?  
**Origen**, b. 185, d. 254  
 "Quæstiones et Responsiones ad Orthodoxos" ascribed to Justin M.  
**Orosius**, 416  
**Orsiesius** the Egyptian, 345  
**Pacianus**, Bp. of Barcelona, 370  
**Palladius**, Bp. of Hellenopolis, 368—401  
**Pamphilus** of Palestine, fl. 294  
**Paulinus**, Bp. of Aquileia, 776—804  
**Pelagii Ep. ad Demetr.** 417?  
**Peter**, Bp. of Alexandria, 300—311  
**Philastrius**, Bp. of Brescia, fl. 380  
**Philo Carpasius**, 400  
**Photius**, Bp. of Constantinople, 858—891

- Photinus**, Bp. of Sirmium (cited by Epiphanius), d. 379  
**Polycarp**, Bp. of Smyrna, d. 169  
**Porphry**, d. 304  
**"Prædestinatus."** *A work ascribed to Vincent of Lerins* (434)  
**Primasius**, Cent<sup>y</sup>. VI.  
**Proclus**, Bp. of Constantinople, 434  
**Procopius** of Gaza, 520  
**"De Promissionibus dimid. temp."**  
**"Questiones ex vet. et nov. Testt."**  
*Printed among the works of Aug.*  
**"De Rebaptismate."** *Among Cypr's works*  
**Rufinus of Aquileia**, 397  
**Salvianus**, 440  
**Sedulius**, 430  
**Senicres**, quoted by Iren., Cent<sup>y</sup>. I. or II.  
**Serapion** of Egypt, 345  
**Severus** of Antioch, Cent<sup>y</sup>. VI.  
**Severianus**, Bp. in Syria, 400  
**"De Singularitate Clericorum."**  
*Among Cypr's works*  
**Smyrnæorum Epistola de Martyrio Polycarpi**, 167  
**Synopsis** ascribed to Athanasius  
**Tarasius**, Bp. of Constantinople, 786  
**Tatian** of Syria, 172  
**Tertullian**, 200  
**Thaumaturgus**, Gregory, Bp. of Neocæsarea, 243  
**Theodore**, Bp. of Heraclea, 394  
**Theodoro**, Bp. of Mopsuestia, 399—428  
**Theodore** of the Studium, 795—826  
**Theodoret**, Bp. of Cyrus, 420—458  
**Theodotus** the Gnostic. Extracts made by Clement of Alexandria  
**Theodotus** of Ancyra, 433  
**Pseudo Theodulus**, Cent<sup>y</sup>. XII.  
**Theophylact**, Abp. of Bulgaria, 1071; **Thl-sif**, as edited by Sifanius; **Thl-fin**, by Finettius, from a Vatican MS.  
**Tichonius**, 390  
**Timothy**, Bp. of Alexandria, 380  
**Titus**, Bp. of Bostra, cir. 360—377  
**Victor Vitensis**, an African Bp., Cent<sup>y</sup>. V.  
**Victor** of Antioch, 401  
**Victorinus**, 380  
**Victor**, *Episc. Tununensis*, 565  
**Vigilius of Thapsus**, 484<sup>3</sup>  
**Zeno**, Bp. of Verona, 362—380  
**Zonaras** of Constantinople, 1118

To this list may be added the following ABBREVIATIONS USED IN THE DIGEST :—

aft, after.

al, alii.

appy, apparently.

bef, before.

beg, beginning.

comm, commentary—when appended to the name of a Father, denotes that the reading referred to is found in the body of his commentary, and not in the text (txt) printed at the head of the commentary. This last is often very much tampered with.

corr, corrector. corr'd, corrected.

ctra, contra.

[<sup>3</sup> A work on the Trinity formerly ascribed to Vigilius is now assigned to Athanasius.]

def, defective.

ed or edn, edition.

elsw, elsewhere.

elz, elzevir edition of the Greek Test.

e sil, e silentio collatorum.

exc, except.

expr, expressly.

follg or flg, the following words.

gr, Greek. gr-lat-fl, Greek and Latin Fathers.

ins, insert—"ins καὶ AB" means that the MSS. A and B insert καὶ.

int, interpreter or interpretation—appended to the name of a Father means that the citation is made from a translation, not from the original.

marg, margin.

om, omit—"om καὶ AB" means that the MSS. A and B omit the καὶ given in the text or inserted by other MSS.

Ps, Pseudo—used in citing the spurious works ascribed to Ath. and other Fathers.

pref, prefix.

rec, the *textus receptus*, or received text of the Greek Testament.

This is used when Steph and elz agree.

rel, reliqui—means that all the other manuscripts named on the margin have the reading to which it is appended.

simly, similarly.

Steph, Stephens' Greek Testament.

transp, transpose.

txt, text—when followed by a list of MSS., versions, &c., means that the reading adopted in this edition is supported by those MSS., versions, &c. (See also under comm above.)

ver, verse.

vss, versions.

vv, verses.

The figures 2, 3, &c., inserted *above* the line to the right hand, imply a second, third, &c., hand in a MS. Thus B<sup>1</sup> means the original scribe of B; C<sup>1</sup>, the first corrector of C; C<sup>2</sup>, the second; D<sup>1</sup>, a recent scribe in D, by whom corrections were made or parts not originally in the MS. supplied.

The same figures *below* the line, imply *recurrence* of the reading 2, 3, &c. times in the author mentioned; e. g. Aug., Orig., Bas.; similarly are used the words *sæpe*, *aliq*, or *alic* (aliquoties or alicubi), *ubique*<sup>4</sup>.

Words printed in the digest in the larger type used for the text

<sup>4</sup> -2-mss appended to the name of a Father means that the reading cited is contained in two mss. of that Father.

Chr-5-mss, means that in 5 mss. of Chrysostom the reading cited occurs 3 times.

itself are to be taken as of equal authority with the reading printed in the text : the place in the text where such readings occur being indicated by an asterisk.

*Notice referred to on pp. 15, &c.*

*arar* would seem to be the true reading in 56 passages of the N. T., in only 14 however of these is it found without any variation in the uncial MSS. In the 42 remaining cases some one or more uncials have substituted *rar*. On the other hand *rar* occurs upwards of 1100 times, and in no more than 4, or at the most 10 cases have uncial mss. put *arar* in its stead—so that the tendency of the transcribers has clearly been to alter *arar* into *rar* ; on examination it also appears that this tendency has been alike yielded to by the scribes of the recent and of the ancient MSS. In cases, therefore, where the rarer word is supported by *any* trustworthy MSS., however few in number and however great the array in favour of *rar*, *arar* has been accepted as the true reading.

## SECTION IV.

### LIST, AND SPECIFICATION OF EDITIONS OF OTHER BOOKS QUOTED, REFERRED TO, OR MADE USE OF IN THIS VOLUME.

N.B. Works mentioned in the list given in the Prolegg. to Vol. I. are not here again noticed.

A. V. R. The Authorized Version revised by five Clergymen. Rom., 1 and 2 Cor. London 1858-60.

BISCOE, History of the Acts of the Holy Apostles confirmed &c., Oxf. 1840.

BISPING, Erklärung des Briefes an die Römer, Münster 1854. Rom. Catholic.

BÖRNEMANN, Acta Apostolorum ad fidem codicis Cantabrigiensis &c., Grossenhain et Lond. 1848.

CATENA in Acta Apostolorum, ed. Cramer, Oxf. 1838.

CHRYSOSTOM, Opera, cited by Benedictine pages in Migno's Patrologia Græca, voll. xlvii.—lxiv. The homilies on the Acts and Rom. are in vol. ix. (lx.), those on 1 and 2 Cor. in vol. x. (lxi.).

CONYBEARE AND HOWSON, Life and Epistles of St. Paul, with maps, plates, coins, &c., 2 voll. 4to. London 1850-52 : 2nd edn., 2 voll. 8vo., Lond. 1856.

DAVIDSON, DR. S., Introduction to the New Testament, vol. ii., Acts—2 Thess.; Lond. 1849.

DE WETTE, Exegetisches Handbuch u.s.w.—Apostelgeschichte, 2nd edn., Leipzig 1841 : Römer, 4th edn., Leipzig 1847 : Corinther, 2nd edn., Leipzig 1845.

- ESTIUS, Comment. in omnes Pauli Epistolas, 2 voll. folio, Douay 1614.
- EWBANK, W. W., Commentary on the Ep. to the Romans, Lond. 1850.
- FRITZSCHE, Pauli ad Romanos Epistola, 3 voll., Hal. Sax. 1836.
- HACKETT, PROF., Commentary on the Acts, Boston, U.S. 1852.
- HEMSEN, Der Apostel Paulus u.s.w., Göttingen 1850.
- HODGE, PROF. C., Commentary on the Epistle to the Romans, 3rd edn., London: The Religious Tract Society.
- HUMPHRY, W. G., Commentary on the Acts, Lond. 1847.
- JOWETT, PROF., The Epistles of St. Paul to the Thessalonians, Galatians, Romans: with critical Notes and Illustrations: Lond. 1856. (See Vol. III. Prolegg. ch. v. § i. par. 1, note.)
- LACHMANN AND BUTTMANN, Novum Testamentum græce et latine &c., vol. ii., Berlin 1850.
- LEWIN, T., Life and Epistles of St. Paul, 2 vols., London 1851.
- MEYER, H. A. W., Kritisch-exegetischer Commentar über das Neue Testament:—Apostg., Göttingen 1835: 1 Corinth., 2nd edn., do. 1849: 2 Cor., 2nd edn., do. 1850.
- NEANDER, AUG., Geschichte der Pflanzung u. Leitung der christlichen Kirche durch die Apostel, 4th edn., Hamburg 1847.
- ŒCUMENIUS, Commentaria, &c., in Migne's Patrologia Græca, voll. cxviii. cxix.
- PALEY, Horæ Paulinæ: ed. Birks, Lond. 1850.
- PEILE, DR., Annotations on the Apostolic Epistles, vol. i. Rom.—Corr. Lond. 1848.
- PHILIPPI, DR. F. A., Commentar über den Brief Pauli an die Römer, vol. i., Frankf. 1855.
- SCHRADER, Der Apostel Paulus, u.s.w., 5 voll. Leipzig 1829-36.
- SMITH, JAMES, Esq., On the Voyage and Shipwreck of St. Paul, Lond. 1848: 2nd edn., Lond. 1856.
- STANLEY, DEAN, The Epistles of St. Paul to the Corinthians: with Critical Notes and Illustrations<sup>5</sup>.
- STIER, DR. RUDOLF, Die Reden der Apostel, Leipzig 1829.—Andeutungen für gläubiges Schriftverständniss: zweite Sammlung, Leipzig 1828.
- STUART, MOSES, Commentary on the Epistle to the Romans, Lond. 1838.
- TERTULLIANUS, in Migne's Patrologia Latina, voll. i.—iii.
- THEODORET, Opera, in Migne's Patrologia Græca, voll. lxxx.—lxxxiv.
- THEOPHYLACT, in Migne's Patrologia Græca, voll. cxxiii.—cxxvi.
- THOLUCK, Römerbrief, u.s.w., Halle 1842: 5th edn., 1856.

<sup>5</sup> The reader will observe that I have worked with Dean Stanley's book, and have often extracted from, and referred to it. It is a valuable contribution to the literature of these important Epistles: not so much in its scholarship, as in the power of illustration, and graphic description of usage and circumstance, which pervade the notes. The second edition is referred to in this present volume.

TREGELLES, DR., An Account of the printed Text of the Greek New Testament, London 1854; Greek Testament, Part iv., Rom.—2 Thess., 1869.

UMBREIT, DR., Der Brief an die Römer auf dem Grunde des Alten Testaments ausgelegt, Gotha 1856.

WINER, G. B., A Treatise on the Grammar of N. Test. Greek. Translated with additions, &c., by Rev. W. F. Moulton, M.A., Edinburgh.

WORDSWORTH, BISHOP, The Greek Testament, &c. Part ii., Lond. 1857.

Readings of the Codex Vaticanus (B) in the text of this volume, which have been ascertained by the Editor's personal inspection of the MS. at Rome, February, 1861.

Acts i. 11. οὗτος, not οὗτως as Bentley.

ii. 7. in πάντες, the first α is written over the line by 1. m.

34. ο bef κυριος is added by 1. and 2. m.

38. aft ἁμαρτιων ins υμων, not ημων as Beh.

iii. 2. the το after εβασταζε is super-added by 1. m.

21. the των before απ αιωνος is written in the margin by 2. m.

iv. 4. ωs, not ωsei, as in Mai.

6. ο αρχιερεus is the reading of the codex [not as Tischdf.].

14 τεθαρακ. and τεθερακ. are both from the 1. m.

18. του before ιησου is added by 1. m. and 2. m.

20. ειδαμεν: over the ει is written ο by 1. m., over the α is written ο by 2. m. (not both by Tischdf.'s B<sup>3</sup>).

v. 2. συνιδνιης, but ε is written over by 1. m. and 2. m.

21. The codex has παραγενομενον a *prima manu*, not -νοι as Tischdf.

25. *prima manus* has θεσθαι.

38. τα is added by 1. m. and 2. m.

vii. 10. 2. m. has εξελ., not εξιλ. as Bentley and Tischdf.

11. ηυρισκον is in codex.

17. ηγγιζεν, not -ισεν as Birch.

22. λογ. κ. εργ., not εργ. κ. λογ. as Bentley.

Acts vii. 39. αλλα, not αλλ' as Mai. This was wrongly extracted from my notes of B in my last [fifth] edition.

47. οικod. a *prima manu*.

51. καρδιας, not -ας as Bentley.

viii. 25. ευηγγελιζοντο, not ευεγγελη. as Birch.

28. τον προφ. ησ., not ησ. τον προφ. as Birch.

34. τουτο is a *prima manu*.

ix. 6. αλλα.

13. σου is in codex, not omitted, as in Bentley.

25. after καθηκεν, αυτον, not -ου as Bentley.

26. εις ιερουσ., not εν as Birch.

36. τις ην μαθ., not τις μαθ. as Bentley.

x. 45. πν. του αγ., not πν. αγ. as Bentley.

xi. 3. εισηλθεν, not -θες as Bentley.

12. διακριναντα, not -νοντα as Bentley.

13. απηγγ., not αναγγ. as Bentley.

18. αρα και, not αρα γε και as Mai.

24. το κυριω is in margin a 2. m. (sic).

xiii. 1. συμεων, not συμ. as Bentley.

11. επεσεν, not επεπεσεν as Mai.

13. ανεχθ. is 1. m., not αναχθ. as Mai.

26. ημιν, as in Mai ed. 1, not υμιν, as in ed. 2.

29. παντα τα γεγρ., not παντα . γεγρ. as Bentley.





## ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ.

I. 1 Τὸν <sup>a</sup> μὲν <sup>b</sup> πρῶτον <sup>c</sup> λόγον <sup>d</sup> ἐποιησάμην περὶ πάντων, <sup>a</sup> (μὲν solita-  
 ὁ Θεόφιλε, <sup>e</sup> ὧν <sup>f</sup> ἤρξατο Ἰησοῦς ποιεῖν τε καὶ διδάσκειν <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> 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<sup>kd</sup> <sup>ke</sup> <sup>kf</sup> <sup>kg</sup> <sup>kh</sup> <sup>ki</sup> <sup>kj</sup> <sup>kl</sup> <sup>km</sup> <sup>kn</sup> <sup>ko</sup> <sup>kp</sup> <sup>kq</sup> <sup>kr</sup> <sup>ks</sup> <sup>kt</sup> <sup>ku</sup> <sup>kv</sup> <sup>kw</sup> <sup>kx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mm</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> 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<sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup> <sup>tq</sup> <sup>tr</sup> <sup>ts</sup> <sup>tt</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> 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<sup>xu</sup> <sup>xv</sup> <sup>xw</sup> <sup>xx</sup> <sup>xy</sup> <sup>xz</sup> <sup>ya</sup> <sup>yb</sup> <sup>yc</sup> <sup>yd</sup> <sup>ye</sup> <sup>yf</sup> <sup>yg</sup> <sup>yh</sup> <sup>yi</sup> <sup>yj</sup> <sup>yk</sup> <sup>yl</sup> <sup>ym</sup> <sup>yn</sup> <sup>yo</sup> <sup>yp</sup> <sup>yq</sup> <sup>yr</sup> <sup>ys</sup> <sup>yt</sup> <sup>yu</sup> <sup>yv</sup> <sup>yw</sup> <sup>yx</sup> <sup>yy</sup> <sup>yz</sup> <sup>za</sup> <sup>zb</sup> <sup>zc</sup> <sup>zd</sup> <sup>ze</sup> <sup>zf</sup> <sup>zg</sup> <sup>zh</sup> <sup>zi</sup> <sup>zj</sup> <sup>zk</sup> <sup>zl</sup> <sup>zm</sup> <sup>zn</sup> <sup>zo</sup> <sup>zp</sup> <sup>zq</sup> <sup>zr</sup> <sup>zs</sup> <sup>zt</sup> <sup>zu</sup> <sup>zv</sup> <sup>zw</sup> <sup>zx</sup> <sup>zy</sup> <sup>zz</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> 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<sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>jy</sup> <sup>jz</sup> <sup>ka</sup> <sup>kb</sup> <sup>kc</sup> <sup>kd</sup> <sup>ke</sup> <sup>kf</sup> <sup>kg</sup> <sup>kh</sup> <sup>ki</sup> <sup>kj</sup> <sup>kl</sup> <sup>km</sup> <sup>kn</sup> <sup>ko</sup> <sup>kp</sup> <sup>kq</sup> <sup>kr</sup> <sup>ks</sup> <sup>kt</sup> <sup>ku</sup> <sup>kv</sup> <sup>kw</sup> <sup>kx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mm</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup> <sup>tq</sup> <sup>tr</sup> <sup>ts</sup> <sup>tt</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>fg</sup> <sup>xg</sup> <sup>xh</sup> <sup>xi</sup> <sup>xj</sup> <sup>xk</sup> <sup>xl</sup> <sup>xm</sup> <sup>xn</sup> <sup>xo</sup> <sup>xp</sup> <sup>xq</sup> <sup>xr</sup> <sup>xs</sup> <sup>xt</sup> <sup>xu</sup> <sup>xv</sup> <sup>xw</sup> <sup>xx</sup> <sup>xy</sup> <sup>xz</sup> <sup>ya</sup> <sup>yb</sup> <sup>yc</sup> <sup>yd</sup> <sup>ye</sup> <sup>yf</sup> <sup>yg</sup> <sup>yh</sup> <sup>yi</sup> <sup>yj</sup> <sup>yk</sup> <sup>yl</sup> <sup>ym</sup> <sup>yn</sup> <sup>yo</sup> <sup>yp</sup> <sup>yq</sup> <sup>yr</sup> <sup>ys</sup> <sup>yt</sup> <sup>yu</sup> <sup>yv</sup> <sup>yw</sup> <sup>yx</sup> <sup>yy</sup> <sup>yz</sup> <sup>za</sup> <sup>zb</sup> <sup>zc</sup> <sup>zd</sup> <sup>ze</sup> <sup>zf</sup> <sup>zg</sup> <sup>zh</sup> <sup>zi</sup> <sup>zj</sup> <sup>zk</sup> <sup>zl</sup> <sup>zm</sup> <sup>zn</sup> <sup>zo</sup> <sup>zp</sup> <sup>zq</sup> <sup>zr</sup> <sup>zs</sup> <sup>zt</sup> <sup>zu</sup> <sup>zv</sup> <sup>zw</sup> <sup>zx</sup> <sup>zy</sup> <sup>zz</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>jy</sup> <sup>jz</sup> <sup>ka</sup> <sup>kb</sup> <sup>kc</sup> <sup>kd</sup> <sup>ke</sup> <sup>kf</sup> <sup>kg</sup> <sup>kh</sup> <sup>ki</sup> <sup>kj</sup> <sup>kl</sup> <sup>km</sup> <sup>kn</sup> <sup>ko</sup> <sup>kp</sup> <sup>kq</sup> <sup>kr</sup> <sup>ks</sup> <sup>kt</sup> <sup>ku</sup> <sup>kv</sup> <sup>kw</sup> <sup>kx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mm</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</</sup>

1 = ch. ix. 41. 2 Cor. xi. 2. Gen. xlvii. 2 (Ald.). m abuv, Luke xxii. 16, (xxiv. 46.) ch. iii. 18. Heb. ix. 26 al. n = Matt. vi. 7. o here only τ. Wind. v. 11. xix. 13. 3 Macc. iii. 24. Xen. Mem. i. 1. 2. only. 3 Kings viii. 8. Tobit xii. 19 (N def.) only. exl. 5 alius in Hexapl.) Herod. i. 62. Xen. Anab. vii. 3. 48. συναλιζόμενος b<sup>2</sup> c d<sup>1</sup> e m 36<sup>1</sup>. 40, the Greek fathers are confused between this reading and txt (see Tischd<sup>f</sup>): *conversations* vulg E-lat<sup>2</sup> [Syr coptt arm] Bede: *conversens* D-lat [saltem *utimens* syr]. aft συναλ. ias μετ αυτων D [silis lux syrr coptt 3eth arm]. rec παρηγγ. bef αυτοις, with B D (see above) N rel 36 vulg coptt [syrr arm Eus, Euthal.] Ec Thi Aug: txt ACE Chr.,—παρηγγελλεν E-gr b d [Eus, Euthal.]. ην ηκουσατε (so D<sup>3</sup> [ηκουσα D<sup>2</sup>]) φησιν δια του στοματος D vulg [with lux] 3eth Hil Aug; am [fuld] D-lat om φησιν; and in D-gr φησιν δια του στοματος are marked for erasure by a later hand.

3. [for οἱς, οἱς C.] τεσσ. bef ημερ., omg δια, D(θ: is written over the line by D-corr<sup>1</sup>). οπτανόμενος D<sup>1</sup>. τας D<sup>1</sup>.

4. συναλισκομενος D<sup>1</sup>: συναλιζομενος D<sup>3</sup>: συναλιζομενος b<sup>2</sup> c d<sup>1</sup> e m 36<sup>1</sup>. 40, the Greek fathers are confused between this reading and txt (see Tischd<sup>f</sup>): *conversations* vulg E-lat<sup>2</sup> [Syr coptt arm] Bede: *conversens* D-lat [saltem *utimens* syr]. aft συναλ. ias μετ αυτων D [silis lux syrr coptt 3eth arm]. rec παρηγγ. bef αυτοις, with B D (see above) N rel 36 vulg coptt [syrr arm Eus, Euthal.] Ec Thi Aug: txt ACE Chr.,—παρηγγελλεν E-gr b d [Eus, Euthal.]. ην ηκουσατε (so D<sup>3</sup> [ηκουσα D<sup>2</sup>]) φησιν δια του στοματος D vulg [with lux] 3eth Hil Aug; am [fuld] D-lat om φησιν; and in D-gr φησιν δια του στοματος are marked for erasure by a later hand.

Holy Ghost. To take διὰ πν. ἁγ. with ἀνελημφθῇ (see Olsh. i. 629) seems to me inadmissible; as also is Dr. Burton's rendering, "having told His Apostles that His commands would be more fully made known to them by the Holy Ghost."

ἀνελημφθῇ] = ἀνεφέρετο εἰς τὸν οὐρ., Luke xxiv. 51. The use of the verb in this abbreviated form, without the εἰς τ. οὐρ., testifies to the familiarity of the apostolic church with the Ascension as a formal and recognized event in our Lord's course.

3. ἐν π. τεκμ.] See Luke xxiv. 31, 39, 43. The ἐν is in its signification of *investiture*, in which it introduces the element or condition in which, and thus the means by which, an agent operates.

ὀπτανόμενος] οὐ γὰρ ὥσπερ πρὸ τῆς ἀναστάσεως ὡς ἀελ μετ' αὐτῶν ἦν, οὐκ καὶ τότε οὐ γὰρ εἶπε τεσσαράκοντα ἡμέρας, ἀλλὰ δι' ἡμερῶν τεσσαράκοντα. ἐφίστατο γὰρ καὶ ἐφίστατο πάλιν, Chrysostom. This is the only place where the interval between the Resurrection and the Ascension is specified.

τὰ περ. τ. β. τ. θ.] τὰ, in the widest sense; not ῥήματα merely:—the matters. The article has been taken to imply (and so in some of my earlier editions), that during this period they received from our Lord the whole substance of the doctrine of 'the Kingdom of God.' But this remark seems to lose its propriety owing to the *present* participle λέγων. Both the participles, ὀπτανόμενος and λέγων, carry with them a ratiocinative force, in dependence on τεκμηρίοις: "proofs, consisting in this, that He" &c. And thus the art. τὰ gives the sentence the

meaning, "and inasmuch as the things which he said were those pertaining to the Kingdom of God;" thus serving only to define λεγόμενα. [What things these were, we are not told. Certainly, not future events in their detail,—as the next portion of the narrative shews us. I should rather believe them to have concerned the future founding and government of the Church: though even here the greatest Apostles were apparently left to the unfolding of the teaching of the Holy Spirit as years went on.]

4—14.] THE LAST DISCOURSES AND ASCENSION OF THE LORD. RETURN OF THE APOSTLES TO JERUSALEM; RECAPITULATION OF THEIR NAMES.

4. συναλιζ.] not middle, 'assembling them,' as Calvin. (*congregans eos*), Grot., Olsh., and others, which is without example; but passive, = συναλισθεῖς, Hesych., as E. V. Chrys., the Vulg., &c., interpret it 'eating and drinking;' so E. V. marg., Thl., Ec., &c., κοινωνῶν ἁλῶν, mistaking the etymology. The conjecture of Hemsterhuis, συναλιζομένοις (which however is found in Didymus), is quite unnecessary.

ἀπὸ ἱερ. μὴ χωρ.] See Luke xxiv. 49. 'Simul manere jussi sunt, quoniam uno omnes Spiritu donandi erant. Si fuissent dispersi, unitas minus cognita fuisset.' Calvin.

περιμ.] to await, i. e. wait till the completion of: the περι implies this. The ancient idea mentioned by Wordsworth, that our Lord commanded the Apostles to remain at Jerusalem for *twelve years* after the Ascension, is sufficiently refuted by His own words here, and by

νης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ ἔν πνεύματι ἑβαπ- Matt. iii. 11.  
 τισθήσεσθε ἀγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας. ὁ οἱ Mk. L. John  
 μὲν οὖν συνελθόντες ἡρώτων αὐτὸν λέγοντες Κύριε, i. 33.  
 εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν, constr., here  
 τῷ Ἰσραὴλ; ἔειπεν δὲ πρὸς αὐτοὺς Οὐχ ὑμῶν ἐστίν only. see  
 Exod. ii. 23.  
 v. ch. ii. 6.  
 v. 16. x. 27.  
 xvi. 13. xix.  
 32. i Cor. xi.  
 17 al. Ezek.  
 ch. vii. 1. xix.

xxxiii. 30. b Matt. xv. 23 al. fr. c = Matt. xii. 10. ch. vii. 1. xix.  
 2. xal. 37 al. 3 Kings i. 27. d = Matt. ii. 7 al. e Mark iii. 5 ll. viii. 25. ix. 12 Mt. Heb.  
 xiii. 19 only. Lev. xiii. 16. pres., Matt. xi. 3. f gen., 2 Thess. iii. 2. see Matt. xx. 23.

5. *rec βαπτισθ.* bef εν πνευμ., with ACEN<sup>3</sup> 13. 36 rel [vss] Orig., [int, Did, Cyr-jer, Chr, Cyr-p, Euthal,] Ec Thl Ambr Rebapt, Gaud: πν. αγ. βαπτ. D Did, Hil, Victorin, Aug[urpe]: txt BN<sup>1</sup> p.—add καὶ ο μελλετε λαμβανειν D<sup>1</sup>(and lat) to Hil, Aug, [Max-tauri]. aft ημερας add εως της πεντηκοστης D<sup>1</sup>(and lat) sah Aug[alig].

6. for *συνελθ.* ελθοντες N<sup>1</sup>. *rec επηρωτων*, with DE rel 36 [Chr-txt Euthal,] Ec, -των C<sup>3</sup>. -τον d 13: txt ABC<sup>1</sup>N Chr-comin. αποκαταστανεις εις την β. του ισρ. D: om εις D<sup>5</sup>(and lat); for του, τω D<sup>5</sup>(appy): Aug has sometimes *representaberis? et quiescendo regnum Israel?* sometimes *præsentabis regnum Israel*.

7. *ειπεν*, omg δε, B<sup>1</sup> Syr sah [arm-zoh]: *ειπεν* ovn B-corr: ο δε ειπεν C [arm-mas Orig-int,] Aug, και ειπεν D, ο δε αποκριθεις ειπ. E mth: txt AN rel vulg syr coopt Thl. for πρ. αυτους, αυτοις E vulg coopt.

the subsequent history: cf. ch. viii. &c. That, in the main, they confined themselves to circuits in Palestine for some years, appears to be true; but surely would not be in compliance with such a command.

τ. ἐπαγγ. τ. πατρός] See note on Luke xxiv. 49.

5.] The Lord cites these words from the mouth of John himself, ref. Matt.;—and thus announces to them that, as John's mission was accomplished in baptizing with water, so now the great end of His own mission, the *Baptism with the Holy Ghost*, was on the point of being accomplished. Calvin remarks, that He speaks of the Pentecostal effusion as *being* the Baptism with the Holy Ghost, because it was a great representation on the whole Church of the subsequent continued work of regeneration on individuals: 'Quasi totius Ecclesie communis baptismus.' I may add, also because it was the *beginning* of a new period of spiritual influence, totally unlike any which had preceded. See ch. ii. 17.

ἔβαπ. and εν πν. αγ. are slightly distinguished. The insertion of the preposition bef. πν. αγ. seems to give a dignity which the mere instrumental dative, ἔβαπ., wants.

ταύτας serves to bind on the οὐ πολλ. ἡμ. to the day then current; as we say, 'one of these days.' See Winer, § 23. 5, who instances 'ante hos quinque dies' in Lat., and quotes πρὸ πολλῶν τῶνδε ἡμερῶν, from Heliod. ii. 22. 97.

'Numerus dierum non definitus exercebat fidem discipulorum,' Bengel. 6.] This *συνελθόντες* does not belong to another assembling, different from the former; but takes up again the *συναλιζόμενος* of ver. 4. Olsh. has mistaken the sense of the μὲν οὖν, which refers, not to another

incident, but to other actors; *they*, as distinguished from Him who had been speaking.

Κύριε, &c. . .] The stress of this question is in the words, prefixed for emphasis, ἐν τῷ χρόνῳ τούτῳ. That the Kingdom was, in some sense, and at some time, to be restored to Israel, was plain; nor does the Lord deny this implication (see on ver. 8). Their fault was, a too curious enquiry on a point reserved among the arcana of God. Lightfoot's idea, that the disciples wondered at the Kingdom being about to be restored to the ungrateful Jews, at this time, now that they had crucified Him, &c., would make our Lord's answer irrelevant. See Micah iv. 8, LXX.

Meyer would refer ἐν τῷ χρό. τού. to the interval designated by οὐ μετὰ πολλ. ταύ. ἡμ., 'during this time.' But this does not seem natural: I should rather understand it, at this present period,—now. The pres. ἀποκαθιστάνεις, is that so often used in speaking with reference to matters of prophecy, importing fixed determination: as in δ ἐρχόμενος (ref. Mt.) and the like. So that we must not render, "Art thou restoring?" but "wilt" or "dost thou restore?" As to the word itself, καθιστάνω (= στήμι) is to establish or set up, and ἀπό gives the sense of completeness, or the cognate one of entire restitution. See Wordsw.'s note.

7.] This is a general reproof and assertion, spoken with reference to men, as forbidden to search curiously into a point which Omniscience has reserved—the times and seasons of the future divine dealings. But it is remarkable that not θεός, but δ πατήρ, is here used; and this cannot fail to remind us of that saying (Mark xiii. 32), περὶ δὲ τῆς ἡμέρας ἐκείνης

g 1 Thess. γινῶναι ἡ χρόνους ἢ ἡ καιροὺς οὓς ὁ πατὴρ ἔθετο ἑν τῇ ABCD  
 v. 1. Dan. ἰδία ἐξουσία· ἡ ἀλλὰ λήμψεσθε ἡ δύναμιν ἑπελθόντος τοῦ Εἰς αβ c  
 ii. 21. ἡ = Matt. xvi. ἀγίου πνεύματος ἐφ' ὑμᾶς, καὶ ἔσεσθέ μου μάρτυρες ἐν d f g h k  
 3. 2 Tim. iii. 1. see ch. xiv. 17. τε Ἱερουσαλὴμ καὶ [ἐν] πάσῃ Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ m o p 13  
 i = ch. v. 4. Hag. ii. 19, see Luke ix. 44. xxi. 14. n ἕως τοῦ ἔσχατου τῆς νῆς. ἡ καὶ ταῦτα εἰπὼν βλέπόντων  
 ch. v. 4. xix. 21. k = Luke ix. 36. ix. 1 al. Ps. lxxv. 35. l Luke i. 35. 1 Kings xi. 7. m = Luke  
 xxiv. 48. ver. 22 and Acts passim. 1 Pet. v. 1. Isa. xliii. 10. n ch. xiii. 47 only, from Isa. xlix. 6.  
 o constr., see Heb. i. 2. 1 Pet. i. 20. Jude 18.

8. rec μοι (corr to the common constr εσεσθε μοι), with E rel 36 [vss (æth has both)]  
 Orig, [int.] Epiph Chrj, [Cyr.] Thl: txt ABCDN Orig, [Cyr-p<sub>1</sub>]. om εν AC<sup>1</sup>D a h p 40  
 copt<sup>2</sup> Orig, Hil: ins B<sup>3</sup>C<sup>3</sup>EN rel 36 vulg syrr [arm] Orig, Chrj, [Euthal], Did-int, Thl.  
 9. εικοτῶν N<sup>1</sup> m. καὶ ταῦτα εἰπόντος αὐτοῦ νεφέλη ὑπεβάλεν αὐτὸν καὶ ἀνῆλθεν ἀπὸ (ins  
 των D<sup>2</sup>) οὐθ. αυτ. D, simply sah Aug<sup>2</sup>iq; et cum hæc D-lat. αυτων bef βλέποντων B.

ἢ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ ἄγγελος ἐν οὐρανῷ, οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ. It may be observed however, that the same assertion is *not made here*: only the times and seasons said to be in the power of the Almighty Father, Who ordereth all things κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ. The Knowledge of the Son is not here in question, only that of the disciples. It is an enquiry intimately connected with the interpretation of the two passages, but one beyond our power to resolve, how far, among the things not yet put under His feet, may be this very thing, the knowledge of that day and hour. Bengel attempts to evade the generality of the οὐχ ὑμῶν ἐστιν:—'quæ apostolorum nondum erat nosse, per Apocalypsin postea sunt significata.' But signified to whom? What individual, or portion of the Church, has ever read plainly these χρόνους ἢ καιροὺς in that mysterious book? There is truth in Olsh.'s remark, that the Apostles were to be less prophets of the future, than witnesses of the past; but we must not so limit the ὑμῶν, nor forget that the γινῶναι χρόνους ἢ καιρ. has very seldom been imparted by prophecy, which generally has formed a testimony to this very fact, that God has them in His foreknowledge, and, while He announces the events, conceals for the most part in obscurity the times.

χρ. ἢ καιρ.] not synonymous; as Meyer observes, καιρός is always a definite limited space of time, and involves the idea of transitoriness. See also Tittmann, N. T. Synonymes, pp. 39—45. 10. ἐν τῇ 13. 14.] Some (De Wette, al.) render 'hath appointed by His own power; I should rather take ἐν 14. as in ch. v. 4, in His own power, and understand by ἔθετο kept, 'hath placed,' as E. V. But the aor. sense should be preserved: the period referred to being that of the arrangement of the divine counsels of Redemption.

8.] 'Quod optimum frænandæ curiositati remedium erat, Christus eos revocat tam ad Dei promissionem, quam ad

mandatum.' Calvin. ἀλλὰ, 'antitheton inter id quod discipulorum erat, vel non erat; tum inter id quod illo tempore futurum erat, et inter id quod in ulteriora reservatum erat.' Bengel. δύναμιν, that power, especially, spoken of ch. iv. 33, connected with their office of witnessing to the resurrection; but also all other spiritual power. See Luke xxiv. 49. μου, not emphatic, as Wordsw. here and often elsewhere: see note on Matt. xvi. 18. The emphasis would be extremely out of place here: it was not their subordination to Him, but their office as witnesses, which was the contrast to their ambitious aspirations. μάρτυρες] This was the peculiar work of the Apostles[: so they say of themselves, ch. v. 32, ἡμεῖς ἐσμὲν αὐτοῦ μάρτυρες τῶν ῥημάτων τούτων]. See on vv. 21, 22, and Prolegg. Vol. I. ch. i. § iii. 5. ἐν τῇ Ἱερ. . . .] By the extension of their testimony, from Jerusalem to Samaria, and then indefinitely over the world, He reproveth, by implication, their carnal anticipation of the restoration of the Kingdom to Israel thus understood. The Kingdom was to be one founded on μαρτυρία, and therefore reigning in the convictions of men's hearts; and not confined to Judæa, but coextensive with the world.

They understood this command only of Jews scattered through the world, see ch. xi. 19. De Wette observes, that these words contain the whole plan of the Acts: λήμψεσθε δύναμιν κ.τ.λ., ch. ii. 1—end; ἐν Ἱερουσαλὴμ, ch. iii. 1—vi. 7; then the martyrdom of Stephen dispersed them through Judæa, vi. 8—viii. 3; they preach in Samaria, viii. 4—40; and, from that point, the conversion of the Apostle of the Gentiles, the vision of Peter, the preaching and journeys of Paul. In their former mission, Matt. x. 5, 6, they had been expressly forbidden from preaching either to Samaritans or Gentiles. 9.] This appears (see Prolegg. Vol. I. ch. iv. § iv. 2) to be an account of the Ascension given to Luke subsequently to the publication of his

αὐτῶν ἡ ἐπήρθη, καὶ νεφέλῃ ἡ ὑπέλαβεν αὐτὸν ἄπο τῶν ὀφθαλμῶν αὐτῶν. <sup>10</sup> καὶ ὡς ἂτενίζοντες ἦσαν εἰς τὸν οὐρανὸν ἡ πορευομένου αὐτοῦ, ἡ καὶ ἰδοὺ ἄνδρες δύο ἡ παρ- ειστήκεισαν αὐτοῖς ἐν ἡ ἐσθήσεσιν ἡ λευκαῖς, <sup>11</sup> οἱ καὶ εἶπαν ἡ Ἄνδρες Γαλιλαῖοι, τί ἐστήκατε ἡ ἐμβλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἡ ἀναλημφθεὶς ἀφ' ἡμῶν εἰς τὸν οὐρανὸν οὕτως ἐλεύσεται ἡ ὃν τρόπον ἐθεάσασθε αὐτὸν ἡ πορευόμενον εἰς τὸν οὐρανόν. <sup>12</sup> τότε ἡ ὑπέστρεψαν

ἡ αββλ-  
νοστυ  
ABCD  
Ea a b c  
d f g h k  
l m o p  
13

Luke xxiv.  
50. John xiii.  
18 al. met.,  
2 Cor. x. 6.  
Prov. iii. 6.  
= here (ch.  
ii. 15 reff.)  
only. Ps.  
xxix. 1.  
Lxxix. xiv.  
31.  
w. eis, ch.  
iii. 4. vi. 15.  
vii. 55. xi. 6.  
xiii. 9. 2 Cor.  
iii. 7, 13.  
w. dat., ch.  
iii. 12 reff.  
t abs., Matt. ii.  
ch. xxvii. 22.  
John xx. 12. Eccl. ii.  
a Matt.  
b 1 Pet. iii. 22.

9 al. fr. see sup. John xvi. 7. u red., Luke ii. 21. vii. 12 (ch. x. 17). v ver. 3 reff. t abs., Matt. ii.  
w here (Luce xxiv. 4 rec.) only. 2 Macc. iii. 33 only. s = Matt. xvii. 21. John xx. 12. Eccl. ii.  
6. 2 Macc. xi. 6. y w. eis, Matt. vi. 28. Isa. li. 1, 2. s = ver. 2 reff. a Matt.  
xxiii. 27 n. ch. vii. 26. 2 Tim. iii. 6 only. Gen. xvi. 29. see ch. xv. 11. b 1 Pet. iii. 22.  
ch. viii. 25 reff.

10. rec εσθηῖ λευκῇ, with C<sup>3</sup>DE rel 36 syr [æth Euthal.] Chr<sup>1</sup> Cosm, Orig-int Aug<sup>1</sup>: txt ABC<sup>1</sup>N p vulg Syr coptt arm (Eus.) [Epiph, Promiss Bede].

11. (εἶσαν, so ABC<sup>1</sup>DN p.) βλεπόντες B E[-gr] N<sup>1</sup> d g k o p 13 Eus., [Cyr-p<sub>2</sub>] Thdr<sup>1</sup>, Thl-sif: Chr-mss vary: txt AC<sup>1</sup>DN<sup>1</sup> rel 36(sic) Thdr<sup>1</sup>, [Cyr, Cosm,] Thl-hu, aspiotianes vulg E-lat Aug<sup>1</sup>ia om 2nd eis τον sup. D 331-4. 105 tol Aug, Vig Avit.

Gospel, more particular in detail than that found in it. He has not repeated here details found there; see Luke xxiv. 50—52. On the Ascension in general, see note on Luke, l. c. ἐπήρθη] “was taken up,—we may understand of the commencing ascent . . . ὑπέλαβεν by a pregn. constr. involves the idea of *away* as well as *up*, and hence takes after it ἠῶς. This verb describes the close of the scene, as far as it was visible to the spectators.”

Hackett. νεφέλῃ] There was a manifest propriety in the last withdrawal of the Lord, while ascending, not consisting in a *disappearance* of His Body, as on former occasions since the Resurrection; for thus might His abiding Humanity have been called in question. As it was, He went up, past the visible boundary of Heaven, the cloud,—in *human form*, and so we think of and pray to Him.

10. ἀτενίζ. ἦσαν] they were gazing, stood gazing. eis τ. οὐρ. belongs to ἀτενίζ., not to πορευομ., see reff. πορευομένου,

not πορευθέντος: implying that the cloud remained visible for some time, probably ascending with Him. παρεισστήκεισαν, imperf. in sense, as the perf. is present: were standing by them. ἄνδρες] evidently angels. See Luke xxiv. 4; John xx. 12. 11. of καὶ εἶσαν] who (not only appeared but) also said. There is a propriety in the address, ἄνδρ. Γαλιλαῖοι. It served to remind them of their origin, their call to be His disciples, and the duty of obedience to Him resting on them in consequence. ὃν τρόπον] in the same manner as;—to be taken in all cases literally, not as implying mere certainty: see reff. οὕτως, i. e. ἐν νεφέλῃ, Luke xxi. 27 [in the clouds of heaven: and in the same human form]. His corporeal identity

is implied in οὗτος ὁ Ἰησοῦς. ἀρούσται] ‘Non ii, qui ascendentem viderunt, dicuntur venturum *visuri*. Inter ascensionem et inter adventum gloriosum nullus interponitur eventus eorum utrique par: ideo hi duo conjunguntur. Merito igitur Apostoli ante datam Apocalypsin diem Christi ut valde propinquum proposuerunt. Et congruit majestati Christi, ut toto inter ascensionem et inter adventum tempore sine intermissione expectetur.’ Bengel.

12.] In so careful a writer (see Luke i. 3) there must be some reason why this minute specification of distance should be here inserted, when no such appears in the Gospel. And I believe this will be found, by combining the hint dropped by Chrysostom,—δοκεῖ δέ μοι καὶ σαββάτων γεγρονῆναι ταῦτα: οὐ γὰρ ἂν οὕτω τὸ διδασκῆμα ἐδήλωσεν . . . εἰ μὴ ὀρισμένον τι μήκος ἐβάδιζον ἐν τῇ ἡμέρᾳ τοῦ σαββάτου,—with the declaration in the Gospel (xxiv. 50) that he led them out as far as to Bethany. This latter was (John xi. 18) *fifteen stadia* from Jerusalem, which is more than twice the Sabbath-day’s journey (2000 cubits = about six furlongs). Now if the Ascension happened on the Sabbath, it is very possible that offence may have arisen at the statement in the Gospel: and that therefore the Evangelist gives here the more exact notice, that the spot, although forming part of the district of Bethany, was yet on that part of the Mount of Olives which fell within the limits of the Sabbath-day’s journey. This of course must be a mere conjecture; but it will not be impugned by the fact of the Ascension being kept by the Church in after ages on a Thursday. This formed no hindrance to Chrysostom in making the above supposition: although the festival was certainly



15 Καὶ ὃ ἐν ταῖς ἡμέραις ταύταις ὁ ἀναστάς Πέτρος ἐν μέσῳ τῶν ἀδελφῶν εἶπεν (ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ ὥς ἑκατὸν εἰκοσι) 16 Ἄνδρες ἀδελφοί, ἔδει πληρωθῆναι τὴν γραφὴν [ταύτην] ἣν προεῖπεν τὸ πνεῦμα

xxvi. 53.  
u ch. vii. 3 al. fr.

t ch. ii. 1, 44, 47 (iii. 1).  
v = ch. iv. 12 reff.

iv. 26 (from Ps. ii. 3).  
w = ch. iii. 18 reff.

1 Cor. xi. 20. Pa. xxvi. 38.  
x = Mark xii. reff.

15. for καὶ εν, εν δε DE sah syr-mg Aug<sub>1</sub>. ins o bef πετρ. D. εμμεσω ACE.  
rec for ἀδελφον, μαθητων (corr<sub>u</sub>, to avoid the triple recurrence of ἀδελφ. in vs.  
14, 15, 16. Meyer and Be W. take ad. to have been a corr<sub>u</sub> to suit ανδρ. ἀδελφοι in  
ver. 16, but the other is much more prob<sup>d</sup>, with C<sup>3</sup>DE rel 36 syrr Chr Thl Cyr<sub>1</sub> Aug<sub>2</sub>:  
txt ABC<sup>1</sup>N 13 vulg copt<sup>1</sup> s<sup>1</sup>th arm Aug. for τε, δε CD<sup>7</sup> vulg D<sup>7</sup>-lat E-lat syrr  
copt Cyr<sub>1</sub> Aug<sub>2</sub>: γαρ praterea D<sup>1</sup>: om sah s<sup>1</sup>th. ins o bef οχλος D. for  
ονοματων, ανδρων E: hominum vulg(not fuld) Syr s<sup>1</sup>th [Cyr<sub>1</sub>-ms]. \*ὥσει ACN 40  
Thl-<sup>1</sup>fin: ως BDE rel [Chr<sub>1</sub>]. rec εικοσιν, with rel: txt ABCEN f m p 13. 36: ρ<sup>1</sup> D.  
16. δε: D(txt D-corr<sup>1</sup>) vulg [copt arm-ms] Iren-int<sub>1</sub>(principal-mss: given nomina-  
tim by Stieren) Aug<sub>1</sub> Vig<sub>1</sub> Gild. (Iren-int has oportebat apud Harvey.) om ταυτην

where they (usually) sojourned (not 'dwelt': they did not all dwell in one house; see John xix. 27, note), namely, Peter, &c. On the catalogue of the Apostles, see Matt. x. 2, note. 14.] σὺν γυναῖξιν has been rendered 'with their wives,' to which sense Bp. Middleton inclines, justifying it by σὺν γυναῖξιν καὶ τέκνοις, ch. xxi. 5. But the omission of the articles there may be accounted for on the same principle as in Matt. xix. 29, viz. that which Bp. M. calls *enumeration*, ch. vi. § 2. Here I think we must take σὺν γυν. not as meaning 'with women,' as Hackett, but, the art. not being expressed after the preposition σὺν, as = σὺν ταῖς γυν. (see Middl. ch. vi. § 1), and interpret γυν., the women, viz. those spoken of by Luke himself, Luke viii. 2, 3,—where, besides those named, he mentions ἑτεροι πολλοί. Many of these were certainly not wives of the Apostles; and that those women who were 'last at the Cross and earliest at the tomb' should not have been assembled with the company now, is very improbable.

καὶ Μαρία] The καὶ gives eminence to one among those previously mentioned. Σοφίαν δὲ εἰσεκα, καὶ γῆς ἡμέρα, Herod. i. 73. See Hartung, Partikellehre, i. 145. This is the last mention of her in the N. T. The traditions, which describe her as (1) dying at the age of fifty-nine, in the fifth year of Claudius (Niceph. H. E. ii. 21), or (2) accompanying John to Ephesus, and being buried there (see Winer, Realwörterb. art. Maria), are untrustworthy. Other accounts, with the authorities, may be seen in Butler's Lives of the Saints, Aug. 15. The fable of the Assumption has no foundation even in tradition. τοῖς ἀδελφ. αὐτ<sup>1</sup>.] This clearly shews, as does John vii. 5 compared with vi. 69, 70, that none of the brethren of our Lord

were of the number of the Twelve. When they were converted, is quite uncertain. See the whole subject discussed in note on Matt. xiii. 55, and in the Prolegomena to the Epistle of James. In both cases of one being distinguished from a number, cited here by Wordsw. to shew that James the Less may have been one of these brethren, viz. that of Μαρία, as distinguished among the women here, and that of Joseph, ch. vii. 9, he does not observe that the general statement precedes the individual distinction, as indeed it naturally must.

18—26.] ELECTION OF A TWELFTH APOSTLE TO FILL THE ROOM OF JUDAS ISCARIOT. 18. ἐν τ. ἡμ. τ.] In the

days between the Ascension and Pentecost; during which it appears that the number of the assembly had increased, not probably by fresh conversions, but by the gathering round the Apostles of those who had previously been disciples. ἦν τε]

The very frequent use of τε is a peculiarity of the Acts, and should have its weight in determining the reading, even where, as here, δέ seems more appropriate. It occurs in the Gospel 5 times: in the Acts, 121. ὀνομάτων] [that is, of persons: but the term would hardly be used except where the number is small.]

See note on Rev. iii. 4. ἑκατὸν εἰκοσι] De Wette asks, 'where were the 500 brethren of 1 Cor. xv. 6?' We surely may answer, 'not in Jerusalem.' See Neander, Pfl. u. Leit., p. 72, note.

18.] We may enquire, by what change in mind and power Peter was able, before the descent of the Spirit, thus authoritatively to speak of Scripture and the divine purposes? The answer will be found in the peculiar gift of the Spirit to the Apostles, John xx. 21, 23; where see note.

The pre-eminence of Peter here is the

a = Luke i. 70. τὸ \* ἅγιον διὰ \* στόματος Δαυεὶδ περὶ Ἰουδα τοῦ γενομένου ABCD  
 ch. iii. 19, 21. ὁ δὲ ἡγούμενος \* συλλαβοῦσιν Ἰησοῦν, 17 ὅτι ὁ καταριθμη- EN a b  
 iv. 26. xv. 7. 3 Chron. d f g h i  
 xxvi. 21, 22. μένος \* ἦν ἐν ἡμῖν καὶ ἔλαχεν τὸν κληρὸν τῆς ἡ δια- l m o p  
 b Matt. xv. 14. 13. 16, 24. κούρας ταύτης. 18 οὗτος μὲν οὖν ἐκτίσαστο \* χωρίον ἱ ἐκ  
 Rom. ii. 19 only, Ezra vi. 1 only  
 1 Macc. iv. 2 al. mn μισθοῦ τῆς no ἀδικίας, καὶ p πρηνῆς q γενόμενος r ἐλάκησεν  
 c = Matt. xxvi. 55 ff. ch. xii. 3 al. Judg. vii. 25. d here only. Gen. i. 2. 2 Chron. xxvi. 19.  
 e w. perf. part., ch. xiii. 29 reff. f = 2 Pet. i. 1 (Luke i. 9. John xix. 24) only. (1 Kings xiv. 47. Wisd.  
 viii. 19 only.) 3 Macc. vi. 1. g ch. viii. 21 reff. h = ch. xv. 14 reff. i ch. xiii. 28 reff.  
 k = John iv. 6. ch. iv. 34. v. 3, 8. xvi. 7. 1 Chron. xxvii. 27. l = Matt. xx. 2. xxvii. 7. m = Rom.  
 iv. 4 reff. n 2 Pet. ii. 13, 16. see 2 Macc. viii. 33. o = Luke xiii. 27. 1 Kings iii. 13, 14.  
 p here only r. Wisd. iv. 19 only. q = ch. xvi. 27 al. r here only t.

ABCD N p H<sup>r</sup> vulg coptt æth arm Orig, Eus, Ath, Did, [int.] Vig, Gild (*omitted by  
 homœotel: or erased as unnecessary with ην, and perhaps, as Mey. and De W., be-  
 cause no citation immediately follows*): ins C<sup>3</sup>DE rel 36 syrr Chr, Iren-int, Aug,  
 rec ins τον βεφ ιησουν, with C<sup>3</sup>DE rel 36 Chr Thl: om ABCN Eus, Did,

17. om ην N<sup>1</sup>. rec for ερ, συν (*corr in ignorance of the usage which omits the art aft a  
 proposition; see Middleton, ch. vi. 1*), with o [13(e sil, Treg)] Thl-fin: om ABCDEN  
 [N. T. Vat. proleg. p. xxxii.] bef τ. διακ. B<sup>r</sup>-marg.  
 ins υπερβα (*but in reference to eccl lection: see Tischdāf*)

18. rec ins του βεφ μισθ. (*corr in ignorance of the usage which omits the art aft a  
 proposition; see Middleton, ch. vi. 1*), with o [13(e sil, Treg)] Thl-fin: om ABCDEN  
 rel H<sup>r</sup> Eus, Chr, aft αδικ. ins αυτου D [syrr-w-ast sah æth Eus, Aug.].

commencement of the fulfilment of Matt.  
 xvi. 18, 19 (see note there). 17.]  
 εἶτ, not 'although' (Kuinoel), but be-  
 cause: it gives the reason of the previous  
 assertion, viz. that Judas held, and had  
 betrayed, that place of high trust of which  
 the prophecy spoke. Thus the εἶτ has re-  
 ference to the *substance of the prophecy*,  
 already in Peter's mind, and serves to ex-  
 plain ἡ ἐκταλὶς αὐτοῦ καὶ ἡ ἐπισκοπὴ αὐτοῦ.

ἔλαχεν τὸν κληρὸν] not literally,  
 but inasmuch as the *lot* of every man is  
 regarded as being cast and appointed by  
 God. κληρὸς, first, the *lot* itself; then,  
 that *apportioned by lot*; then, *any species  
 of apportionment, whether possession, or  
 office, as here*. 18.] This verse can-  
 not be regarded as inserted by Luke; for,

1. the place of its insertion would be most  
 unnatural for an historical notice: 2. the  
 μὲν οὖν forbids the supposition: 3. the  
 whole style of the verse is rhetorical, and  
 not narrative, e.g. οὗτος, μισθοῦ τῆς ἀδικίας.

The ἐκτίσαστο χωρίον does not  
 appear to agree with the account in Matt.  
 xxvii. 6-8; nor, consistently with com-  
 mon honesty, can they be reconciled, *unless  
 we knew more of the facts than we do*. If  
 we compare the two, that of Matthew is  
 the more particular, and more likely to  
 give rise to this one, as a *general inference  
 from the buying of the field, than vice  
 versa*. Whether Judas, as Bengel sup-  
 poses, 'initio emtionis facto, occasionem  
 dederat ut Sacerdotes eam consummarent,'  
 we cannot say: such a thing is of course  
 possible, but is certainly not contemplated  
 by St. Matthew's account, where the  
 priests settle to buy the field, on delib-  
 eration, what they should do with the

money]. At all events we hence clearly  
 see that *Luke could not have been ac-  
 quainted with the Gospel of Matthew at  
 this time, or surely (not, he would have  
 repeated St. Matt.'s account, as Wordsw.  
 unfairly represents me to say, but) this  
 apparent discrepancy would not have been  
 found*. The various attempts to reconcile  
 the two narratives, which may be seen in  
 most of our English commentaries, are  
 among the saddest examples of the shifts  
 to which otherwise high-minded men are  
 driven by an unworthy system. See as a  
 notable example, Wordsw.'s note, written  
 since the above. I need hardly say to  
 any intelligent and ingenuous reader,  
 that his way of harmonizing,—viz. that  
 as the *Jews* are said to have crucified  
 our Lord when they were only the occa-  
 sion of his being crucified, so Judas may be  
 said to have bought the field when he only  
 gave occasion to its being bought by the  
 Chief Priests,—is entirely precluded here  
 by the words ἐκ μισθοῦ τῆς ἀδικίας, 'out  
 of the wages of his iniquity,' which plainly  
 bind on the purchase to Judas as his per-  
 sonal act. καὶ περ. γεν.] The con-  
 nexion of this with the former clause  
 would seem to point to the death of Judas  
 having taken place in the field which he  
 bought. See also ver. 19.

πρηνῆς  
 γενόμενος will hardly bear the meaning  
 assigned to it by those who wish to har-  
 monize the two accounts,—viz. that, having  
 hanged himself, he fell by the breaking of  
 the rope. πρηνῆς ἐπὶ πρόσκτον πετω-  
 κάς, Hesych. δλον μὲν τὸ σῶμα κείσθαι  
 πρηνὲς λέγομεν, δταν ἡ μὲν γαστήρ  
 κάτωθεν, ἄνωθεν δὲ β τὸ νῦτον, Galen,  
 cited by Wetstein. πρηνῆς, eis τοῦ-



\* μέσος καὶ ἔξεχυθή πάντα τὰ σπλάγχνα αὐτοῦ, <sup>19</sup> καὶ <sup>constr., Luke</sup> <sup>xxiii. 46.</sup> <sup>Gen. xv. 10.</sup> <sup>t = (-χειν,</sup> <sup>Matt. ix. 17.)</sup> <sup>2 Kings xx.</sup> <sup>10.</sup> <sup>u lit., here only.</sup> <sup>(2 Cor. v. 12</sup> <sup>ref.)</sup> <sup>2 Macc. ix. 5 (6?) only.</sup> <sup>v = John xviii. 10, 16. ch. ix. 42. xv. 18. xix. 17. Ps. lxxv. 1.</sup> <sup>w constr., ch. ii. 9, 14 ab.</sup> <sup>Matt. xxiii. 21.</sup> <sup>Luke xiii. 4.</sup> <sup>Rev. (xii. 12, v. r.; xvii. 2 only.</sup> <sup>Hos. x. 6. 1 Macc.</sup> <sup>iii. 54.</sup> <sup>x ver. 18.</sup> <sup>y so John x. 12. 2 Pet. iii. 16.</sup> <sup>z ch. ii. 6, 9 ab.</sup> <sup>Acts</sup> <sup>only.</sup> <sup>Euth. ix. 26.</sup> <sup>a ch. xii. 4 ref.</sup>

om πάντα A Thl-sif, Gaud.

19. ins o bef και D-gr N (but erased) 18 Aug.; και τουτο sah. om ιδια B'DM arm: ins AB'CE rel [Eas, Chr]. αυτων bef διαλ. E 163 Aug. rec ακελδαμα, with C 13 rel vulg syrr copt[-wilk arm] Chr: seth-mss are appy divided: txt(-αχ) ABD E(-ακ) M p 40 am demid fuld tol lux sah Eus, Aug, Bede.—αχελδ. AN p 40, haceldamacl tol, acheldamaac am fuld lux Bede, akyl damach sah[-ed], -demach seth-pl.—ακελδαιμαχ D.

προθεν, ἐπὶ στόματος, Etymol. Nor again is it at all probable that the Apostle would recount what was a *mere accident accompanying his death*, when that death itself was the accursed one of *hanging*. What then are we to decide respecting the two accounts? That there should have been a double account actually current of the death of Judas at this early period is *in the highest degree improbable*, and will only be assumed by those (De Wette, &c.) who take a very low view of the accuracy of the Evangelists. Dismissing then this solution, let us compare the accounts themselves. In this case, *that* in Matt. xxvii. is *general*,—ours *particular*. That depends entirely on the exact sense to be assigned to ἀπήγγετο (ἤγγη, καὶ ἀπήγγετο, 2 Sam. xvii. 28): whereas *this distinctly assigns the manner of his death*, without stating any cause for the falling on his face. It is obvious that, while the general term used by Matthew points mainly at *self-murder*, the account given here does not preclude the catastrophe related having happened, in some way, as a divine judgment, *during the suicidal attempt*. Further than this, with our present knowledge, we cannot go. *An accurate acquaintance with the actual circumstances* would account for the discrepancy, but *nothing else*.

Another kind of death is assigned to Judas by Eumenius, quoting from Papias: *ιστορεῖ Πάπλις ὁ τοῦ Ἰωάννου τοῦ ἀποστ. μαθητῆς λέγων μέγα τῆς ἀσεβείας ὑπόδειγμα ἐν τούτῳ τῷ κόσμῳ περιπάτησεν Ἰούδας: προσθεὶς γὰρ ἐπὶ τὴν σάρκα, ὥστε μὴ δύνασθαι διελθεῖν, ἀμάρτης βραβείας διερχομένης, ὑπὸ τῆς ἀμάρτης ἐπίσθη, ὥστε τὰ ἔγκρατα αὐτοῦ ἐκκενωθῆναι*. Theophylact quotes the same on Matt. xxvii., but without the last words, ὑπὸ τῆς ἀμ. κ.τ.λ., which De Wette supposes to have been inserted from Eumenius having misunderstood Papias. If so, the tradition is in accordance with, and has arisen from an exaggerated amplification of, our text. See the whole passage from Theo-

phylact cited, and a discussion whether it is rightly ascribed to Papias, in Routh, Reliquiæ Sacre, vol. i. p. 9, and notes.

ἐλάκησεν] cracked asunder: it implies bursting with a noise. It is quite possible that this catastrophe happening in the field, as our narrative implies, may have suggested its employment as a burial-place for strangers, as being defiled. So Stier, Reden der Apostel, i. 10. 19.] It is principally from this verse that it has been inferred that the two vv. 18, 19 are *inserted by Luke*. But it is impossible to separate it from ver. 18; and I am disposed to regard both as belonging to Peter's speech, but freely Græcized by Luke, inserting *into the speech itself* the explanations τῇ [ιδίᾳ] διαλ. αὐτ., and τουτέστιν χ. αἴμ., as if the speech had been spoken in Greek originally. This is much more natural, than to parenthesize these clauses; it is, in fact, what must be more or less done by all who report in a language different from that actually used by the speaker. The words and idioms of another tongue contain allusions and national peculiarities which never could have been in the mind of one speaking in a different language; but the ear tolerates these, or easily separates them, if critically exercised.

γνωστὸν . . .] See Luke xxiv. 18. ὧτε] in Matt. xxvii. 8, the name 'the field of blood' is referred to the fact of its having been *bought with the price of blood*: here, to the fact of Judas having there met with a *signal and bloody death*. On the whole, I believe the result to which I have above inclined will be found the best to suit the phenomena of the two passages,—viz. that, with regard to the *purchase of the field*, the more circumstantial account in Matthew is to be adopted; with regard to the *death of Judas*, the more circumstantial account of Luke. The *clue which joins these has been lost to us*: in this, only those will find any stumbling-block, whose faith in the veracity of the Evangelists is very

b Luke xx. 42. γραπται γὰρ ἐν <sup>b</sup> βιβλῳ <sup>b</sup> ψαλμῶν Γενηθήτω ἡ <sup>c</sup> ἔπαυλις ABCD  
 c here only. αὐτοῦ ἔρημος, καὶ μὴ ἔστω <sup>d</sup> ὁ κατοικῶν ἐν αὐτῇ. καὶ EN a b  
 Psal. lxxviii. 20. Τὴν <sup>e</sup> ἐπισκοπὴν αὐτοῦ λαβέτω ἕτερος. 21 δεῖ οὖν τῶν d f g h i  
 d art. Matt. 1 Tim. iii. 1 (Luke xix. 44. 1 Pet. ii. 12) only. ἑξήλθεν <sup>l</sup> ἐξ ἡμῶν ὁ κύριος Ἰησοῦς, 22 <sup>l</sup> ἀρξάμενος 1 m o p  
 e = 1 Tim. iii. 1 (Luke xix. 44. 1 Pet. ii. 12) only. καὶ <sup>l</sup> ἐξήλθεν <sup>b</sup> ἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς, 23 <sup>l</sup> ἀρξάμενος  
 f = ch. ix. 39. ἀπὸ τοῦ βαπτίσματος Ἰωάννου ἕως τῆς ἡμέρας <sup>k</sup> ἧς  
 g = ch. ix. 39. ἀνελήμφθη <sup>m</sup> ἀφ' ἡμῶν, <sup>n</sup> μάρτυρα τῆς <sup>o</sup> ἀναστάσεως  
 h = Luke ii. 8. xii. 14. Heb. x. 21. <sup>i</sup> w. ἀνῶ, Matt. xx. 8. ch. viii. 26. x. 27. 1 Pet.  
 i = ver. 2. αὐτοῦ σὺν ἡμῖν γενέσθαι ἓνα τούτων. 23 καὶ <sup>p</sup> ἔστησαν  
 o = ch. ii. 31. iv. 33. Rom. vi. 5. Phil. iii. 10. 1 Pet. i. 3. iii. 21. p ch. vi. 9. xvii. 31.

20. for 1st αυτου, αυτων m<sup>1</sup> o p vulg(not am demid &c) D<sup>1</sup>-lat sēth-rom arm [Chr.],  
 for εστω, η D<sup>1</sup>(txt D<sup>3</sup>). rec for λαβετω, λαβοι (corrto to ειη LXX), with E  
 rel [Eus.]: txt ABCDN p [arm] Eus, Chr.

21. ins τω bef χρονω D. rec ins εν bef ω, with C<sup>3</sup>(and appy C<sup>3</sup>) EN<sup>3</sup> rel Chr:  
 om ABC<sup>1</sup> D-corr N<sup>1</sup> p vulg Aug<sup>1</sup>. —as D<sup>1</sup>; quoniam D<sup>1</sup>-lat. at end add χριστος D  
 syr sēth Aug<sup>1</sup>.

22. for εως, αχρι AN p. rec γενεσθαι bef συν ημ., with E 13 rel [syrr sēth] Th<sup>1</sup>:  
 txt ABCDN k m p 40 vulg arm Chr, Aug<sup>1</sup>.

23. aft και ins τούτων λεχθέντων E. εστησαν D<sup>1</sup>(and lat: txt D-corr<sup>1</sup>) sēth-rom

weak indeed. Ἀκαλομαχ] κρηνη.

The field originally belonged to a potter, and was probably a piece of land which had been exhausted of its clay fit for his purposes, and so was useless. Jeromé relates that it was still shewn on the S. side of Mount Sion (ἐν βορείοις τοῦ Σιὼν ὄρους, but by mistake, Eusebius), in which neighbourhood there is even now a bed of white clay (see Winer, Realw., art. 'Blutacker').

20.] γὰρ, the connexion being, 'all this happened and became known,' &c., 'in accordance with the prophecy,' &c. Pa. lxi. is eminently a Messianic psalm,—spoken in the first place of David and his kingdom and its enemies, and so, according to the universal canon of O. T. interpretation, of Him in whom that kingdom found its true fulfilment, and of His enemies. And Judas being the first and most notable of these, the Apostle applies eminently to him the words which in the Psalm are spoken in the plural of all such enemies. The same is true of Ps. cix., and there one adversary is even more pointedly marked out. See also Ps. lv. ἐπισκοπήν = πρεβ, office, or charge. The citations are freely from the LXX.

21.] οὖν, since all this has happened to Judas, and since it is the divine will that another should take the charge which was his.

ἐν παντὶ χρόνῳ] This definition of the necessary qualification of an apostle exactly agrees with our Lord's saying in John xv. 27: καὶ ὑμεῖς δὲ μαρτυρεῖτε, διὰ τὸ ἀρχῆς μετ' ἐμοῦ εἶσε. See Prolegg. Vol. I. ch. i. § iii. 5. εἰσῆλθ. κ. ἐξῆλθ. ἐφ' ἡμᾶς] An abridged construction for εἰσῆλθ. ἐφ' ἡμᾶς κ. ἐξῆλθ. ἀφ' ἡμῶν.

22. βαπτ. Ἰωάν.] Not 'His being baptised by John' (as Wolf, Kuin., &c.); but the baptism of John, as a well-known date, including of course the opening event of our Lord's ministry, His own baptism. That John continued to baptise for some time after that, can be no possible objection to the assignment of 'John's baptism' generally, as the date of the commencement of the apostolic testimony (against De Wette). We may notice, that from this point the testimony of the Evangelists themselves in their Gospels properly begins, Matt. iii. 1, Mark i. 1, Luke iii. 1, John i. 6.

μάρτ. τῆς ἀναστ.] This one event was the passage-point between the Lord's life of humiliation and His life of glory,—the completion of His work below and beginning of His work above. And to 'give witness with power' of the Resurrection (ch. iv. 33), would be to discourse of it as being all this; in order to which, the whole ministry of Jesus must be within the cycle of the Apostle's experience.

It is remarkable that Peter here lays down experience of matters of fact, not eminence in any subjective grace or quality, as the condition of Apostleship. Still, the testimony was not to be mere ordinary allegation of matters of fact: any who had seen the Lord since His resurrection were equal to this;—but belonged to a distinct office (see John xiv. 26: also ch. v. 31, note), requiring the especial selection and grace of God.

23.] ἔστησαν, viz. the whole company, to whom the words had been spoken; not the eleven Apostles.

Ἰωσήφ . . . .] The names Ἰωσήφ and

δύο, Ἰωσήφ τὸν καλούμενον Βαρσαββᾶν, ὃς ἔπεκλήθη <sup>q = ch. iv. 36.</sup>  
 Ἰούστος, καὶ Μαθθίαν. <sup>x. 5 al. Dan.</sup> <sup>24</sup> καὶ προσευξάμενοι εἶπαν Σὺ <sup>x. 1.</sup>  
 κύριε καρδιογνώστα πάντων, ἀνάδειξον ὃν ἐξελέξω ἐκ <sup>r ch. xv. 8</sup>  
 τούτων τῶν δύο ἕνα <sup>only τ.</sup> <sup>25</sup> λαβεῖν τὸν τόπον τῆς διακονίας <sup>Herm. Past.</sup>  
 ταύτης καὶ ἀποστολῆς, ἀφ' ἧς παρέβη Ἰούδας πο- <sup>ii. 4. 3 (see</sup>  
<sup>Nov. Test.</sup>  
<sup>Sinait., fol.</sup>  
<sup>148').</sup>  
<sup>Luke x. 1.</sup>  
<sup>only.</sup>  
<sup>Hab.</sup>  
<sup>iii. 2. = 2 Macc. ix. 23. see Luke i. 80.</sup> <sup>t ver. 17.</sup> <sup>a Rom. i. 6. 1 Cor. ix. 2. Gal. ii.</sup>  
<sup>8 only. Deut. xxiii. 7.</sup> <sup>v = here (Matt. xv. 2, 3. 2 John 9) only.</sup> <sup>Exod. xxxii. 8. (Sir. xiii. 18.)</sup>

Aug., for ἰωσηφ, ἰωσην B(Blc) 5 lect-1 syr sah. rec βαρσαβαν, with C rel  
 vulg syr Eus[-edd, Bas.] Chr: txt ABEN b f g p am fuld coptt Eus-mss.,—βαρραβαν  
 D tol æth. (13 def.)

24. [εἶπαν, so ABCDN p.] om σν D o. rec εκ τ. τ. δυο ενα bef on εξελ.:  
 txt ABCDEN rel [vulg] syr coptt Eus Bas, Chr, Dion-areop Thl Procop: ενα on εξελ.  
 εκ τ. τ. δ. Syr arm. for ενα, ανα, making αναλαβεῖν, D<sup>1</sup>(txt D<sup>4</sup>).

25. τῶνον bef τον D. rec (for τῶνον) κληρον, with C<sup>3</sup>EN rel syrr [arm Eus, (appy)  
 Bas, Chr.]: om æth (την διακονίαν ταύτης τ. αποστ.): txt ABC<sup>1</sup>D vulg coptt Procop,  
 Aug., rec (for εφ') εἰ, with E rel Chr; de vulg E-lat: txt ABCDN p coptt Bas, a

Ἰωσῆς, different forms of the same, are confused in the mss., both here and in ch. iv. 36. But *Barsabbas* (or *Barnabas*) and *Barnabas* are not to be confounded: they are different names (*Barsabbas* = son of Sabba or Saba: on *Barnabas*, see ch. iv. 36, note); and *Barnabas* is evidently introduced in iv. 36 as a person who had not been mentioned before. Of *Barsabbas*, nothing further is known. Euseb., iii. 39, states, on the authority of Papias, that he drank a cup of poison without being hurt. [There is a *Judas Barsabbas* mentioned in ch. xv. 23, whom some take to be his brother.] In all probability both the selected persons (see Eus. i. 12) belonged to the number of the Seventy, as it would be natural that the candidates for apostleship should be chosen from among those who had been already distinguished by Christ Himself among the brethren. *Justus* is a Roman cognomen, assumed according to a custom then prevalent. The name *Justus* seems to have been common: Schöttgen, Hor. Hebr., on this place, gives two instances of Jews bearing it.

*Μαθθίαν* Nothing historical is known of him. Traditionally, according to Nicephorus (H. E. ii. 40, Winer), he suffered martyrdom in Æthiopia; according to others, in Colchis (Menolog. Græc. iii. 198, Winer): another account (Perionii Vitæ Apost. p. 178 sqq., Winer) makes him preach in Judæa and be stoned by the Jews. Clem. Alex., Strom. ii. 9 [45], p. 462 P., vii. 13 [82], p. 882 P., mentions the *παράδοσις* of Matthias, which perhaps were the same as an apocryphal gospel once current under his name, mentioned by Eus., H. E. iii. 25. See Winer, Realw.

24.] It is a question, to *Whom this prayer was directed*. I think all probability is in favour of the Apostle (for Peter certainly was the spokesman) having ad-

dressed *his glorified Lord*. And with this the language of the prayer agrees. No stress can, it is true, be laid on κύριε: see ch. iv. 29, where unquestionably *the Father* is so addressed: but the ἐξελέξω, compared with οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελέξαμην, John vi. 70, seems to me almost decisive. See also ver. 2; Luke vi. 13; John xiii. 18, xv. 16, 19. The instance cited on the other side by Meyer, ἐξελέξατο ὁ θεὸς διὰ τοῦ στόματός μου ἀκούσαι τὰ ἔθνη κ.τ.λ., is not to the point, as not relating to the matter here in hand; nor are the passages cited by De Wette, 2 Cor. i. 1; Eph. i. 1; 2 Tim. i. 1, where Paul refers his apostleship to *God*, since obviously all such appointment must be referred ultimately to *God*:—but the question for us is,—In these words, *did the disciples pray as they would have prayed before the Ascension, or had they Christ in their view?* The expression καρδιογνώστα (used by Peter himself of *God*, ch. xv. 8) forms no objection: see John xxi. 17, also in the mouth of Peter himself. We are sure, from the προσκυνήσαντες αὐτόν of Luke xxiv. 52, that even at this time, before the descent of the Spirit, the *highest kind of worship was paid to the ascended Redeemer*. Still, I do not regard it as by any means certain that they addressed Christ, nor can the passage be alleged as convincing in controversy with the Socinian. ἀνάδειξ. κ.τ.λ.] Not, as in E. V., ‘*shew whether of these two Thou hast chosen*,’ but appoint (see *ref.*) one of these two (him) whom Thou hast chosen. The difference is of some import: they did not pray for a sign merely, to shew whether of the two was chosen, but that the Lord would, by means of their lot, *Himself appoint* the one of His choice. 25.] τῶνον is from internal evidence, as well as manuscript authority,



° πεντηκοστῆς ἦσαν πάντες ° ὁμοῦ ° ἐπὶ τὸ αὐτό. <sup>2</sup> καὶ <sup>c ch. xx. 16.</sup>  
<sup>only 7. Tobit ii. 1. 2 Macc. xii. 32.</sup> <sup>d (ch. xx. 18, τ. ς.) John iv. 38. xx. 4. xxi. 2. Ezra ii.</sup>  
<sup>84. Job iii. 18 Symm.</sup> <sup>e ch. i. 15 reff.</sup>

παρὰς vulg D-lat E-lat Syr sēth arm [Ath-int.] Aug, Vig. rec *παρτες*, with m rel  
 Thl-sif: om EM<sup>1</sup> Chr: txt ABC<sup>1</sup>N<sup>2</sup> c d p [Ath.].—*οὐτων αὐτων παρων* D Syr sēth.  
 —add αἱ πνεστολοι: c d k m H<sup>1</sup> Thl-fin. rec (for ομου) *ομοθυμαδον*, with C<sup>3</sup> E[-gr] rel  
 [Ath-4-mss] Chr, Thl-sif: om D (syrr ?) copt sah(*infer se for ομ. ε. το αυ.*): txt ABC<sup>1</sup>N  
 p Ath, *pariter* vulg, *simul* E-lat [Aug, *eadem animatione simul* Aug, Promiss.].

*draw on*,—‘was approaching its fulfilment’: but this view is refuted by Neander, “Pflanzung u. Leitung, u.s.w.,” p. 10, note. Hitzig supports his view by ver. 5, taking *κατοικοῦντες* to imply *constant residence*, not merely *sojourning on account of the feast*, which latter he says would have been specified if it were so. Neander replies, 1. that ἐν τ. οὐραν. τ. ἡ. τ. π. must necessarily mean that the day itself *had arrived*; compare *πλήρωμα τοῦ χρόνου* or *τῶν καιρῶν*, Gal. iv. 4 and Eph. i. 10. In Luke ix. 51, it is not said of *the day*, but of *the days* of His being received up, including the whole period introductory to that event: and, by the very same interpretation, *the day* of P. must in this case *have arrived*, (and was *being accomplished*, i. e. in process of passing.) And again, if only the *approach* of that day were indicated, why should the *day itself* have been mentioned, seeing that it would then be no way concerned in the narrative? On the propriety of the day itself as belonging to the narrative, see below. 2. It is true that in ver. 5, if we had that verse only before us, we should interpret *κατοικ.* of *dwelling*, permanently (no real difference being traceable between *κατοικεῖν* with an accus., and *κατοικεῖν ἐν*); but if we compare it with ver. 9, we shall see, that the *same persons* would thus be *κατοικοῦντες* in Jerusalem and *several other localities*,—which necessarily restricts the meaning, in ver. 5, to a *temporary sojourn*. And, granting that there may have been some *residents* in Jerusalem among these foreign Jews, the *ἐκδημοῦντες* Ῥωμαῖοι certainly point to persons who were for some especial reason at Jerusalem at the time, as also the *proselytes*. And in ver. 14 Peter distinguishes the *ἄνδρες Ἰουδαῖοι*,—the residents, from *οἱ κατοικοῦντες Ἱερουσ.* *ἄνθρωποι*,—the sojourners. τ. ἡμ. τῆς π.] The *fiftieth day* (inclusive) after the sixteenth of Nisan, the second day of the Passover (Levit. xxiii. 16),—called in Exodus xxiii. 16, ‘*the feast of harvest*,’—in Deut. xvi. 10, ‘*the feast of weeks*,’—one of the three great feasts, when all the males were required to appear at Jerusalem, Deut. xvi. 16. No supplying of *ἡμέρας*, or *ἡμερῶν*, is required after *πεντηκοστῆς*: the word had passed into a proper name, see ref. Tobit, where it is in

appos. with *ἡμερῶν*, and ref. 2 Macc. At this time, it was simply regarded as the feast of harvest; among the later Jews, it was considered as the anniversary of the giving of the law from Sinai. This inference was apparently grounded on a comparison of Exod. xii. 2 and xix. 1. Josephus and Philo know nothing of it, and it is at the best very uncertain. Chrysostom’s reason for the event happening when it did is probably the true one: *ἔδει γὰρ ἡμερῶν οὐσης πάλιν ταῦτα γενέσθαι ἵνα οἱ παρόντες τῇ σταυρῇ τοῦ χριστοῦ, οἱ τοὶ καὶ ταῦτα ἴδωσιν* (in Catena). See a number of other reasons given by Wordsw., more suo. The question, *on what day of the week* this day of Pentecost was, is beset with the difficulties attending the question of our Lord’s last passover; see notes on Matt. xxvi. 17, and John xviii. 28. It appears probable however that it was on the Sabbath,—i. e. if we reckon from *Saturday*, the 16th of Nisan. Wieseler (Chron. des Apostol. Zeitalters, p. 20) supposes that the Western Church altered the celebration of it to the first day of the week in conformity with her observance of Easter on that day. If we take the second day of the Passover as *Sunday*, the 17th of Nisan, which some have inferred from John xviii. 28, the day of Pentecost will fall on the *first day* of the week. The custom of the Karaites was, to keep Pentecost always on the *first day* of the week, reckoning not from the day after the great Passover-Sabbath, but from that *following the Sabbath* in Passover week—understanding *ἡμέρη* in Levit. xxiii. 15 of the *ordinary Sabbath*;—but this cannot be brought to bear on our enquiry, as it probably arose later. πάντες] Not the Apostles only, nor the hundred and twenty mentioned ch. i. 15; but *all the believers in Christ*, then congregated at the time of the feast in Jerusalem. The former is manifest from ver. 14, when Peter and the eleven stand forward and allude to the rest as *οἱ τοὶ*: and the latter follows on the former being granted. Both are confirmed by the universality of the promise cited by Peter, vv. 17 ff. See Chrys. below, on ver. 4. ὁμοῦ] together: the rec. *ομοθυμαδόν* implies more, viz. that their *purpose*, as well as their locality, was the same. ἐπὶ τὸ

d ch. xvi. 26. ἐγένετο ἁφνω ἐκ τοῦ οὐρανοῦ ὁ ἤχος ὥσπερ ἡ φερομένης ABCD  
xxviii. 6. ἡ πνοῆς ἡ βιαίας καὶ ἡ ἐπλήρωσεν ὅλον τὸν οἶκον οὐ Est ab c  
only. Josh. x. 9. ἦσαν ἡ καθήμενοι, ἡ καὶ ἡ ὠφθησαν αὐτοῖς ἡ διαμεριζόμεναι d f g h i  
e = Luke (iv. 37) xxi. 25. Heb. xii. 19 only. Pa. cl. 3. γλῶσσαι ὡσεὶ πυρός, ὡ ἐκάθισεν τε ὡ ἐφ' ἕνα ἕκαστον αὐτῶν, l m o p  
f = here only. Isa. xxviii. 16, 18. ἡ καὶ ἡ ἐπλήσθησαν ἅπαντες πνεύματος ἁγίου, καὶ ἡ ἤρξαντο 13  
g = here (ch. xvii. 25) only. Job xxxvii. 10. see Thucyd. iv. 100. h here only. = Exod. xiv. 21. Isa. lx. 19.  
i = John xii. 3. Hag. ii. 8. see Isa. vi. 4. k = Matt. iv. 18. Luke xxi. 36. Rev. xiv. 6. xvii. 15. Jer.  
xxxi. (xlviii) 43. l Matt. xvii. 3. Luke i. 11. ch. vii. 2, 26 al. Exod. xiii. 2, 16. m = Luke xii.  
32 al. Gen. 2. 25. n = Luke xxii. 44. Rev. i. 14. o constr., Mark x. 2, 7. Rev. xxi.  
4. Gen. viii. 3 (4). p = Luke i. 15. ch. iv. 8, 31. ix. 17. xiii. 9. see Eph. v. 16.

2. aft καὶ ins εἶδον (i. e. ἰδου) D [so Cyr<sub>2</sub>]. for εκ, απο [de] E. βιαί. bef πνο.  
D 93-5<sup>a</sup>. for ολον, παντα D[-gr], omnem E-lat Vig<sub>2</sub>; totam vulg D-lat: totum  
Cyrp. καθεζομενοι CD: txt ABEN rel [Dion, Ath, Cyr<sub>1</sub>] Cyr-jer, Thdr<sub>2</sub>.  
3. for γλωσσαι ὡσεὶ, γλωσσαι N<sup>1</sup>. for εκαθ. τε, καὶ εκαθ. B(Mai Btly Tischdrf) N  
p D-corr(and lat) [syrr(?) arm Dion] Ath, Cyr-jer, Did, Chr Cyr[-p]: καὶ εκαθ. τε  
D<sup>1</sup>[-gr]: εκαθ. (alone) B(Bch): εκαθ. δε C<sup>1</sup> E-lat Did, Aug<sub>1</sub>: txt AC<sup>2</sup>D<sup>3</sup> E[-gr] rel  
[vulg] syrr[?] copt Eus, Ath, Thdr<sub>1</sub>, Thl.—εκαθισαν (corra to euii γλωσσαι) D-gr N<sup>1</sup>  
syrr copt Ath, Did, Cyr<sub>1</sub>[-p].

αὐτό] *Where?* evidently not in the temple, or any part of it. The improbability of such an assemblage, separate and yet so great, in any of the rooms attached to the temple,—the words ὅλον τὸν οἶκον in ver. 2 (where see note),—the συνῆλθεν τὸ πλῆθος, ver. 6,—the absence of any mention of the temple,—all these are against such a supposition. Obviously no *a priori* consideration such as Olshausen alleges (in loc.), that “thus the solemn inauguration of the Church of Christ becomes more imposing by happening in the holy place of the Old Covenant,” can apply to the enquiry. Nor can the statement that they were διὰ παντός ἐν τῷ ἱερῷ, Luke xxiv. 53, apply here (see above on ch. i. 13); for even if it be assumed that the hour of prayer was come (which it hardly could have been, seeing that some time must have elapsed between the event and Peter’s speech), the disciples would not have been assembled separately, but would, as Peter and John, in ch. iii. 1, have gone up, mingled with the people. See more below.

2. ἡχ. ὥτ. φερ. πνοῆς βιαίας] could not be better rendered than in E. V., a sound as of a rushing mighty wind. The distinction between πνοῆς and πνεύματος, on which De Wette insists, can hardly be expressed in our language. It is possible that Luke may have used πνοῆς to avoid the concurrence of πνεύματος βιαίου and πνεύματος ἁγίου. It doubtless has its especial propriety;—it is the *breathing* or *blowing* which we hear: it was the sound as of a violent blowing, borne onward, which accompanied the descent of the Holy Spirit. To treat this as a natural phenomenon,—even supposing that phenomenon miraculously produced, as the earthquake at the crucifixion,—is contrary to the text, which does not describe it as ἡχος φερομένης πν.

βι., but ἡχος ὥσπερ φ. πν. βι. It was the chosen vehicle by which the Holy Spirit was manifested to their sense of hearing, as by the tongues of fire to their sense of seeing.

ἡ φέρομένης ad violentum quo venti moventur impetum notandum adhiberi solet. Æl. Hist. An. vii. 24, ἐπειδὴν τὸ πνεῦμα βλαύον ἐκφέρηται: Diog. Laërt. x. 25. 104, διὰ τοῦ πνεύματος πολλοῦ φερομένου. Kypke. οἶκον] Certainly Luke would not have used this word of a chamber in the Temple, or of the Temple itself, without further explanation. Our Lord, it is true, calls the Temple δ οἶκος ὑμῶν, Matt. xxiii. 38,—and Josephus informs us that Solomon’s Temple was furnished τριάκοντα βραχέων οἴκοις, and again ἐπωκοδόμητο δὲ τοῖς τοῖς ἑκαθὲν ἑπτεροι οἴκοι: but to suppose either usage here, seems to me very far-fetched and unnatural. 3. ἐφθ. αὐτοῖς]—not, ‘there were seen on them,’ as Luther; but as E. V., there appeared unto them.

διαμεριζόμεναι] not, ‘distributed,’ as μερισμοῖς in Heb. ii. 4: from the construction, διαμ. must refer to something characteristic, not of the manner of apportionment, but of the appearance itself. ὥσεὶ πυρός] see ref. They were not πυρός, as not possessing the burning power of fire, but only ὥσεὶ πυρός, in appearance like that element. ἐκάθισεν] viz. τὸ φαίνόμενον: not τὸ πνεῦμα, nor ἡ γλῶσσα, but the appearance described in the preceding clause. I understand ἐκάθ. as usually interpreted, lighted on their heads. This also was no effect of natural cause, either ordinarily or extraordinarily employed: see on ver. 2. 4.] On

ἅπαντες, Chrys. says, οὐκ ἂν εἶπε πάντες, καὶ ἀποστόλων ὄντων ἐκεῖ, εἰ μὴ καὶ οἱ ἄλλοι μετέσχον. ἡ ἤρξαντο λαλεῖν ἑτέρας γλώσσαις] There can be no ques-

λαλεῖν ἡ ἐτέραις ἡ γλώσσαις καθὼς τὸ πνεῦμα ἔδιδον q = 1 Cor. xiv. 21. Exod.

xix. 9. r = Matt. xvi. 17. ch. x. 44. xiv. 8. 1 Cor. xii. 10, &c. xiv. 2, &c. Gen. x. 5.  
s = ch. xi. 29 reff. t = Matt. xiii. 11. Luke i. 74. John v. 26. ver. 27 and ch. xiii. 35 (from  
Pa. xv. 10). ch. x. 40. xiv. 3.

4. παρὰς AB'DEN p: txt (see *prolegomena*, ch. v. § 3, ad fin.) [B-corr<sup>1</sup>-<sup>2</sup>] C rel [Did<sub>1</sub>  
Ath, Cyr-jer, Chr<sub>1</sub> Cyr<sub>2</sub>] Cosm. ηρξάτο D<sup>1</sup>[-gr](txt D-corr<sup>1</sup>). aft το πν. ins το

tion in any unprejudiced mind, that the fact which this narrative sets before us is, that the disciples began to *speak in various languages*, viz. the languages of the nations below enumerated, and perhaps others. All attempts to evade this are connected with some forcing of the text, or some far-fetched and indefensible exegesis. This then being laid down, several important questions arise, and we are surrounded by various difficulties. (1) Was this speaking in various languages a gift bestowed on the disciples for their use afterwards, or was it a mere sign, their utterance being only as they were mouth-pieces of the Holy Spirit? The latter seems certainly to have been the case. It appears on our narrative, καθὼς τὸ πνεῦμα ἔδιδον ἀποφθέγγεσθαι αὐτοῖς, as the Spirit gave them utterance. But, it may be objected, in that case they would not themselves understand what they said. I answer, that we infer *this very fact* from 1 Cor. xiv.; that the speaking with tongues was often found, where none could interpret what was said. And besides, it would appear from Peter's speech, that such, or something approaching to it, was the case in this instance. He makes no allusion to the things said by those who spoke with tongues; the hearers alone speak of their declaring τὰ μεγαλεῖα τοῦ θεοῦ. So that it would seem that here, as on other occasions (1 Cor. xiv. 22), tongues were for a sign, not to those that believe, but to those that believe not. If the first supposition be made, that the gift of speaking in various languages was bestowed on the disciples for their after use in preaching the Gospel, we are, I think, running counter to the whole course of Scripture and early patristic evidence on the subject. There is no trace whatever of such a power being possessed or exercised by the Apostles, or by those who followed them. (Compare ch. vi. 11, 14; Euseb. iii. 39; Iren. iii. 1, p. 174.) The passage cited triumphantly by Wordsw. from Iren. iii. 17, p. 208, to shew that Irenæus understood the gift to be that of permanent preaching in many languages, entirely fails of its point:—"Quem et descendisse Lucas ait post ascensum Domini super discipulos in Pentecoste, habentem potestatem omnium gentium ad introitum vitæ (which Wordsw. renders "in order that all nations might be enabled to enter into life,"

suitably to his purpose, but not to the original) et ad assertionem novi Testamenti: unde et omnibus lingua conspirantes hymnum dicebant Deo, Spiritu ad unitatem redigente distantes tribus, et primitias omnium gentium offerente Patri." Here it will be observed is not a word about future preaching; but simply this event itself is treated of, as a symbolic one, a first fruit of the future Gentile harvest. The other passage, id. v. 6, p. 299, shews nothing but that the gift of tongues was not extinct in Irenæus's time: there is in it not a word of preaching in various languages. I believe, therefore, the event related in our text to have been a sudden and powerful inspiration of the Holy Spirit, by which the disciples uttered, not of their own minds, but as mouth-pieces of the Spirit, the praises of God in various languages, hitherto, and possibly at the time itself, unknown to them. (2) How is this ἐτέραις γλώσσαις λαλεῖν related to the γλώσσῃ λαλεῖν afterwards spoken of by St. Paul? I answer, that they are one and the same thing. γλώσσῃ λαλ. is to speak in a language, as above explained; γλώσσαις (ἐτέραις, or καιναῖς, Mark xvi. 17) λαλ., to speak in languages, under the same circumstances. See this further proved in notes on 1 Cor. xiv. Meantime I may remark, that the two are inseparably connected by the following links,—ch. x. 46, xi. 15,—xix. 6,—in which last we have the same juxtaposition of γλώσσαις λαλεῖν and προφητεύειν, as afterwards in 1 Cor. xiv. 1—5 ff. (3) Who were those that partook of this gift? I answer, the whole assembly of believers, from Peter's application of the prophecy, vv. 16 ff. It was precisely the case supposed in 1 Cor. xiv. 23, ἴαν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη ἐν τῷ αὐτῷ καὶ πάντες λαλῶσιν γλώσσαις, εἰσελθῶσιν δὲ ἰδιῶται ἢ ἄπιστοι, οὐκ ἔρουσιν ὅτι μαινέσθαι; These ἰδιῶται and ἄπιστοι were represented by the ἑτεροὶ of our ver. 13, who pronounced them to be drunken. (4) I would not conceal the difficulty which our minds find in conceiving a person supernaturally endowed with the power of speaking, ordinarily and consciously, a language which he has never learned. I believe that difficulty to be insuperable. Such an endowment would not only be contrary to the analogy of God's dealings, but, as far as I can see into the matter, self-contradictory, and therefore

u ver. 14. ch. xxvi. 26 only.  
 1 Chron. xxv. 1. Ps. lxxvii. 7. Ezek. xlii. 9, 10. Mic. v. 12. Zech. x. 2 only.  
 1, 13. Luke i. 10, 20. Jer. xxxiii. (xxvi.) 20.

αποφθέγγεσθαι αὐτοῖς. ὅ ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοικῶντες.

ABCD  
 Em a b c  
 d f g h k  
 l m o p  
 13

αἰων E vulg aeth. rec autois bef αποφθεγγ. (corr<sup>n</sup> for the sake of periphrastic order; but these trajections and insertions between a governing and a governed word are characteristic of Luke, and esp in Acts), with C<sup>3</sup>E rel [tol] syr Cyr-jer, [Chr, Cyr, Thdr<sup>t</sup>.]: txt ABC'DN p vulg (sah ?) arm Ath, Cyr, Did., [Bas,] Ambr Vig. (36 def.)

δ. for ερ, εις AN<sup>1</sup>.

εν ιερ. bef ησαν, omg δε, D.

κατοικ. bef εν ιερ. C Syr

impossible. But there is *no such contradiction*, and to my mind *no such difficulty*, in conceiving a man to be moved to utterance of sounds dictated by the Holy Spirit. And the fact is clearly laid down by Paul, that the gift of speaking in tongues, and that of interpreting, were wholly distinct. So that the above difficulty finds no place here, nor even in the case of a person both speaking and interpreting: see 1 Cor. xiv. 13.

On the question whether the speaking was necessarily always in a foreign tongue, we have no data to guide us: it would seem that it was; but the conditions would not absolutely exclude rhapsodical and unintelligible utterance. Only there is this objection to it: clearly, languages were spoken on this occasion,—and we have no reason to believe that there were two distinct kinds of the gift.

(5) It would be quite beyond the limits of a note to give any adequate history of the exegesis of the passage. A very short summary must suffice. (a) The idea of a gift of speaking in various languages having been conferred for the dissemination of the Gospel, appears not to have originated until the gift of tongues itself had some time disappeared from the Church.

Chrysostom adopts it, and the great majority of the Fathers and expositors. (β) Gregory Nyss. (see Suicer. Thes., γλώσσα), Cyprian, and in modern times Erasmus and Schneckenburger, suppose that the miracle consisted in the multitude hearing in various languages that which the believers spoke in their native tongue: *μὴν μὲν ἐξηχεῖσθαι φωνήν, πολλὰς δὲ ἀκούεσθαι*. This view Greg. Naz. mentions, but not as his own, and refutes it (Orat. xli. 15, p. 743), saying, *ἐκείνους μὲν γὰρ τῶν ἀκούοντων ἂν εἴη μᾶλλον ἢ τῶν λεγόντων τὸ θαῦμα*.

This view, besides, would make a distinction between this instance of the gift and those subsequently related, which we have seen does not exist. (γ) The course of the modern German expositors has been, (1) to explain the facts related, by some assumption inconsistent with the text, as e.g. Olshausen, by a magnetic 'rapport' between the speakers and hearers,—whereas the speaking took place first, independently of the hearers;—Eichhorn, Wieseler, and others, by sup-

posing γλώσση λαλεῖν to mean speaking with the tongue only, i.e. inarticulately in ejaculations of praise, which will not suit γλώσσαις λαλ.;—Bleek, by interpreting γλώσσα = glossesma, and supposing that they spoke in unusual, enthusiastic, or poetical phraseology,—which will not suit γλώσση λαλ.;—Meyer (and De Wette nearly the same), by supposing that they spoke in an entirely new spiritual language (of which the γλώσσαι were merely the individual varieties), as was the case during the Irvingite delusion in this country,—contrary to the plain assertion of vv. 6—8, that they spoke, and the hearers heard, in the dialects or tongues of the various peoples specified;—Paulus, Schultheis, Kuinoel, &c. by supposing that the assembly of believers was composed of Jews of various nations, who spoke as moved by the Spirit, but in their own mother tongues,—which is clearly inconsistent with ver. 4 and the other passages, ch. x. and xix., and 1 Cor. xiv., above cited:—(2) to take the whole of this narrative in its literal sense, but cast doubts on its historical accuracy, and on Luke's proper understanding of what really did take place. This is more or less done by several of the above mentioned, as a means of escape from the inconsistency of their hypotheses with Luke's narrative. But, to set aside, argumenti gratia, higher considerations,—is it at all probable that Luke, who must have conversed with many eye and ear-witnesses of this day's events, would have been misinformed about them in so vital a point as the very nature of the gift by which the descent of the Spirit was accompanied? There is every mark, as I hope I have shewn abundantly in the prolegomena, of the Acts having been written in the company and with the co-operation of St. Paul: can we suppose that he, who treats so largely of this very gift elsewhere, would have allowed such an inaccuracy to remain uncorrected, if it had existed? On the contrary, I believe this narrative to furnish the key to the right understanding of 1 Cor. xiv. and other such passages, as I there hope more fully to prove. καθὼς κ.τ.λ.] according as (i.e. 'in such measure and manner in each case as') the Spirit granted to them to speak (be-



κοῦντες Ἰουδαῖοι ἄνδρες \* εὐλαβεῖς \* ἀπὸ παντὸς ἔθνους = Luke ii. 25.  
 τῶν ὑπὸ τὸν οὐρανόν. ὁ \* γενομένης δὲ τῆς \* φωνῆς ταύ- ch. viii. 2.  
 τῆς \* συνήλθεν τὸ \* πλῆθος καὶ \* συνεχύθη ὅτι ἤκουον xii. 12 only.  
 εἰς ἕκαστος τῇ ἰδίᾳ \* διαλέκτῳ λαλοῦντων αὐτῶν. 7 ἔξ- Lev. xv. 31.  
 1. 6... Micah vii. 2  
 BCDE A B8 Ald.  
 mabe compl. only.  
 fghk = Luke xiii.  
 mnp 51. John xi.  
 13 1. ch. xvii.

12. xiii. 34 al. y ch. iv. 12. Col. i. 22. Dent. xxv. 19. s Luke ix. 32. ch. xix. 34. Rev.  
 xi. 12. 2 Chron. v. 13. a = ch. i. 6 reff. s Luke ix. 32. ch. xix. 34. Rev.  
 c. ix. 12. 2. ix. 32. xxi. 27, 31 only. Gen. xi. 9. Jonah iv. 1. 1 Macc. iv. 27. d Luke iv. 30. ch.  
 xx. 31. Eph. iv. 16. Col. iv. 6. 1 Kings xiii. 30 Ald. e ch. i. 19 reff. f = ch. viii. 13 reff.

corpt Aug. 1. ιουδαιοι bef κατοικ. E. ανδρ. bef ιουδ. C<sup>1</sup>: om ιουδ. N. ευλ. bef  
 ανδρ. D.

6. for οτι, και D[-gr]: qui D<sup>1</sup>-lat. ηκουσαν BN syr: ηκουεν C p, audiebat vulg  
 syrr sah Aug. Bede: ηκουσαν 40. 96. om εις EN e 36. for τη ιδ. διαλ. λαλ.  
 αυτ., λαλουντας ταις γλωσσαις αυτων D Syr: ταις γλωσσαις αυτων λαλ. syr-mg Aug:   
 lingua sua vulg D-lat E-lat, linguam suam Bede.

stowed on them utterance). There is no emphasis, as Wordsw., on *αὐτοῖς*, but rather the contrary: placed thus behind the verb, it becomes insignificant in comparison with the fact announced, and with the subject of the sentence.

The word *ἐκποθέω* has been supposed here to imply that they uttered short ejaculatory sentences of praise: so Chrys., *ἐκποθέματα γὰρ ἦν τὰ παρ' αὐτῶν λεγόμενα*: (Ec., Bloomf., and Wordsw. But in neither of the two other places in St. Luke (see reff.) will it bear this meaning, nor in any of the six where it occurs in the LXX: though in two of those (Mic. and Zech.) it has the peculiar sense of speaking oracularly, and in Ezek. xiii. 19 it represents *say*, *mention*. Our word to *utter*, to *speak out*, seems exactly to render it. It is never desirable to press a specific sense, where the more general one seems to have become the accepted meaning of a word. And this is especially so here, where, had any peculiar sense been intended, the verb would surely have held a more prominent position. Their utterance was none of their own, but the simple gift and inspiration of the Holy Spirit: see above. 5—13.] EFFECT

ON THE MULTITUDE. 5.] De Wette maintains that these *κατοικοῦντες* cannot have been persons sojourning for the sake of the feast, but *residents*: but see above on ver. 1. I see no objection, with Meyer, to including *both residents and sojourners* in the term, which only specifies their *then* residence. *εὐλαβεῖς*] Not in reference to their having come up to the feast, nor to their dwelling from religious motives at Jerusalem (τὸ κατοικεῖν εὐλαβείας ἦν σημείον, ἀπὸ τοσοῦτον ἰδὼν πατρίδας ἀφείκτας καὶ οἰκίαν καὶ συγγενεῖς, ἐκεῖ οἰκεῖν, Chrys.), but stated as imparting a character and interest to what follows. They were not merely vain and curious listeners, but men of piety and weight.

ἀπὸ παντὸς ἔθν. . . .] Not perhaps used so

much *hyperbolically*, as with reference to the significance of the whole event. As they were samples each of their different people, so collectively they represented all the nations of the world, who should hear afterwards in their own tongues the wonderful works of God.

6.] Whatever τῆς φωνῆς ταύτης may mean, one thing is clear,—that it *cannot* mean, '*this rumour*' ('*when this was noised abroad*,' E. V.: so also Erasmus., Calvin., Beza, Grotius, &c.), which would be unexampled (the two passages cited for this sense from the LXX are no examples; Gen. xlv. 16; Jer. xxvii. (1.) 46). We have then to choose between two things to which *φωνή* might refer:—(1) the *ἤχος* of ver. 2, to which it seems bound by the *past* part. *γενομένης* (compare ver. 2, *ἐγένετο . . . ἤχος*), which would hardly be used of a speaking which was *still going on* when the multitude assembled: compare also John iii. 8;—and (2) the *speaking with tongues* of ver. 4. To this reference, besides the objection just stated, there is also another, that the voices of a number of men, especially when diverse as in this case, would not be indicated by *φωνή*, but by *φωναί*: compare Luke's own usage, even when the voices cried out the same thing, Luke xxiii. 23, *οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις αἰτούμενοι αὐτὸν σταυρωθῆναι, καὶ κατίσχυνον αἱ φωναὶ αὐτῶν*. And when he uses the sing., he explains it, as in ch. xix. 34, *φωνὴ ἐγένετο μία ἐκ πάντων*. So that we may safely decide for the *former* reference. The *noise of the rushing mighty wind* was heard over all the neighbourhood, probably over all Jerusalem. τὸ πλῆθος] including the scoffers of ver. 13, as well as the pious strangers: but these latter only are here regarded in the *συνεχύθη* and in the *ἡκ. εις ἕκαστος*. On these latter words see above on ver. 4. Each one heard *λαλοῦντων αὐτῶν*,—i. e. either *various disciples speaking various tongues, each in some one only*: or *the same persons speaking now one now*

g = Matt. 23. 34. Luke xlii. 14. ch. xlii. 11. 46. xx. 22. 25. Judg. iv. 14 A compl. h see ch. i. 19 ref. i constr. ch. i. 19 ref.

ἵσταντο δὲ καὶ ἐθαύμαζον λέγοντες Οὐχὶ ἡ ἰδὸν ἅπαντες  
οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; <sup>8</sup> καὶ πῶς ἡμεῖς  
ἀκούομεν ἕκαστος τῇ ἰδίᾳ \* διαλέκτῳ ἡ ἡμῶν ἐν ᾗ ἐγενήθη-  
μεν, <sup>9</sup> Πάρθοι καὶ Μῆδοι καὶ Ἑλαμίται, καὶ οἱ ἰκα-  
τοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππα-

ABCDE  
I w a b c  
d f g h k  
l m o p  
13

7. rec aft εξιστ. δε ins παντες (from ver 12), with ACEIN<sup>1</sup> rel 36 vulg syrr coptt [arm]; παντες N<sup>3</sup> 27-9. 69: om BD a e f h l m o H<sup>r</sup> s<sup>th</sup> Chr, Aug<sub>3</sub>. rec aft λεγοντες ins προς αλληλους (explanatory gloss; and hence became a var read also in some inferior mss in ver 12: not, as Mey., genuine here, and thence inad in ver 12), with [C<sup>2</sup>] DEI rel syrr [arm Aug<sub>3</sub>]: om ABC<sup>1</sup> N p vulg coptt s<sup>th</sup> [Chr,]. rec ουκ, with AC[<sup>1</sup>] rel [Chr,]: ουχ DEN p: txt B (the i became absorbed by the follg i, thence ουχ (as in LXX-A Judg iv. 14; xv. 2), and was corrd into ουκ). rec παντες, with E rel: txt A B (see table) CDIN 36. οἱ λαλ. bef εισιν C<sup>1</sup> lect-12: εισιν bef ουτοι p: qui loq. Gal. sunt vulg.

8. [εκατος bef ακουομεν E.] την διαλεκτον D<sup>1</sup>-gr(txt D<sup>2</sup>) vulg(not am but (Lachm) fuld Aug<sub>3</sub>(once τ. ιδιαν δ.) Jer. ημ. bef διαλ. E. γενηθημεν AC<sup>2</sup> or 3 E<sup>1</sup> [f<sup>1</sup> k] p 1. 13 syr-mg Thl-fn.

9. om και ελαμιται N<sup>1</sup>. om 3rd και D<sup>1</sup>-gr(ins D<sup>2</sup>). om τε D<sup>1</sup>(and lat: ins D<sup>3</sup>) vulg (not um<sup>1</sup> fuld [tol]) [Aug<sub>3</sub>].

another tongue. The former is more probable, although the latter seems to agree with some expressions in 1 Cor. xiv., e. g. ver. 18 (in the rec. and perhaps even in the present text).

συνεχῶς] Observe ref. Genesis.

7.] They were not, literally, all Galileans; but certainly the greater part were so, and all the Apostles and leading persons, who would probably be the prominent speakers.

8—11.] This question is broken, in construction, by the enumeration of vv. 9, 10, and then ver. 11 takes up the construction again from ver. 8. As regards the catalogue itself, —of course it cannot have been thus delivered as part of a speech by any hearer on the occasion, but is inserted into a speech expressing the general sense of what was said, and put, according to the usage of all narrative, into the mouths of all. The words τῇ ἰδίᾳ διαλ. ἡμ. ἐν ᾗ ἐγενήθημεν are very decisive as to the nature of the miracle. The hearers could not have thus spoken, had they been spiritually uplifted into the comprehension of some ecstatic language spoken by the disciples. They were not spiritually acted on at all, but spoke the matter of fact: they were surprised at each recognizing, so far from his country, and in the mouths of Galileans, his own native tongue.

9.] Πάρθοι] The catalogue proceeds from the N.E. to the W. and S. See Mede, Book i. Disc. xx., who notices that it follows the order of the three great dispersions of the Jews, the Chaldean, Assyrian, and Egyptian. So also Wordsw. 'Habet (Parthia) ab ortu Arios, a meridie Carmaniam et Arianos, ab occasu Protitas Medos, a septentrione Hyrcanos,—undique desertis

cincta,' Plin. vi. 29. See also Strabo, xi. 9, and Winer, Realw. Μῆδοι] Media, W. of Parthia and Hyrcania, S. of the Caspian sea, E. of Armenia, N. of Persia.

Ἑλαμίται] in pure Greek Ἑλυμαῖοι, inhabitants of Elam or Elymais, a Semitic people (Gen. x. 22). Elam is mentioned in connexion with Babylon, Gen. xiv. 1; with Media, Isa. xxi. 2; Jer. xxv. (xxii. in LXX) 25; with, or as part of, Assyria, Ezek. xxxii. 24; Isa. xxii. 6; as a province of Persia, Ezra iv. 9; as the province in which Susan was situated, Dan. viii. 2 (but then Susiana must be taken in the wide sense, Ἑλυμαῖοι προσεχέεις ἦσαν Σουσιος, Strabo, xi. 13; xvi. 1). According to Josephus, Antt. i. 6. 4, the Elamians were the progenitors of the Persians. We find scattered hordes under this name far to the north, and even on the Orontes near the Caspian (Strabo, xi. 13; xv. 3; xvi. 1). Pliny's description, the most applicable to the times of our text, is, 'Infra Eulæum (Susianen ab Elymaide determinat amnis Eulæus, paulo supra) Elymais est, in ora juncta Persidi, a flumine Oronti ad Characem cœxi m. pass. Oppida ejus Seleucia et Sostrate, apposita monti Casyro,' vi. 27.

Μεσοποταμίαν] the well-known district between the Euphrates and Tigris, so called merely as distinguishing its geographical position (Strabo, xvi. 1): it never formed a state. The name does not appear to be older than the Macedonian conquests. The word is used by the LXX, Vulg., and E. V. in Gen. xxiv. 10 to express ܡܕܢܐ ܡܕܢܐ, Aram of the two rivers. Similarly the Peschito renders it here, and ch. vii. 2. See Winer, Realw. Ἰουδαίαν] I can see no difficulty in Judæa

δοκίαν, Πόντον καὶ τὴν Ἀσίαν, <sup>10</sup> Φρυγίαν τε καὶ <sup>k</sup> ch. xvii. 21  
 Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς <sup>l</sup> Matt. xxiii.  
 κατὰ Κυρήνην, καὶ οἱ <sup>k</sup> ἐπίδημοῦντες Ῥωμαῖοι, Ἰουδαῖοι <sup>15. ch. vi. 5.</sup>  
 τε καὶ <sup>11</sup> προσήλυτοι, <sup>11</sup> Κρήτες καὶ Ἄραβες, ἀκούομεν <sup>xiii. 43 only.</sup>  
 λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ <sup>m</sup> μεγαλῆα <sup>Exod. xii. 46.</sup>  
 τοῦ θεοῦ; <sup>12</sup> ἐξίσταντο δὲ πάντες καὶ <sup>n</sup> διηπόρουνο <sup>49 al.</sup>  
 ἄλλος πρὸς ἄλλον λέγοντες Τί ἂν <sup>o</sup> θέλοι τοῦτο εἶναι; <sup>only. Ps.</sup>

o = ch. xvii. 30 only. Herod. i. 78 al.

10. om τε D vulg [copt arm]. aft arg. ins τε D-gr.

11. ἀραβοὶ D<sup>1</sup>, arabi D-lat(txt D<sup>4</sup>).

12. rec διηπορουν, with CDEI rel 36 [Bas, Chr.]: txt ABN. aft αλλον ins επι το  
 γεγονοτι D syr-mg Aug. ins και bef λεγ. D. for αν θελοι, θελει (corrupt to suit  
 the direct form of speech after λεγοντες) ABCD I(appy) p 36 Chr.; θελοι N [Bas.]:  
 txt E rel Thl.—τι τουτε θελει A 36(sic) 113.

being here mentioned. The catalogue does not proceed by *languages*, but by territorial division; and Judaea lies immediately S. of its path from Mesopotamia to Cappadocia. It is not Ἰουδαῖοι by birth and domicile, but οἱ κατοικοῦντες τὴν Ἰουδαίαν who are spoken of: the ἄνδρες εὐλαβεῖς settled in Judaea. And even if born Jews were meant, doubtless they also would find a place among those who heard in their mother-tongue the wonderful works of God.

Καππαδοκίαν] At this time (since v.c. 770) a Roman province (see Tacit. Ann. ii. 42), embracing Cappadocia proper and Armenia minor. Πόντον] The former kingdom of Mithridates, lying along the S. coast of the Euxine (whence its name) from the river Halys to Colchis and Armenia, and separated by mountains from Cappadocia on the S. It was at this time divided into petty principalities under Roman protection, but subsequently (Suet. Nero 18) became a province under Nero.

τὴν Ἀσίαν] i.e. here Asia propria, or rather the W. division of it, as described by Pliny, v. 27, as bounded on the E. by Phrygia and Lycaonia, on the W. by the Ἄegean, on the S. by the Egyptian sea, on the N. by Paphlagonia. Winer, Realw., cites from Solinus, 43: 'Sequitur Asia, sed non eam Asiam loquor quæ in tertio orbis divortio terminos omnes habet, . . . verum eam quæ a Telmesso Lyciæ incipit. Eam igitur Asiam ab Oriente Lycia includit et Phrygia, ab occid. Ἄgeæ littora, a meridie mare Ἄgyptium, Paphlagonia a septentrione. Ephesus in ea urbs clarissima est.' See ch. xvi. 6, where the same appears to be intended.

10. Φρυγίαν] ἡ μεγάλη Φρυγία of Strabo, xii. 8: Jos. Antt. xvi. 2. 2. It was at this time part of the Roman province of Asia. Παμφυλίαν] A small district, extending along the coast

from Olbia (Strabo, xiv. 4), or Phaselis (Plin. v. 27), to Ptolemais (Strabo, l. c.). It was a separate tributary district (χωρὶς ὧλων φορολογεῖται, Jos. B. J. ii. 16. 4): we find it classed with Galatia and ruled by the same person, Tac. Hist. ii. 9.

Αἴγυπτον] Having enumerated the principal districts of Asia Minor, the catalogue passes (see above on the arrangement, ver. 9) to Egypt, a well-known habitation of Jews. Two-fifths of the population of Alexandria consisted of them, see Philo, in Flacc. 8, vol. ii. p. 525, and they had an Ethnarch of their own, Jos. Antt. xiv. 7. 2; xix. 5. 2. τὰ μ. τ. Λιβύης τ. κ. Κυρήνην] By this expression is probably meant Pentapolis, where Josephus (Antt. xiv. 7. 2), quoting from Strabo, testifies to the existence of very many Jews,—amounting in Cyrene to a fourth part of the whole population. The Cyrenian Jews were so numerous in Jerusalem, that they had a special synagogue (see ch. vi. 9). Several were Christian converts: see ch. xi. 20; xiii. 1. οἱ ἐπιδημοῦντες Ῥωμαῖοι] 'The Roman Jews dwelling (or then being) in Jerusalem,' see ref. The comma after Ῥωμαῖοι is better retained (against Wordsw.).

Ἰουδα. τ. κ. προσήλ.] This refers more naturally to the whole of the past catalogue, than merely to the Roman Jews. The τε καὶ shews that it does not take up a new designation, but expresses the classes or divisions of those which have gone before. See a similar construction in John ii. 15, where τὰ τε πρόβατα κ. τοὺς βόας is epexegetic of πάντας preceding.

11. Κρήτες κ. Ἄραβες] These words would seem as if they should precede the last. μεγαλῆα] πῶν, ref. Ps., see also ref. Luke. 13. ἑτέροι] Probably native Jews, who did not understand the foreign languages. Meyer supposes,—persons pre-

p here only t. 13 ἕτεροι δὲ ῥ διαχλευάζοντες ἔλεγον ὅτι ᾠλεύκους ῥ με-  
 ῥλ., ch. xvii.  
 3 only t.  
 q here only. Job  
 xxiii. 16 only. t  
 r here only t.  
 3 Macc. v. 10.  
 s ch. xi. 13 reff.  
 t Luke xi. 27.  
 ch. xiv. 11.  
 xxii. 22. L.  
 Judg. ix. 7.  
 u ver. 4 reff.  
 v constr., ch.  
 i. 19 reff.  
 w ch. xiii. 38  
 reff.  
 x here only. Gen. iv. 23. Ps. v. 1 al.  
 s Matt. xxiv. 49. John ii. 10. 1 Cor. xi. 21. 1 Thess. v. 7. Rev. xvii. 2, 6 only. 1 Kings xxv. 36. trans., Deut. xxxii. 42.  
 y = Luke vii. 43 (x. 30, ch. i. 9. 3 John 8) only. Jer. xiv. (xxxvii.) 9.  
 z Matt. xxiv. 49. John ii. 10. 1 Cor. xi. 21. 1 Thess. v. 7. Rev. xvii. 2, 6 only. 1 Kings xxv. 36. trans., Deut. xxxii. 42.

13. rec χλευαζ., with EI<sup>1</sup> rel: txt ABCD<sup>1</sup>I<sup>1</sup>N a c h k p 13. 36. 40.—διεχλευάζον  
 λεγοντες D<sup>1</sup> (and lat). aft γλ. ins ουτοι D: also, variously placed, vulg cooptt.

14. ins τοτε bef σταθ. δε D<sup>1</sup>-gr [simly Syr]. rec om δ, with CEP 13. 36 rel: ins  
 ABDIN p 40 [Bas, Chr.], for ενδεκα, δεκα D<sup>1</sup> (and lat): txt D<sup>4</sup>, and add αποστο-  
 λους D lect-12 Syr Aug., aft επηρ. ins πρωτος D<sup>1</sup> (and lat): aft τ. φω. αυτον ins  
 προτερον E. aft απεφθ. ins λεγων C [arm] Aug. for απεφθ. αυτ., ειπεν D [syrr].  
 παντες ABC(D)[I<sup>1</sup>]N p: txt (see proleg.) EI<sup>1</sup>P rel 36 vulg [Bas, Chr.].—παντες  
 bef οι κατ. ιερ. D [Aug.]. ημιν D<sup>1</sup> (txt D<sup>4</sup>). om και bef ενωτ. D. ενωτισατε  
 D<sup>1</sup>: -σαθε D<sup>4</sup> (sic).

15. ουσης ωρας της ημ. γ' D<sup>1</sup>-gr (txt D-corr<sup>1</sup>) vulg E-lat [Iren-int.] Aug, Gaud<sup>1</sup>.

viciously hostile to Jesus and his disciples, and thus judging as in Luke vii. 34 they judged of Himself.

γλεύκους] γ, see ref. Job. Sweet wine, not necessarily new wine (nor is the "spiritual sense of the passage" any reason why a meaning should be given to the word which it need not bear. That sense in fact remains without the meaning in question): perhaps made of a remarkably sweet small grape, which is understood by the Jewish expositors to be meant by γῶ or γῶν, Gen. xlix. 11; Isa. v. 2; Jer. ii. 21,—and still found in Syria and Arabia (Winer, Realw.). Suidas interprets it, τὸ ἀποστράγμα τῆς σταφυλῆς πρὶν πατηθῆναι.

14—36.] THE SPEECH OF PETER. "Luke gives us here the first sample of the preaching of the Gospel by the Apostles, with which the foundation of Christian preaching, as well as of the Church itself, appears to be closely connected. We discover already, in this first sermon, all the peculiarities of apostolic preaching. It contains no reflections nor deductions concerning the doctrine of Christ,—no proposition of new and unknown doctrines, but simply and entirely consists of the proclamation of *historical facts*. The Apostles appear here as the witnesses of that which they had seen: the Resurrection of Jesus forming the central point of their testimony. It is true, that in the after-development of the Church it was impossible to confine preaching to this historical announcement only: it gradually became invested with the additional office of building up believers in knowledge. But nevertheless, the simple testimony to the great works of God, as Peter here delivers it, should never

be wanting in preaching to those whose hearts are not yet penetrated by the Word of Truth." Olshausen, in loc. The discourse divides itself into two parts: 1. (vv. 14—21) 'This which you hear is not the effect of drunkenness, but is the promised outpouring of the Spirit on all flesh,'—2. (vv. 22—36) 'which Spirit has been shed forth by Jesus, whom you crucified, but whom God hath exalted to be Lord and Christ.' 14. σὺν τοῖς ἑνδεκά] Peter and the eleven come forward from the great body of believers. And he distinguishes (by the οὗτοι in ver. 15) not *himself* from the *eleven*, but *himself and the eleven* from the rest. De Wette concludes from this, that the Apostles *had not themselves spoken with tongues*, as being an inferior gift (1 Cor. xiv. 18 ff.); perhaps too rashly, for this view hardly accords with πάντες, which is the subject of the whole of ver. 4. ἄνδρες ἰουδ.] the Jews, properly so called: native dwellers in Jerusalem.

οἱ κατ. ἰερ. αἱ, the sojourners (ver. 5) from other parts. ἐνωτίσασθε is a word unknown to good Greek, and belonging apparently to the Alexandrine dialect. Stier quotes 'inaugurare' from Lactantius (R. der Ap. p. 32, not.). 15.] οὗτοι, see above. ὥρα πρώτη] the first hour of prayer: before which no pious Jew might eat or drink: "Non licet homini gustare quidquam, antequam oraverit orationem suam." Berachoth. f. 28. 2; Lightf., Wetst.

But perhaps we need not look further than the ordinary intent of such a defence—the improbability of intoxication at that hour of the morning. See Eccl. x. 16; Isa. v. 11; 1 Thess. v. 7. 16.] This prophecy is from the LXX, with very slight

13. 171. τοῦτο ἐστὶν τὸ εἰρημένον διὰ τοῦ προφήτου 17<sup>b</sup> ἔσται  
 13CDE ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ θεός, ἀκεχῶ ἀπὸ  
 13a b c τοῦ πνεύματος μου ἐπὶ πᾶσαν σάρκα, καὶ προφητεύ-  
 13 f g h k σουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ νεα-  
 13 nίσκαί ὑμῶν ὁράσεις ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν  
 13 p ἐν νύκτι ἐν νύκτι αἰσθήσονται. 18<sup>k</sup> καὶ ἔγε ἐπὶ τοὺς  
 13 q δούλους μου καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις  
 13 r ἐκεῖναις ἀκεχῶ ἀπὸ τοῦ πνεύματος μου, καὶ προφητεύ-  
 13 s σουσιν. 19 καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω καὶ  
 13 t σημεῖα ἐπὶ τῆς γῆς κάτω, αἷμα καὶ πῦρ καὶ ἀτμίδια  
 13 u καπνοῦ. 20 ὁ ἥλιος μεταστραφήσεται εἰς σκότος καὶ ἡ  
 13 v σελήνη εἰς αἷμα, πρὶν ἢ ἔλθειν ἡμέραν κυρίου τὴν  
 13 w  
 only. Jud. vii. 13. k ch. xvii. 37 [Luke xii. 42] only. (1 Cor. iv. 6.) Joel i. c. ANB<sup>2</sup> compl.  
 1 = Matt. xiv. 24. (1 Mk. v. r.) 3 Kings xiii. 3. 6. n John xi. 41. Deut. iv. 26.  
 o Matt. xxvii. 51 || Mk. Mark xiv. 68. John viii. 33. Deut. iv. 30. p James iv. 14 only. Lev. xvi. 13.  
 q Gal. i. 7. James iv. 9 only. Deut. xxiii. 5. r Matt. xxiv. 29 || Mk. Rev. vi. 12 al. Isa. xlii. 10.  
 s Matt. i. 18. Mark xiv. 30. ch. vii. 2. Isa. vii. 18. t 1 Thess. v. 2. 2 Pet. iii. 10 (1 Cor. i. 8. v.  
 5. 3 Cor. i. 14. 2 Thess. i. 5.) only. Isa. ii. 12.  
 13 ch. xlii. 40  
 13 ver. 21 reff.  
 13 Jer. ii. 28.  
 13 2 Tim. iii. 1.  
 13 James v. 3.  
 13 Isa. ii. 2 al.  
 13 d = ver. 32.  
 13 ch. x. 45.  
 13 Tit. iii. 6.  
 13 Zech. xii. 10.  
 13 e = Mark vi. 43.  
 13 Luke xx. 10  
 13 al.  
 13 Matt. xxiv. 22.  
 13 John xvii. 2.  
 13 Rom. ii. 20.  
 13 1 Cor. i. 20 al.  
 13 Zech. xx. 45  
 13 al.  
 13 ch. v. 10 reff.  
 13 e = Rev. (iv. 3  
 13 bla.) ix. 17  
 13 only. Zech.  
 13 x. 4.  
 13 here only.  
 13 1 Kings  
 13 xxviii. 6, 18.  
 13 Jude 8

16, 17. rec aft. prof. ins ιωηλ και, with ABCEIP<sup>2</sup> rel 36 vulg E-lat syr [Cyr-jer, Bas, Chr.] and, but placing ιωηλ bef prof., sith Gaud (corras: 1st, the name of the prophet supplied; and 2ndly, the και inserted to suit the LXX: ιωηλ, omg και, Syr copt [and after prof, sah]: om D Iren-int(iii. 12, p. 193) Rebapt, Hil, Aug., for εν τ. εσχ. ημ., μετα ταυτα (corr'n to LXX) B sah sith-pl Cyr-jer, μετα ταυτα εν τ. ε. ημ. C 103 arm. for ο θεος, κυριος DE vulg Iren-int Rebapt Hil. πασας σαρκας D<sup>1</sup>-gr(txt D-corr<sup>1</sup>). for υμων (1st and 2nd), αυτων D Rebapt Hil [1st Dion.] (corr'n to suis πασας σαρκας ?): om 2nd υμ. C [Dion.]. om 3rd υμ. D Rebapt. om 4th υμ. (C[app]) DE [Rebapt.]. om αι (bef θuy.) (C) ? D. αφασει D<sup>1</sup>, rec ενυπνια (so LXX-AN<sup>2</sup>-3a), with EP rel 36 vulg D-lat Chr, Sevri, om D<sup>1</sup>-gr: txt (so LXX-AN<sup>2</sup>-3b) ABC D<sup>1</sup>-gr] N f k p 13.

18. for γε, εγω D<sup>1</sup>(and lat: txt D<sup>4</sup>). transpose τους δουλους and τας δουλαις N. om εν τ. ημ. εκ. and (as LXX) και προφητευσ. D Rebapt.

19. om (as LXX-AN<sup>2</sup>) ανω A m 37<sup>1</sup> Syr sah (of these Syr omits κατω: so also LXX). om αιμα το καπνου D.

20. μεταστρεφεται D<sup>1</sup>-gr(txt D<sup>2</sup>(and lat): -τραφισται D<sup>10</sup>). om η (as LXX) ACDE N p 13: ins BP rel 36 Chr., rec ins την bef ημεραν (conform to LXX-AB

variations. Where the copies differ, it agrees with the Alexandrine. The variations, &c., are noticed below. τοῦτο ἐστίν, 'this is,' i.e. 'this is the fact, at which those words pointed.' See a somewhat similar expression, Luke xxiv. 44.

17.] ἐν ταῖς ἐσχ. ἡμ. is an exposition of the μετὰ ταῦτα of the LXX and Hebrew, referring it to the days of the Messianic, as Isa. ii. 2; Micah iv. 1, al. See also 2 Tim. iii. 1; Heb. i. 1.

λέγει ὁ θεός does not occur in the verse of Joel, but at the beginning of the whole passage, ver. 12, and is supplied by Peter here. ἀκεχῶ LXX-AN<sup>2</sup>-3b: καὶ ἀκχ., BN<sup>1</sup>. It is a later form of the future; see Winer, edn. 6, § 15.

ἀπὸ τοῦ πν. In the Heb. simply "My Spirit,"—πνιγῶ.

The two clauses, κ. οἱ νεαν. and κ. οἱ πρεσβ., are transposed in the LXX. 18. καὶ γε LXX-AN<sup>2</sup>-3b: καὶ, BN<sup>1</sup>.

Ἀφ. δούλας om μον BN<sup>1</sup>. The Hebrew does not express it either time, but has, as

in E. V., 'the servants and handmaids.'

καὶ προφητεύσουσιν is not in LXX nor Heb.

19.] καὶ δώσω τέρατα ἐν οὐρανῷ Ed-vat.: txt ABN. ἄνω, σημεῖα, and κατω are not in LXX nor Heb. αἷμα κ. πῦρ . . .] Not, 'bloodshed and wasting by fire,' as commonly interpreted:—not devastations, but prodigies, are foretold:—bloody and fiery appearances:—pillars of smoke, Heb.

20.] See Matt. xxiv. 29. ἡμ. κυρ.] Not the first coming of Christ,—which interpretation would run counter to the whole tenor of the Apostle's application of the prophecy:—but clearly, His second coming; regarded in prophetic language as following close upon the outpouring of the Spirit, because it is the next great event in the divine arrangements.

The Apostles probably expected this coming very soon (see note on Rom. xiii. 11); but this did not at all affect the accuracy of their expressions respecting it. Their days wit-

u = John vii. 37. xix. 31. Jude ver. 6. Rev. vi. 17. Mal. iv. 5. v here only. Joel i. c. Mal. i. 14. w conatz., ver. 17. ch. iii. 23. Joel i. c. see Luke i. 54. x ch. ix. 14, 21. xii. 16. Rom. x. 13. 1 Cor. i. 2. Zech. xiii. 9. 33. 2 Cor. vii. 13. Rev. ix. 18. Isa. xiv. 26. 9 Ab(not N Ed-vat). 1 Macc. x. 34. Xen. Hell. iv. 4. 8. c = ch. viii. 13 reff. d attr., ch. i. 1 reff. y = Matt. x. 22 al. fr. z = Matt. xi. 19. ch. x. a ch. xxv. 7. 1 Cor. iv. 9. 3 Thess. ii. 4 only. Esth. ii. b = Luke ix. 13. ch. xiv. 17 al. e Luke ii. 46. ch. i. 15 al. Pa. cxxix. 2.

and gramm. corr'n), with ACEPN<sup>1</sup> rel 36: om (so LXX-N) BDN<sup>1</sup>. om και επιφ.

21. om ver N<sup>1</sup> (ins in very small letters N-corr<sup>1</sup>). rec os av (LXX), with ACDP N-corr<sup>1</sup> rel Chr<sup>1</sup>: txt BE 36. ins του bef kup. D<sup>1</sup>.

22. ισραηλιται (so ch. iii. 12 al) N, ιστρ. B<sup>1</sup>[E]. να(σραιον (so ch. iii. 6 al) D<sup>1</sup>N<sup>1</sup>. αποδεδ. bef απο τ. θ. (corr'n to avoid ambiguity of ανδρ. απο τ. θ.) BC D-corr N m p vulg [sal æth] arm Ath, Chr<sup>1</sup>, [Thdot-anc, Thdrt] Iren-int, Fulg<sup>1</sup>: txt AD<sup>1</sup>EP rel 36 D-lat [syr copt Ath, Cosm, Tert<sup>1</sup>].—δεδοκιμασμενον D<sup>1</sup>(appy: txt D<sup>1</sup>: probatum D-lat): designatum E-lat: approbatum vulg Iren-int Ambr Vulg.—qui a Deo videri factus est apud vos Syr. for υμ., ημας D<sup>1</sup>(and lat: txt D<sup>2</sup>) c k 100-27 lect-5 [Eus.] (of these 100-27 have ημας below). for οis, οσα D<sup>1</sup>(txt D<sup>2</sup>). om o (bef 6es) C. o θ. bef δι' αυτου E d l vulg (not am demid [fuld tol]) [Ath, Thdrt]. rec aft καθως ins και (καθως και being a very common expr), with C<sup>2</sup>P 18 rel [vulg-ed] syr Chr [Thdot-anc, Cosm]: om ABC<sup>1</sup>DEN m p 36. 40 Syr [coptt arm] æth [Eus.] Ath, Iren-int<sup>1</sup>. for αυτου, υμεις παντες E; υμεις 117 vulg arm.

nessed the Pentecostal effusion, which was the beginning of the signs of the end: then follows the period, KNOWN TO THE FATHER ONLY, of waiting—the Church for her Lord,—the Lord Himself till all things shall have been put under His feet,—and then the signs shall be renewed, and the day of the Lord shall come. Meantime, and in the midst of these signs, the covenant of the spiritual dispensation is, ver. 21.—'Whoever shall call on the name of the Lord, shall be saved.' The gates of God's mercy are thrown open in Christ to all people:—no barrier is placed,—no union with any external association or succession required: the promise is to individuals, as individuals: πᾶς ὅς ἐάν: which individual universality, though here by the nature of the circumstances spoken within the limits of the outward Israel, is afterwards as expressly asserted of Jew and Gentile, Rom. i. 17, where see note.

22.] ἄνθρωπος. 'Iσρ. binds all the hearers in one term, and that one reminds them of their covenant relation with God: compare τὰς οἰκας 'Ισραήλ, ver. 36. τὸν Ναζωραῖον Not emphatically used by way of contrast to what follows, as Beza, Wetst., &c.; but only as the ordinary appellation of Jesus by the Jews, see John xviii. 5, 7; ch. xxii. 8; xxvi. 9. ἀπὸ, not for ἀπό, here or any where else (see Winer, edn. 6, § 47, b): but signifying the source whence, not merely the agency by which, the deed has place. See reff., and

especially James i. 13. ἀποδεδειγμένον] 'demonstratum,' more than 'approved' (E. V.):—shown to be that which He claimed to be. ἀποδεδ. must be taken with ἀπὸ τ. θεοῦ: not, as some have divided the words, ἀπὸ τ. θεοῦ, ἀπὸ κ.τ.λ.: Gal. i. 1 is no justification of this, for there ἀπὸ refers to ἀπόστολος,—and certainly Peter would never have barely thus named our Lord 'a man from God.' The whole connexion of the passage would besides be broken by this rendering: that connexion being, that the Man Jesus of Nazareth was by God demonstrated, by God wrought in among you, by God's counsel delivered to death, by God raised up (which raising up is argued on till ver. 32, then taken up again), by God (ver. 36), finally, made Lord and Christ. This was the process of argument then with the Jews,—proceeding on the identity of a man whom they had seen and known,—and then mounting up from His works and His death and His resurrection, to His glorification,—all THE PURPOSE AND DOING OF GOD. But if His divine origin, or even His divine mission, be stated at the outset, we break this climacterical sequence, and lose the power of the argument. The ἀποδεδειγμένον (εἶναι) ἀπὸ θεοῦ of Dr. Bloomfield is of course worse still. οὗτος (ὁ) ἐποίησεν δι' αὐτ. ὁ θ. not, as De Wette, a low view of the miracles wrought by Jesus, nor inconsistent with John ii. 11; but in strict accordance with the progress

οἰδατε <sup>23</sup> τοῦτον τη ὥρισμένη βουλῇ καὶ ἡ προγνώσει <sup>ref. xvii.</sup>  
 τοῦ θεοῦ ἑκδοτον <sup>h</sup> διὰ χειρὸς ἁνόμων <sup>m</sup> προσπήξαντες <sup>= Luke vii.</sup>  
<sup>30. ch. iv. 28.</sup>  
<sup>Eph. i. 11.</sup>  
<sup>Heb. vi. 17.</sup>  
<sup>1 Pet. i. 2</sup>  
<sup>only 7. Judth</sup>  
<sup>ix. 6. xl. 13</sup>  
<sup>only. see ch.</sup>  
<sup>xvii. 6.</sup>  
<sup>i here only 7.</sup>  
<sup>Bel & Dr. 22</sup>  
<sup>Theod. =</sup>  
 ἀνέλατε, <sup>24</sup> ὃν ὁ θεὸς ὁ ἀνέστησεν <sup>q</sup> λύσας τὰς <sup>q</sup> ὠδὶνας  
 τοῦ θανάτου, <sup>a</sup> καθότι οὐκ ἦν δυνατόν <sup>r</sup> κρατεῖσθαι αὐτὸν  
 ὑπ' αὐτοῦ. <sup>25</sup> Δαυεὶδ γὰρ λέγει <sup>u</sup> εἰς αὐτὸν <sup>v</sup> Προορώμην  
 τὸν κύριον <sup>x</sup> ἐνώπιόν μου <sup>y</sup> διὰ παντός, ὅτι <sup>z</sup> ἐκ δεξιῶν μου

Herod. vi. 26.

h = ch. xi. 30 reff.

u = ch. v. 33 reff.

m here only 7.

others, John vi. 39, 40, 44, 54 only.

θεογον. 22. H. Aa. xii. 6.

a = Luke i. 7. xix. 9. (ver. 44.) ch. (iv. 35.) xvii. 31 only. L.

iii. 2. 1.

u = Eph. v. 32.

w = Luke i. 19.

only. Paa. xv. 8.

z = Rom. xi. 10. Isa. xli. 16.

i. 12. 1 Kings xlii. 19.

l = 1 Cor. ix. 21 3ce only. Wisd. xvii. 2. (Luke xxii. 37.)

o = trans. of Christ, ver. 22. ch. xiii. 33, 34. xvii. 31 only. of

p = Mark vii. 33.

q Job xxxix. 3. τῶν ὁδ. Ἀβυσσ.

r = here (Matt. xxiv. 8 || Mk. i. 7. Thesa. v. 3) only. Ps. xvii. 6.

s = here only. Josh. xviii. 1. Xen. Mem.

v = here (ch. xii. 30).

y Matt. xx. 31, 33. Luke i. 11. ver. 34. ch. vii. 55, 56. Heb.

<sup>23.</sup> rec aft εκδ. ins λαβοτες (corr<sup>n</sup> to fill up the constr), with DEPN<sup>3</sup> rel 36 syr  
 [Eus, Cyr, Thdot-anc,] Chr, [Cyr-p,] Cosm, : om ABC'DN<sup>1</sup> p 40 vulg Syr coptt eth  
 arm Ath, Iren-int, Victorin, rec χειρων (corr<sup>n</sup>), with C<sup>3</sup>EP rel 36 vulg [Syr arm-  
 zob] coptt Chr, [Cosm,] Iren-int, : txt ABC'DN p 13 [syr eth Eus,] Ath, Cyr[p-p,].  
 (απειλατε, so ABCDEPN d p [13] 36 [Eus,] Ath,.)

<sup>24.</sup> aft λυσας ins δι αυτου E. for θανατου, αδου (corr<sup>n</sup> from vv. 27, 31 : see also  
 Ps. xvii. 5) D vulg E-lat Syr copt Polyc, Epiph, Ps-Ath, Iren-int, [Thdrt-int,].

<sup>25.</sup> ins μεν bef γαρ E 36. (προορωμην, so AB<sup>1</sup>CDEN (not 36).) aft  
 κυριον ins μου DN : om ενωπιον Syr.

of our Lord through humiliation to glory, and with His own words in that very Gospel (v. 19), which is devoted to the great subject, the manifestation, by the Father, of the glory of the Son. This side of the subject is here especially dwelt on in argument with these Jews, to exhibit (see above) the whole course of Jesus of Nazareth, as the ordinance and doing of THE GOD OF ISRAEL.

<sup>23.]</sup> βουλῇ and πρόγνωσις are not the same: the former designates the counsel of God—His Eternal Plan, by which He has arranged (cf. ὥρισμένη) all things; the latter, the omniscience, by which every part of this plan is foreseen and unforgotten by Him.

ἑκδοτον] *by whom*, is not said, but was supplied by the hearers. τῇ ὥρισμ. &c. are not to be joined to ἑκδοτον as agents—the dative is that of *accordance* and *appointment*, not of agency:—see Winer, edn. 6, § 31. 6, b, and ch. xv. 1; 2 Pet. i. 21. 8. χειρὸς ἁνόμων] viz. of the Roman soldiers, see reff. προσπήξαντες] The harshness and unworthiness of the deed are strongly set forth by a word expressing the mechanical act merely, having nailed up, as in contrast with the former clause, from Ἰησοῦν τοῦ ὁμῶν.

Peter lays the charge on the multitude, because they *abetteth their rulers*,—see ch. iii. 17, where this is fully expressed: not for the far-fetched reason given by Olshausen, that 'all mankind were in fact guilty of the death of Jesus': in which case, as Meyer well observes (and the note in Olsh.'s last edn. ii. p. 666, does not answer this), Peter must have said

'we,' not 'you.'

<sup>24.]</sup> There is some difficulty in explaining the expression ὠδὶνας in the connexion in which it is here found. The difficulty lies, not in the connexion of λῶν with ὠδὶνας, which is amply justified, see reff., but in the interpretation of ὠδὶνας here. For ὠδὶνας θαν. must mean the pains of death, i. e. the pains which precede and end in death; a meaning here inapplicable. (The explanation of Chrys., Theophyl., Ec., δ θάνατος ὠδιν κατέχων αὐτόν, κ. τὰ θεινὰ ἔπαυσε, will not be generally maintained at the present day. Stier does maintain it, Reden der Apostel, vol. i. p. 43 ff., but to me not convincingly: and, characteristically, Wordsw. also.) The fact may be, that Peter used the Hebrew word ὥρη, ref. Paa. 'nets, or bands,' i. e. the nets in which death held the Lord captive; and that, in rendering the words into Greek, the LXX rendering of the word in that place and Ps. cxiv. 3, viz. ὠδίνες, has been adopted. (But see Prolegg. to Vol. I. ch. ii. § ii. pp. 28, 29.) It has been attempted in vain by Olshausen and others to shew that ὠδίνες sometimes in Hellenistic Greek signifies bands. No one instance cited by Schleusner (Lex. V. T.) of that meaning is to the point. See Simonis Lex., 327.

οὐκ ἦν δυν. depends for its proof on the γάρ which follows. <sup>25.]</sup> εἰς αὐτόν, not 'of Him,' but in allusion to Him. The 16th Psalm was not by the Rabbis applied to the Messiah: but Peter here proves to them that, if it is to be true in its highest and proper meaning of any one, it must be of Him. We are met at every

24 <sup>z</sup> = ch. xvi. 13. 2 Thess. ii. 2. see Heb. xii. 26, 27. <sup>a</sup> ch. vii. 6. <sup>b</sup> ch. vii. 41 reff. <sup>c</sup> ch. xvi. 34. <sup>d</sup> Matt. v. 12. <sup>e</sup> Luke x. 31. <sup>f</sup> 1 Pet. i. 6 al. <sup>g</sup> Ps. ii. 11. <sup>h</sup> here only. see ch. xxi. 28. <sup>i</sup> Matt. xiii. 32. <sup>j</sup> only. <sup>k</sup> Pa. xiv. 1. <sup>l</sup> Rom. iv. 18 reff. <sup>m</sup> 2 Cor. iv. 9 reff. <sup>n</sup> viii. 40 reff. <sup>o</sup> vi. 26. <sup>p</sup> Pa. lxxv. 2. <sup>q</sup> ver. 31. <sup>r</sup> ch. xiii. 34, &c. only. <sup>s</sup> Job xxviii. 25. <sup>t</sup> q = ch. xiii. 32 reff. <sup>u</sup> ch. vi. 17 only. <sup>v</sup> Esth. ix. 18, 19. <sup>w</sup> xii. 4. <sup>x</sup> 2 Cor. xii. 4 only. <sup>y</sup> Esth. iv. 2. <sup>z</sup> w. aor., ch. xxi. 37 reff. <sup>aa</sup> xvi. 13. see John vii. 13. <sup>ab</sup> Eph. vi. 19. <sup>ac</sup> v ch. vii. 6, 9. <sup>ad</sup> Heb. vii. 4 only. <sup>ae</sup> 1 Chron. xxvii. 22. <sup>af</sup> w Matt. ii. 19 al. <sup>ag</sup> goopp. only, exc. ch. vii. 18. <sup>ah</sup> Heb. xi. 23. <sup>ai</sup> 1 Chron. xix. 28. <sup>aj</sup> g = Rev. vi. 9. <sup>ak</sup> xx. 4 only. <sup>al</sup> Wind. iii. 1. <sup>am</sup> Joe. Antt. vi. 14. 2. <sup>an</sup> h constr., ch. i. 2. <sup>ao</sup> Heb. i. 2. <sup>ap</sup> Rev. i. 18 al. <sup>aq</sup> Hos. xiii. 14. <sup>ar</sup> k = ver. 4 reff. <sup>as</sup> m = Luke ii. 26. <sup>at</sup> ch. xiii. 36 (from i. c.) &c. <sup>au</sup> Heb. xi. 5. see Pa. lxxviii. 68. <sup>av</sup> o 1 Cor. xii. 3 reff. <sup>aw</sup> p = Matt. xxi. 32. <sup>ax</sup> Prov. v. 6. <sup>ay</sup> s constr., here only. <sup>az</sup> i. c. <sup>ba</sup> Matt. i. c. <sup>bb</sup> ch. iv. 29, 31. <sup>bc</sup> xxviii. 31 only. <sup>bd</sup> Lev. i. c. <sup>be</sup> w Matt. ii. 19 al. <sup>bf</sup> goopp. only, exc. ch. vii. 18. <sup>bg</sup> Heb. xi. 23. <sup>bh</sup> 1 Chron. xix. 28.

25. (ἡψφρανθη, so ABCDEPN m p 40 Clem.,) rec η καρδ. bef μου (corra from φ' [C] DN.  
 LXX, with ACDEPN<sup>3</sup> rel 36: txt BN<sup>1</sup> Clem.,  
 27. rec αδου (so LXX-Δ), with EP rel Orig<sup>1</sup>: txt (so LXX-Σ) ABCDN b c f (k ?) o p  
 40 Clem, Thl [Epiph].  
 28. γνωρισας D<sup>1</sup>. gr (txt D<sup>2</sup>). ευφροσυνη A<sup>1</sup>(appy) [m] 96(sic Scholz), so A in  
 LXX (Field is wrong).

turn by the shallow objections of the Rationalists, who seem incapable of comprehending the principle on which the sayings of David respecting himself are referred to Christ. To say, with De Wette, that Peter's proof lies not in any historical but only in an ideal meaning of the Psalm, is *entirely beside the subject*. To interpret the sayings of David (or indeed those of any one else) 'historically,' i. e. *solely as referring to the occasion which gave rise to them*, and having no wider reference, would be to establish a canon of interpretation wholly counter to the common sense of mankind. Every one, placed in any given position, when speaking of himself as in that position, speaks what will refer to others similarly situated, and most pointedly to any one who shall in any especial and pre-eminent way stand in that position. Applying even this common rule to David's sayings, the applicability of them to Christ will be legitimized:—but how much more, when we take into account the whole circumstances of David's theocratic position, as the prophetic representative and type of Christ! Whether the Messiah was present or not to the mind of the Psalmist, is of very little import: in some cases He plainly was: in others, as here, David's words, spoken of himself and his circumstances, could only be in their highest and literal sense true of the great Son of David who was to come. David often spoke concerning himself; but THE SPIRIT WHO SPOKE IN DAVID, εἰς τὸν χριστόν. The citation is verbatim from the LXX (except in the order of μου ἡ καρ.: see var. readd.): the

Vatican, Sinaitic, and Alexandrine copies agree throughout, except in ἄδην BN (cor ad. N<sup>1</sup>) and ἄδου (A), and ευφροσύνης (BN) and -ρη (A), between which our MSS. also vary. *Ἰνα μὴ σαλευθῶ* Heb. 'I shall not be moved.' 28. ἡ γλῶσσά μου Heb. *לשׁוֹנִי*, 'my glory': so in Pa. cviii. 1, where our prayer-book version renders "I will give praise with the best member that I have." Cf. also Pa. lvi. 8. 27. διαφθοράν] Heb. *הִתְחַלְּלָה*, 'corruption,' from *הִתְחַלְּלָה*, corrupt,—or 'the pit,' from *הִתְחַלְּלָה*, subside. De Wette maintains the last to be the only right rendering: but the Lexicons give both, as above, and Meyer and Stier defend the other. 28.] *ἐγνώρισας κ.τ.λ.*: Heb. 'Thou wilt make known.' *πληρώσεις κ.τ.λ.*: Heb. 'Fulness of joys (is) with thy presence.' These two last clauses refer to the Resurrection and the Ascension respectively. 29. ἀνδρες ἀδελφοί] *q. d.*, 'I am your brother, an Israelite, and therefore would not speak with disrespect of David.' He prepares the way for the apologetic sentence which follows. *ἐξόν*] supply, not *ἔστω*, but *ἔστιν*, I may, &c. The title 'Patriarch' is only here applied to David, as the progenitor of the kingly race:—Abraham and the sons of Jacob are so called in the N. T. reff. In the LXX, the word is used of chief men, and heads of families, with the exception of 2 Chron. xxiii. 20, where it represents "captains of hundreds." *ἔτι*] not, *hence*; but *that*,—contains the subject of *ἔπειτα*, and is that for which the apology is made. We learn from 1 Kings ii. 10, and Neh. iii. 16, that David was buried

ABCDE  
 P n a b c  
 d f g h k  
 l m o p  
 13



λεύτησεν καὶ ἑτάφη, καὶ τὸ μνήμα αὐτοῦ ἐστὶν ἐν ἡμῖν  
 ἄχρι τῆς ἡμέρας ταύτης. <sup>30</sup> προφήτης οὖν ὑπάρχων καὶ  
 εἰδὼς ὅτι ὁρκῶ ὥμοσεν αὐτῷ ὁ θεὸς ἐκ καρποῦ τῆς  
 ὁσφύος αὐτοῦ καθίσαι ἐπὶ τὸν θρόνον αὐτοῦ, <sup>31</sup> ἐπρο-  
 ἰδὼν ἐλάλησεν περὶ τῆς ἀναστάσεως τοῦ χριστοῦ, ὅτι  
 οὔτε ἐγκατελείφθη εἰς ἄδου οὔτε ἡ σὰρξ αὐτοῦ εἶδεν  
 διαφθοράν. <sup>32</sup> τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ θεός,  
 οὗ πάντες ἡμεῖς ἐσμεν μάρτυρες. <sup>33</sup> τῇ δεξιᾷ οὖν τοῦ

11. = Luke i. 42. Gen. xxx. 2. e. = Heb. vii. 5, 10 only. Gen. xxv. 11.  
 xix. 28. 1 Cor. vi. 4. Eph. i. 20 only. 1 Kings xxx. 21. g Gal. iii. 8 only. = Ps. cxxxix. 3. Wind.  
 xix. 1. See Gen. xxxvii. 19. h ch. i. 23 reff. i ver. 27. k here only. Isa.  
 xiv. 19 al. l = ver. 24 reff. m ch. i. 8 reff.

<sup>29</sup>. το μνημιον D. for εν, παρ D vulg E-lat.

<sup>30</sup>. ειδον D<sup>1</sup>[-gr] (txt D<sup>4</sup>). for οσφους, καρδιας D<sup>1</sup> (txt D<sup>7</sup>: prae cordia D-lat).  
 rec aft οσφ. αυτου ins το κατα σαρκα αναστησειν τον χριστον (explanatory gloss, taken  
 into the text from margin), with (D<sup>1</sup>E) P rel syr Eus, (Chr,) Thdr̄t Thl—but om το D<sup>1</sup>,  
 om το κ. σαρ. E. 4. 27-9: αναστησαι D<sup>1</sup>E 13: aft τον χρ. ins και D-gr E 69. 96. 105:  
 om ABCD<sup>2</sup>N p H<sup>1</sup> vulg Syr coptt sēth arm [Eus,] Cyr, Iren-int, Victorin, [Fulg,].  
 rec τω θρονου, with EP<sup>2</sup> rel Chr [Cyr,], θρονου (only) P<sup>1</sup>: txt ABCD<sup>2</sup>N p Orig Eus,  
 (LXX-B<sup>1</sup> (a<sup>1</sup> def) καὶ ἔλαβε -νον, LXX-AN<sup>1</sup> -νον: Meyer thinks -νον a gramm alteration to  
 suit better the transitive καθισαι: but qu? )

<sup>31</sup>. προειδων D<sup>4</sup> 1. 60-9. 100-4-27-63: προειδων (= προιδ.) ACE c e 13.—om προιδ.  
 ελ. π. τ. D<sup>1</sup> (and lat). rec for ουτε and ουτε, ου and ουδε (corr̄g from ver 27), with  
 E-gr(ου) P rel syr coptt Thdr̄o-mops [Thdr̄t,]: ουκ and ουτε 13: ουτε and ουδε B:  
 txt ACDN p 36 vulg E-lat Eus, Chr, Cyr, Iren-int Victorin Fulg Bede-gr.  
 κατελειφθη, with P rel: txt ABCDEN d f h 13. 36 Eus, Thaum, Chr, [Cyr,] Thdr̄t  
 Thdr̄o-mops. rec adds η ψυχη αυτου (from ver 27), with C<sup>2</sup>EP rel syr (aft αδ.) [arm  
 Thaum (bef εγκατ.)] Chr, (bef εγκατ.) Thdr̄t (aft αδ.) Fulg, Philast.: om ABCD<sup>2</sup>N p  
 vulg Syr coptt sēth Did-int Iren-int Victorin. αθεν BN b (k ?) o p 36 Eus, Thaum,

<sup>32</sup>. aft τωτον ins ουν D<sup>1</sup> (and lat) E Ambr, Victorin,—om τον D<sup>1</sup>-gr (txt l)<sup>9</sup>.  
 εσμεν bef ημεις N: μαρτ. bef εσμεν D vulg [Did-int]: om εσμεν P<sup>1</sup>: txt ABCEP<sup>2</sup> rel.

at Jerusalem, in the city of David, i. e. the stronghold of Zion, 2 Sam. v. 7.

Josephus, Antt. vii. 15. 3, gives an account of the high priest Hyrcanus, when besieged by Antiochus Eusebes,—and afterwards King Herod, opening the tomb and taking treasure from it. See also xiii. 8. 4; xvi. 7. 1; B. J. i. 2. 5. Dio Cassius (lxi. 14) mentions, among the prodigies which preceded Hadrian's war, that the tomb of Solomon (the same with that of David, see Jos. Antt. xvi. 7. 1) fell down. Jerome mentions (Epist. xlii. (xvii.) ad Marcellam, vol. i. p. 209) that the tomb of David was visited in his time (the end of the fourth century).

<sup>30</sup>.] προφήτης, in the stricter sense, a foreteller of future events by the inspiration of the Holy Spirit. αἰδώς See 2 Sam. vii. 12. The words are not cited from the LXX, but rendered from the Hebrew. On the principle of interpretation of this prophecy, see above on ver. 25.

<sup>31</sup>.] The word προειδών distinctly asserts the prophetic consciousness of David in the composition of this Psalm. But of what sort that prophetic consciousness was, may be gathered from this same Apostle,

1 Pet. i. 10—12: that it was not a distinct knowledge of the events which they foretold, but only a conscious reference in their minds to the great promises of the covenant, in the expression of which they were guided by the Holy Spirit of prophecy to say things pregnant with meaning not patent to themselves but to us.

<sup>32</sup>.] From ver. 25 has been employed in substantiating the Resurrection as the act of God announced by prophecy in old time: now the historical fact of its accomplishment is affirmed, and the vouchers for it produced.

οἱ either masc., see ch. i. 8; xiii. 31,—or neut. The former seems most probable as including the latter. 'We are His witnesses,' would imply, 'We testify to this His work,' which work implied the Resurrection.

πάντες, first and most properly the Twelve: but, secondarily, the whole body of believers, all of whom, at this time, had probably seen the Lord since His Resurrection; see 1 Cor. xv. 6.

<sup>33</sup>.] Peter now comes to the Ascension—the exaltation of Jesus to be, in the fullest sense, Lord and Christ. τῇ δεξιᾷ by the right hand, not 'to the right hand.' The great end of this

θεοῦ ὡς ἡμεῖς τὴν τε ὁ ἐπαγγελίαν τοῦ πνεύματος τοῦ ἀγίου λαβὼν παρὰ τοῦ πατρὸς ἐξέχεεν τοῦτο ὁ ὑμεῖς [καὶ] βλέπετε καὶ ἀκούετε. 34 οὐ γὰρ Δαυεὶδ ἀνέβη εἰς τοὺς οὐρανοὺς, λέγει δὲ αὐτὸς Εἶπεν κύριος τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν μου 35 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. 36 ἀσφαλῶς οὖν γινωσκέτω πᾶς ὁ κόσμος Ἰσραὴλ ὅτι καὶ κύριον αὐτὸν

n Matt. xxiii. 12. ch. v. 31. xiii. 17. 2 Cor. xi. 7. 1 Pet. v. 6 al. Sir. xv. 6. o = ch. i. 4 reff. p John v. 34 &c. ch. iii. 5. xvii. 9. xx. 24. xxvi. 10. James i. 7. Rev. ii. 27. Num. xvii. 2. q vv. 17, 18 reff. r John iii. 13. Rom. x. 6 (from Deut. xxx. 12). Rev. xi. 12. xx. 43. ch. vii. 49. Heb. i. 13. x. 13. James ii. 3 only. Isa. lxvi. 1. Ps. xcvi. 5. xiv. 64. ch. xvi. 23) only. Wied. xviii. 6. see Gen. xxvii. 25. 6, 10 (from Jer. xxxviii. [xxxi.] 31).

a ver. 25 reff. Ps. cix. 1. t Matt. v. 35. Luke u = here (Mark v - Matt. x. 6. ch. vii. 42. Heb. viii. ... οὐ καὶ d.

33. for *την τε, και την D.* rec τ. αγ. πνευμ., with DP rel Thdrt, Cosm, Iren-int.; txt ABCEN c p 13 Chr, [Cyr-p], *spiritus sancti* vss(appy). for *τοῦτο ο υμεις, υμειν* o D<sup>1</sup>(and lat: txt D<sup>9</sup>): aft *τοῦτο* ins *το θεωρον E* [denid tol eyrr] Iren-int [Did-int,] Ambr. rec ins *υμν* bef *υμεις*, with C<sup>3</sup>EP rel syr Cosm, [aft, Iren-int,]: om ABC<sup>1</sup> DN l p vulg Syr coptt [æth] arm Did[-int,]. rec om 1st *και* (as unnecessary), with ACEFN rel [vss Did-int,] Thdrt.; ins BD 13 [arm-zoh].

34. for *λεγει δε, ειρηκεν γαρ D* [simly Syr]; *dixit autem* vulg(not am fuld &c). for *ειπεν, λεγει D* am lat-mss-in-Bede. ins o bef *κυριος* (as LXX; see also Matt xxii. 44 ||) [A] B<sup>1-2</sup>(sic, see table) [CE]PN<sup>1</sup>.

35. om *an* D<sup>1</sup>(ins D<sup>9</sup>).

36. ins o bef *οικ.* CD c. elz om 1st *και*, with Syr coptt [æth(Treg) Bas,] Eustath-

speech is to shew forth (see above) the GOD OF ISRAEL as the *doer* of all these things. However well the sense '*to*' might seem to agree with the *ἐκ δεξιῶν* of ver. 34, we must not set aside a very suitable sense, nor violate syntax (for the construction is entirely unexampled in Hellenistic as well as prose classical Greek) in order to suit an apparent adaptation. The reference is carried on by the word *δεξιὰ*, though it be not in exactly the same position in the two cases. And the *ἀνέβη εἰς τοὺς οὐρ.* of ver. 34 prepares the way for the *ἐκ δεξιῶν* following without any harshness. On the *poetic* dative after verbs of approach, see Musgr., Phœnissæ, 310 (308, Matth.), and Hermann, Antig. 284. See also ch. v. 31, and Winer (who defends the construction), edn. 6, § 31. 5. Wordsw. denies that the *δεξιὰ θεοῦ* is ever specified in the N. T. as the instrument by which He works. But he has omitted to state that this and the similarly ambiguous place, ch. v. 31, are the *only real instances of the expression being used*, all the rest being local, *ἐκ δεξιῶν* or *ἐν δεξιᾷ*: so that his dictum goes for nothing. And in the LXX the use of God's right hand as the instrument is very frequent: cf. Exod. xv. 6, 12; Ps. xvii. 56; lix. 5 (where the dat. is used as here), and about 20 other places; Isa. xlviii. 13; lxiii. 12, &c. After this, the objection, when applied to a speech so full of O. T. spirit and diction as this, would, even if valid as regards the N. T., be irrelevant.

*ἐπαγγελίαν* Christ is said to have received from the Father the promise above cited from Joel, which is spoken of *His days*. This, and not of course the declarations made by Himself to the same effect, is here *referred to*, though doubtless those were in Peter's mind. The very word, *ἐξέχεεν*, refers to *ἐκχεῶ* above, ver. 17. *τοῦτο*, 'this influence,' this merely; leaving to his hearers the inference, that *this*, which they saw and heard, must be none other than the effusion of the Spirit. *βλέπετε* need not imply, as Dr. Burton thinks, that "there was some visible appearance, which the people saw as well as the apostles:"—very much of the *effect* of the descent of the Spirit would be *visible*,—the enthusiasm and gestures of the speakers, for instance; not, however, the tongues of flame,—for then none could have spoken as in ver. 13. 34.] This *exaltation* of Christ is also proved from prophecy—and from the same passage with which Jesus Himself had silence. His enemies. See notes, Matt. xxii. 41 ff. 34 is not '*for*,' which would destroy the whole force of the sentence: the Apostle says, *For David himself is not ascended into the heavens,—as he would be if the former prophecy applied to him: BUT he himself says*, removing all doubt on the subject, &c. The rendering 34, *for*, makes it appear as if the *ἀνέβη εἰς τ. οὐρ.* were a mistaken inference from Psalm cx. 1, whereas that passage is added to preclude its being made from the other. 36.] THE CONCLUSION FROM ALL THAT HAS BEEN SAID. *πᾶς οἶκος Ἰσρ.* = *πᾶς ὁ οἶκ.* Ἰσρ., *oikos* being a familiar noun

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καὶ χριστὸν ὁ θεὸς ὡ ἐποίησεν, τοῦτον τὸν Ἰησοῦν δὲ ὡ = Matt. iv.  
ὑμεῖς ἐσταυρώσατε. 19. John vi.  
16. Rev. i.  
6 al. Gen.  
xiv. 9.  
x here only.  
Gen. xxiiiv.  
7. Ps cviii.  
16. (-σφύζε,  
Rom. xv. 2.  
Matt. xiii. 2.  
ch. iii. 19.  
viii. 22 al.  
Jer. viii. 6.  
s constr., here only.

37 Ἀκούσαντες δὲ ὡ κατενύγησαν τὴν καρδίαν, εἰπόν ὡ  
τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους τί ὡ  
ποιήσωμεν, ἄνδρες ἀδελφοί; 38 Πέτρος δὲ πρὸς αὐτοὺς, ὡ  
Ἰ Μετανοήσατε, καὶ ὡ βαπτισθῆτω ἕκαστος ὑμῶν ὡ ἐπὶ τῷ

ap-Thdrt.; ins ABCDEPN rel vulg syr [arm-zoh] æth-pl[Tischdf] Epiph., Nyss. [Bas,  
Ath., Chr.] Iren-int., [Tert.]. rec καὶ χριστὸν bef αὐτον, with EP rel Ath., Epiph.,  
[Nyss., Cels.]; καὶ χριστὸν ο θεος bef αὐτον c m 4. 100: αὐτον bef κυριον coptt (all trans-  
positions for periphrasis): om αὐτον D<sup>1</sup>(and lat): txt ABCD<sup>2</sup>N 36 vulg arm Eustath.,  
Ath., Bas., Chr., Iren-int., ἐποι. bef ο θεος (corrupt) BN p vulg[-ed] syrr coptt æth  
[Bas.] Ath., Leont., Tert., Amb.; om ο θ. lect-12: txt ACDEPN rel am fuld [demid  
Eustath., Bas., Chr.] Epiph., Iren-int., (13 def.) om τον D<sup>1</sup>(ins D<sup>2</sup>).

37. for δε, ον E-gr Aug.,—τοτε παντες οι συνελθοντες κ. ακουσαντες D syr-mg.  
κατηνυγησαν E p. rec τη καρδια (see Ps cviii. 16), with DEP rel vulg: txt  
ABCN p [Bas., Epiph.] Chr., (13 def.) for ειπον τε, και ειπ. E: ειπ. δε p: ειποντες  
D<sup>2</sup>N l 18. 73. 103 Aug.,—και τινες εξ αυτων ειπαν D<sup>1</sup>[-gr]. om λοιτους D 104  
[Aug.]. rec ποιησωμεν, with D rel Cyr-jer.; txt ABCEPN a h k p Bas Epiph.,  
Chr., (13 def.)—ins ον bef ποι. (see Lu iii. 10) D Iren-int Aug., at end, add υπο-  
δειξατε ημιν DE tol syr-mg Aug., [om.].

38. rec ins εφη bef προς αυτους, with EP rel [syr coptt Thdrt.]; φησιν bef και βαπτ.  
ACN p vulg Cyr-jer.; φησιν bef μεταν. D: for πετρ. δε, ειπε δε petros a h 38. 67. 113  
lect-12 Syr æth arm (all these varr show that originally the verb was not expressed):  
om B 65. 127-63 demid. (13 def.) for ειπ., εν BCD [Cyr-jer.] Epiph., [Cyr., Thdrt.]:  
txt AEPN rel Bas., Chr.,

used anarthrously: see Eph. ii. 21, note, and Winer, edn. 6, § 19, who however does not give *elkes* in his list: the whole house of Israel—for all hitherto said has gone upon proofs and sayings belonging to Israel, and to all Israel. ὁ θεὸς ἐποίησεν, as before, is the ground-tone of the discourse. κύριον, from ver.

34. χριστὸν, in the full and glorious sense in which that term was prophetically known. The same is expressed ch. v. 31 by ἀρχηγὸν κ. σωτῆρα ὕψιστον.

The final clause sets in the strongest and plainest light the fact to which the discourse testifies—ending with δὲ ὑμεῖς ἐσταυρώσατε,—the remembrance most likely to carry compunction to their hearts. ‘In clausula orationis iterum illis exprobrat quod Eum crucifixierint, ut majori conscientis dolore tacti ad remedium aspirarent.’ Calvin in loc. ‘Aculeus in fine.’ Bengel. 37—41.] EFFECT OF THE DISCOURSE.

37. κατενύγ. καθαρίσσω is exactly ‘compungo.’ The compunction arose from the thought that they had rejected and crucified Him who was now so powerful, and under whose feet they, as enemies, would be crushed. ‘Concionis fructum Lucas refert, ut sciamus non modo in linguarum varietate exsertam fuisse Spiritus Sancti virtutem, sed in eorum etiam cordibus qui audiebant.’ Calvin. ποιήσωμεν, the deliberative

subjunctive,—cf. Winer, edn. 6, § 41, a. 4, δ.—What must we do? 38.]

μετανοήσατε, not, as in Matt. iii. 2; iv. 17, μετανοείτε. The aorist denotes speed, a definite, sudden act: the present, a habit, more gradual, as that first moral and legal change would necessarily be. The word imports *change of mind*; here, change from thinking Jesus an impostor, and scorning Him as one crucified, to being baptized in His name, and looking to Him for remission of sins, and the gift of the Spirit.

The miserable absurdity of rendering μεταν., or ‘penitential agite,’ by ‘do penance,’ or understanding it as referring to a *course of external rites*, is well exposed by this passage—in which the *internal change of heart and purpose* is insisted on, to be testified by admission into the number of Christ’s followers. See Calvin’s note. βαπτισθῆτω Here, on the day of Pentecost, we have the first mention and administration of CHRISTIAN BAPTISM. Before, there had been the baptism of repentance for the remission of sins, by John, Luke iii. 3; but now we have the important addition ἐπὶ τῷ ὀνόματι.

Ἰησοῦ χριστοῦ,—on the Name—i. e. on the confession of that which the Name implies, and into the benefits and blessings which the Name implies. The Apostles and first believers were not thus baptized, because, ch. i. 5, they had received the

<sup>a</sup> Matt. xvi. 26. Luke iii. 3 || Mt. b = ch. viii. 30. c. 45. xi. 17. John iv. 10. d ch. i. 4 reff. e here only. f Kings vii. 19. g ch. xxii. 31 reff. h = ch. xiii. 2 reff. i = Luke xi. 53. ch. xiii. 31. xiv. 17. xiv. 14. xvii. 20. xiv. 23. Luke only, exc. Heb. vii. 23. Num. ix. 19. h ch. viii. 23 reff. i = Matt. i. 21. Rom. v. 9. Esak. xxxvi. 29. k = Matt. xiv. 34 al. Ps. xi. 7. l = Phil. ii. 15. 1 Pet. ii. 18 (Luke iii. 6) only. Deut. xxiii. 5. m Luke viii. 40. ch. xviii. 27. xxi. 17. xiv. 3. xxviii. 30 v. 2 Macc. iii. 9 al. (-δεσπότης, 1 Tim. ii. 3. v. 4 only.) n ver. 47. ch. v. 14. xi. 34. Num. xviii. 2. 1 Macc. ii. 43.

ins του κυριου bef ησ. χρ. DE [am] syrr sah arm Cyr-jer, Bas, (Ephr.) Thdrz, Cyrp, Hil Lucif, Ambr Aug Vig. (Syr copt Iren-int om χριστου.) των αμαρτ. υμων A B(sic; see table) N p vulg coptt æth Aug<sup>al</sup>; των αμ. ημων C: txt DEP 13 rel syrr [arm] Cyr-jer, Bas, Chr, [Cyr,] Iren-int, Cyrp, Lucif Ambr Aug<sup>al</sup>.  
 39. ημιν and ημων D Aug<sup>1</sup>[txt<sub>1</sub>]. for οσους, ους (mistake in copying ?) AC 104 [coptt].

40. for τε, δε D-gr k: om c. (διεμαρτυρατο, so ABCDEN a h p Chr.) rec om αυτους, with EP rel Chr, 36-comm: ins ABCDN p 36-txt vulg [Syr coptt æth arm] Lucif, and, bef παρακαλει, syr-w-ast. ταυτ. bef της σκολιας D lect-1 vulg Lucif [Aug.].

41. for αποδεξ, πιστευσαντες D (syr-mg Aug ins και πιστευσαντες bef εβαπτισθησαν). rec ins ασμεως bef αποδεξ. (explanatory gloss on αποδεξ from margin: or from ch xxi. 17), with EP rel syrr Chr, Aug<sup>1</sup>: om ABCDN p vulg coptt æth Clem, Aug<sup>1</sup>. rec om ερ, with EP rel (coptt ?) Chr: ins (possibly as a corra to avoid the apparent connexion of τη ημ. εκ. with προσετέθησαν) ABCDN p vulg.

BAPTISM BY THE HOLY GHOST, the thing signified, which superseded that by water, the outward and visible sign. The result of the baptism to which he here exhorts them, preceded by repentance and accompanied by faith in the forgiveness of sins in Christ, would be, the receiving the gift of the Holy Spirit. 39.] τοις τέκνοις υμ., viz. as included in the prophecy cited ver. 17, your little ones: not, as in ch. xiii. 32, 'your descendants,' which would be understood by any Jew to be necessarily implied. [Thus we have a providential recognition of Infant Baptism at the very founding of the Christian Church.]

πᾶσιν τοῖς εἰς μακράν, the Gentiles; see Eph. ii. 13. There is no difficulty whatever in this interpretation. The Apostles always expected the conversion of the Gentiles, as did every pious Jew who believed in the Scriptures. It was their conversion as Gentiles, which was yet to be revealed to Peter. It is surprising to see such Commentators as Dr. Burton and Meyer finding a difficulty where all is so plain. The very expression, ὅσους ἂν προσκαλέσῃται ὁ θεὸς ἡμ., shews in what sense Peter understood τοῖς εἰς μακράν; not all, but as many as the Lord our God προσκαλ., shall summon to approach to Him,—bring near,—which, in his present understanding of the words, must import—by becoming one of the

chosen people, and conforming to their legal observances. 40.] The words cited appear to be the concluding and inclusive summary of Peter's many exhortations, not only their general sense: just as if ver. 36 had been given as the representative of his whole speech above.

σώθητε is improperly rendered in E. V. 'save yourselves': it is not (see Stier, R. A. i. 62) σώετε ἑαυτοὺς, as in Luke xxiii. 35, 37, 39: be saved, ἔσθαι εὐχ. tetten, is the true sense. σκολιας—see reff. Peter alludes to ref. Deut. 41.] This first baptism of regeneration is important on many accounts in the history of the Christian Church. It presents us with two remarkable features: (1) It was conferred, on the profession of repentance, and faith in Jesus as the Christ. There was no instruction in doctrine as yet. The infancy of the Church in this respect corresponded to the infancy of the individual mind; the simplicity of faith came first,—the ripeness of knowledge followed. Neander well observes (Leit. u. Pfanz. p. 34) that among such a multitude, admitted by a confession which allowed of so wide an interpretation, were probably many persons who brought into the church the seeds of that Judaizing form of Christianity which afterwards proved so hostile to the true faith; while others, more deeply touched by the Holy Spirit, followed humbly the unfolding of

ABCDE  
 FN abc  
 fg h k l  
 m o p 13

ἐκείνη ὁ ψυχὰι ὡσεὶ τρισχίλια. <sup>42</sup> ἦσαν δὲ <sup>α</sup> προσκαρτε- o = ch. vii. 14.  
xvii. 37.  
1 Pet. iii. 20.  
Gen. xlii. 15  
al.  
ροῦντες τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ, τῇ  
κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς. <sup>43</sup> ἐγένετο δὲ p const., ver.  
5 reff.

q ch. i. 14 reff.

li. 9. Lev. vi. 2.

r Matt. vii. 28. ch. v. 28. xiii. 12. Rom. vi. 17 al. Ps. lxx. tit. only.

t Luke xxiv. 36 only r.

u = but w. ἐπί, ch. v. 5 reff.

s = Gal.

εκενη bef τη ημερα D [am fuld demid].

ws N<sup>1</sup> [1].<sup>42</sup> for ησαν δε, και ησαν D Syr.

ins εν bef τη διδ. A 98 vulg D-lat.

aft

αποστ. add εν ιεροσολαιμ D.

rec ins και bef τη κλασει, with D<sup>2</sup>EPN<sup>3</sup> 13 rel [syrarm Chr.]: om ABC D<sup>1</sup> [and lat] N<sup>1</sup> p [Syr coptt æth].<sup>43</sup> rec εγενετο (corrta as more usual), with EP rel Chr.: txt A[B<sup>2</sup>]N vulg syrr,

that teaching by which He perfected the apostolic age in the doctrine of Christ. (2) Almost without doubt, this first baptism must have been administered, as that of the first Gentile converts was (see ch. x. 47, and note), by *effusion or sprinkling, not by immersion*. The immersion of 3000 persons, in a city so sparingly furnished with water as Jerusalem, is equally inconceivable with a procession beyond the walls to the Kodron, or to Siloam, for that purpose.

<sup>42—47.</sup> DESCRIPTION OF THE LIFE AND HABITS OF THE FIRST BELIEVERS. This description *anticipates*; embracing a period extending beyond the next chapter. This is plain from ver. 43: for the miracle related in the next chapter was evidently the first which attracted any public attention: vv. 44, 45, again, are taken up anew at the end of chap. iv., where we have a very similar description, evidently applying to the same period. <sup>48.</sup> τῇ δι-

δαχῇ τῶν ἀποστ., compare Matt. xxviii. 20. τῇ κοινωνίᾳ] community: the living together as one family, and having things in common. It is no objection to this meaning, that the fact is *repeated* below, in ver. 45: for so is the κλάσις τοῦ ἄρτου in ver. 46, and the προσκ. ταῖς προσευχ.

The Vulg. interpretation of τῇ κοινωνίᾳ (καὶ) τῇ κλάσει τ. ἄρτ. by 'communicatione fractionis panis,' per *Hendiadyn*, is curious enough. If suggested by 1 Cor. x. 16, it should have been 'communicatione et fractione panis.' The adoption of the right reading renders this interpretation untenable. The supplying τῶν ἀποστ. after κοινωνίᾳ, as in E. V., is better than the last, but still I conceive bears no meaning defensible in construction. Very different is the κοινωνία τ. ἀγ. πνεύματος of 2 Cor. xiii. 13, because there the Holy Ghost is *imparted*, is that of which all partake, are *κοινωνοί*: whereas the κοιν. τῶν ἀποστ. must signify fellowship with the Apostles, or fellowship with that Society of which the Apostles were the chief; neither of which meanings I conceive κοιν. will bear. The special sense in which κοινωνία occurs, Rom. xv. 22, could not

be here meant, or the word would have been qualified in some way, τῇ κοιν. (τῇ) εἰς τοὺς πασchoύς, or the like. τῇ κλάσει τ. ἄρτου] This has been very variously explained. Chrysostom (in Act. Homil. vii. p. 57) says, τὸν ἄρτον μοι δοκεῖ λέγων, καὶ τὴν νηστείαν ἐνταῦθα σημαίνειν, καὶ τὸν σκληρὸν βίον τροφῆς γάρ, οὐ τρυφῆς μετελάβανον. And similarly Eusebius, and of the moderns Bengel: 'fractione panis, id est, victu frugali, communii inter ipsos.' But on ver. 46 he recognizes a covert allusion to the Eucharist.

The interpretation of ἡ κλ. τ. ἄρτ. [here] as the celebration of the Lord's Supper has been, both in ancient and modern times, the prevalent one. Chrysostom himself, in his 27th Hom. on 1 Cor., p. 422, interprets it, or at all events τῇ κοινωνίᾳ and it together, of the Holy Communion. And the Romanist interpreters have gone so far as to ground an argument on the passage for the administration is one kind only. But,—referring for a fuller discussion of the whole matter to the notes on 1 Cor. x. xi.,—barely to render ἡ κλάσις τοῦ ἄρτου the breaking of bread in the Eucharist, as now understood, would be to violate historical truth. The Holy Communion was at first, and for some time, till abuses put an end to the practice, inseparably connected with the ἀγῶται, or love-feasts, of the Christians, and unknown as a separate ordinance. To these ἀγῶται, accompanied as they were at this time by the celebration of the Lord's Supper, the κλάσις τοῦ ἄρτου refers,—from the custom of the master of the feast breaking bread in asking a blessing; see ch. xxvii. 35, where the Eucharist is out of the question.

No stress must be laid, for any doctrinal purpose, upon the article before ἄρτου: the construction here requires it, and below, ver. 46, where not required by the construction, it is omitted.

I need hardly add that the sense inferred by Kypke and Heinrichs from Isa. lviii. 7, διδόνετε πικρῶντι τὸν ἄρτον σου,—that of giving bread to the poor, is in the highest degree improbable here, and inconsistent with the Christian use of ἡ κλάσις τοῦ ἄρτου else-

v = ch. iii. 23. πᾶση ὡς ψυχῇ φόβος, πολλά τε ὡς τέρατα καὶ σημεῖα ὡς διὰ  
 Rom. ii. 9. τῶν ἀποστόλων ἐγένετο. 44 πάντες δὲ οἱ πιστεύοντες  
 Gen. xvii. 14. ἦσαν ὡς ἐπὶ τὸ αὐτὸ καὶ ὡς εἶχον ἅπαντα ὡς κοινά, 45 καὶ τὰ  
 w ch. vii. 36. ὡς κτήματα καὶ τὰς ὡς ἐπαρξέεις ὡς ἐπίπρασκον καὶ ὡς διεμέριζον  
 z = ch. iv. 16, 30 al. αὐτὰ πᾶσιν ὡς καθότι ἂν τις ὡς χρεῖαν ὡς εἶχεν, 46 ὡς καθ' ἡμέραν  
 y ch. i. 25 reff. (xiii.) 16. Tit. i. 4. Jude 3 only (ch. x. 14 reff.; 2. Wisd. vii. 3. b ch. v. 1. Matt. xxi. 32 || Mk. only. Prov. xxi.  
 z = 1 Pet. ii. 12, 16. 17. John xix. 34, from Pa. xii. 16. c Heb. x. 34 only. 3 Chron. xxxv. 7 al. d ch. iv. 34 reff. e Luke xxi.  
 a = ch. iv. 32. gaba, Mark ii. 25. ch. iv. 35. 1 Cor. xii. 24. 1 John iii. 17. h Matt. xxi. 32. ch. iii. 2. xvi. 5. Heb.  
 vii. 27 al. Num. iv. 16.

ἐγένετο-B<sup>1</sup>CD. for τε, δε BN p copt: γαρ sah: om D<sup>1</sup>-gr(ins D<sup>2</sup>) m. aft σημ.  
 ins ου μικρα E 25. aft δια ins των χειρων E 40 syr ssth. εγιν. bef δια τ. αποστ.  
 AC Syr copt ssth.—ἐγενετο c e: ἐγινοντο E l 25. 64.—aft αποστ. add εν ιερουσαλημ  
 ACEN vulg[(bef εγιν.) am] Syr copt: of these ACN vulg [am] copt further add φοβος  
 τε ην μεγας επι παντας (see ch. v. 5 al): om BDP rel [sah ssth arm].  
 44. ins και bef παντες δε ACN p. for δε, τε D. πιστευσαντες (εσθη) BN f  
 H<sup>1</sup> [ssth arm] Orig<sup>1</sup> Thl<sup>1</sup>sn. om ησαν and και R 57 Orig<sup>1</sup> Salv. παντα D.  
 45. κ. σοσι κτηματα ειχον η υπαρξεις D [Syr].—om τα p. εμεριζον A. ins  
 καθ ημεραν bef πασι D. for καθοτι, τοις D<sup>1</sup>-gr(txt D<sup>2</sup>): καθως 13.  
 46. for καθ ημεραν, παντες D<sup>1</sup>[and lat]: καθ ημ. παντες τε D<sup>2</sup>.

where. ταῖς προσευχ.] The appointed times of prayer: see ver. 46. But it need not altogether exclude *prayer among themselves* as well, provided we do not assume any set times or forms of *Christian worship*, which certainly did not exist as yet. See notes on Rom. xiv. 5; Gal. iv. 10.

43.] πᾶση ψυχῇ, designating generally *the multitude*,—those who were not joined to the infant church. This is evident by the *πάντες* δὲ οἱ πιστεύοντες when the church is again the subject, ver. 44.

44. φόβος, dread, reverential astonishment, at the effect produced by the outpouring of the Spirit. On the [anticipatory character of the] latter part of the verse see general remarks at the beginning of this section. 44.] If it surprise us that so large a number should be continually assembled together (for such is certainly the sense, not 'fraternal amore conjunctos,' as Calvin)—we must remember that a large portion of the *three thousand* were persons who had come up to Jerusalem for the feast, and would by this time have returned to their homes.

εἶχον ἅπαντα κοινά] they had all things (in) common, i. e. *no individual property, but one common stock*: see ch. iv. 32. That this was *literally* the case with the infant church at Jerusalem, is too plainly asserted in these passages to admit of a doubt. Some have supposed the expressions to indicate merely a partial community of goods: 'non omnia vendiderunt, sed partem bonorum, quæ sine magno incommodo carere poterant,' Wetstein; contrary to the express assertion of ch. iv. 32. In order, however, rightly to understand this community, we may remark: (1) *It is only found in the Church at Jerusalem.*

No trace of its existence is discoverable any where else: on the contrary, St. Paul speaks [constantly] of the rich and the poor, see 1 Tim. vi. 17; 1 Cor. xvi. 2 [Gal. ii. 10; 2 Cor. viii. 13—15; ix. 6, 7]: also St. James, ii. 1—5; iv. 13. And from the practice having at first prevailed at Jerusalem, we may [partly] perhaps explain the great and constant poverty of that church, Rom. xv. 25, 26; 1 Cor. xvi. 1—3; 2 Cor. viii. ix.: also ch. xi. 30; xxiv. 17. The non-establishment of this community elsewhere may have arisen from the inconveniences which were found to attend it in Jerusalem: see ch. vi. 1. (2) This community of goods was not, even in Jerusalem, enforced by rule, as is evident from ch. v. 4 [xii. 12], but, originating in free-will, became perhaps an understood custom, still however in the power of any individual not to comply with. (3) It was not—as Grotius and Heinrichs thought) *borrowed from the Essenes* (see Jos. B. J. ii. 8. 8), with whom the Apostles, who certainly must have sanctioned this community, do not appear historically to have had any connexion. But (4) it is much more probable that it arose from a *continuation*, and application to the now increased number of disciples, of the community in which *our Lord and His Apostles had lived* (see John xii. 6; xiii. 29) before. (The substance of this note is derived from Meyer, in loc.) The practice probably did not long continue even at Jerusalem: see Rom. xv. 26, note. 45.] κτήματα, [probably] *landed property*, ch. v. 1—see reff.: *ὀψέρεϊς*, any other possession; *moveables*, as distinguished from land.

ἀλλά, their price; see a similar construc-

τε <sup>1</sup>προσκαρτεροῦντες <sup>1</sup>ὁμοθυμαδὸν ἐν τῷ ἱερῷ, <sup>k</sup> κλῶντές  
 τε <sup>1</sup>κατ' οἶκον ἄρτον, <sup>m</sup> μετελαμβάνον <sup>n</sup> τροφῆς ἐν ὁ ἀγαλ-  
 λιάσει καὶ <sup>p</sup> ἀφελότητι καρδίας, <sup>47</sup> <sup>q</sup> αἰνούντες τὸν θεὸν καὶ  
 ἔχοντες <sup>r</sup> χάριν <sup>s</sup> πρὸς ὅλον τὸν λαόν. ὁ δὲ κύριος <sup>1</sup>προ-  
 στίθει τοὺς <sup>a</sup> σωζομένους <sup>v</sup> καθ' ἡμέραν <sup>w</sup> ἐπὶ τὸ αὐτό.

III. <sup>1</sup> Πέτρος δὲ καὶ Ἰωάννης <sup>x</sup> ἀνέβαινον εἰς τὸ ἱερόν

m constr., ch. (xxiv. 26.) xxvii. 33, 34. 2 Tim. ii. 6. Heb. vi. 7. xli. 10 only. Wisd. xviii. 9. n ch. ix.  
 19 reff. o Luke i. 14, 41. Heb. i. 9 (from Ps. xlv. 7). Jude 24 only. LXX, Psalms only.  
 p here only t. q ch. iii. 8, 9. Luke ii. 13. Luke only, exc. Rom. xv. 11. Rev. xix. 6. Pa. cl. i.  
 r = Luke ii. 52. ch. vii. 10. Prov. iii. 4. s = Rom. v. 1 reff. t ver. 41. u 1 Cor.  
 xv. 2 reff. v ver. 46. w = ch. i. 15 reff. x Luke xviii. 10. John vii.  
 14. Isa. ii. 3.

προσκαρτεροῦν D. εν τω ιερω bef ομοθ. C [Syr]: om ομοθ D 3. 103. καὶ κατ'

οικους αν (om αν D-corr) επι το αυτο κλωντες τε αρτον D.

47. for λαον, κοσμον D. rec aft καθ ημεραν ins τη εκκλησια (explanatory gloss : see note), with EP 13 rel syrr [Bas-sel<sub>1</sub>] Chr<sub>1</sub>, aft επι το αυτο D (D k 19. 40 syrr prefix εν): om ABC[G]M vulg coptt æth arm Cyr<sub>1</sub> [Lucif<sub>1</sub>].

CHAP. III. 1. rec δε bef πετρος, with EP rel 36 syr Chr<sub>2</sub>;—επι το αυτο is omd at end of ch. ii. and insd aft ανεβαινον in Syr: D ends ch. ii. with εκκλησια, but begins ch. iii. εν δε ταις ημεραις ταυταις πετρος και: txt ABC(D)[G]M m<sup>2</sup> p vulg coptt æth arm

tion Matt. xxvi. 9; and Winer, edn. 6, § 22. 3. 4. καθότι ἄν . . .] The ἄν with imperf. indic. in this connexion implies 'accidisse aliquid non certo quodam tempore, sed quotiescunque occasio ita ferret,' Herm. ad Viger., p. 818. See ch. iv. 35; Mark vi. 56; xi. 24; Soph. Philoct. 290 ff.; Aristoph. Lys. 510 ff. 46.] καθ' ἡμ. . . ἐν τῷ ἱερῷ—see Luke xxiv. 53. The words need not mean, though they may mean, that they were assembled in Solomon's porch, as in ch. v. 12—but most probably, that they regularly kept the hours of prayer, ch. iii. 1. κατ' οἶκον] domi, 'privatim' (Beng.), as contrasted with ἐν τῷ ἱερῷ. So also Wolf, Scul., Heinr., Olsh., Meyer, De Wette:—not, domatim, 'from house to house,' as Erasim., Salmasius, Kuinoel, al.:—the words may bear that meaning (see Luke viii. 1), but we have no trace of such a practice, of holding the ἀγῶται successively at different houses. The κλάσις τ. ἄρτου took place at their house of meeting, wherever that was: cf. ch. xii. 12; and see ver. 42 note. μετ. τροφ.] they partake of food:—see reff.;—viz. in these agapes or breakings of bread. ἀφελότης] In good Greek, ἀφέλεια: the adj. ἀφελής (see Palm and Rost) originally implying "free from stones or rocks" (ἀ, φελλεύς, stony or rocky land), and thus simple, even, pure. 47.] αἰνούντες τ. θ. does not seem only to refer to giving thanks at their partaking of food, but to their general manner of conversation, including the recurrence of special ejaculations and songs of praise by the influence of the Spirit. τοὺς σωζομένους]

those who were in the way of salvation: compare σώθηκε, ver. 40: those who were being saved. Nothing is implied by this word, to answer one way or the other the question, whether all these were finally saved. It is only asserted, that they were in the way of salvation when they were added to the Christian assembly. Doubtless, some of them might have been of the class alluded to Heb. x. 26—29: at least there is nothing in this word to preclude it. Correct criticism, as well as external evidence, requires that the words ἐν τῇ ἐκκλησίᾳ or τῇ ἐκκλησίᾳ should be rejected, as having been an explanatory gloss, ('est hæc Chrysostomi, ut videtur, glossa, per Syrum et alios propagata,' Bengel,) and ἐπὶ τὸ αὐτό brought back to its place and the meaning which it bears in this passage (see ver. 44), viz. together, in the sense of making up one sum, one body assembled in one place. Meyer attributes the separation of ἐπὶ τὸ αὐτό from Πέτρος to an ecclesiastical portion having begun ἐν ταῖς ἡμέραις ταύταις Π. κ. ἰω. as D. De Wette asks, why should those words have been inserted at the beginning of a portion? Perhaps in accordance with a not uncommon practice of opening an ecclesiastical lection with such a phrase. Or possibly, I might suggest, as a mistaken interpretation of ἐπὶ τὸ αὐτό, which was not understood. Then when ἐκ. τ. αὐ. became joined to Πέτρος, τῇ ἐκκλ. would naturally be supplied after προστίθει.

CHAP. III. 1—10.] HEALING OF A LAME MAN BY PETER AT THE GATE OF THE TEMPLE. 1.] ἀνέβαινον, were going up.

γ = Mark xv.  
1. Luke x.  
36. ch. iv. 6.  
Euth. v. 8 P  
(not A[appy]).  
Ald. compl.  
z ch. xiv. 8 reff.  
a = ch. ii. 30  
reff.  
b = ch. xxi. 36  
(Rom. xi. 18  
reff.).  
c ch. ii. 46 reff.  
d ver. 10. Matt.  
xxiii. 27.  
Rom. x. 16  
only. 3 Kings  
i. 6.  
e constr., 1 Cor. x. 13 reff.  
2. 2c. Tobit xii. 9.  
(29, 30). 1 Kings xvi. 6. 2 Macc. iii. 14 only.

ἔπὶ τὴν ὥραν τῆς προσευχῆς τὴν ἐνάτην. <sup>2</sup> καὶ τις ἀνὴρ χωλὸς ἔκ κοιλίας μητρὸς αὐτοῦ ἰσχυρῶν ἐβαστάζετο, ὃν ἐτίθουν καθ' ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην ὠραίαν, τοῦ αἰτεῖν ἐλεημοσύνην παρὰ τῶν εἰσπορευομένων εἰς τὸ ἱερόν. <sup>3</sup> ὃς ἰδὼν Πέτρον καὶ Ἰωάννην μέλλοντας εἰσεῖναι εἰς τὸ ἱερόν ἡρώτα ἐλεημοσύνην λαβεῖν. <sup>4</sup> ἀτενίσας δὲ Πέτρος εἰς

ABCDI  
GPN a l  
c f g h i  
l m o p  
13

f = Luke xi. 41. xii. 43. ch. ix. 36 al. Luke only, exc. Matt. vi.  
h ch. xxi. 18, 28. Heb. ix. 6 only. Exod. xxiii. 23, 31  
i constr., see ch. xvi. 30 reff. k ch. i. 10 reff.

Cyr<sub>1</sub> [Lucif<sub>1</sub>]. aft *ieron* ins *to deikeinon ad vesperum* D. for *της προς. τ. εν.,*  
*ενατη τη προσευχη* D<sup>1</sup>: *την ενατην της προσευχης* D<sup>1</sup>(and lat) arm. rec *ενατην,*  
with p rel: *ενατην* B(Bch): txt A B(Mai Tischdf) CDE[GPN a b<sup>2</sup> g h l m].  
2. ins *ιδου* bef *tis* D<sup>1</sup>[and lat] Syr. om *υπαρχων* D [cop[appy]] Lucif: *constitutus*  
E-lat. the *to* in *εβασταζετο* is superadded, but by B<sup>1</sup>(not as Tischdf). for *θυρ.,*  
*πυλιν* (see ver 10: cf *Eng Version*) E b o Bas-sej. παρ αυτων εισπορ. αυτων D<sup>1</sup>[-gr].  
3. for *ος ιδων, ουτος ατενισας τοις οφθαλμοις αυτον και ιδων* D [reg]. for *εισελθαι,*  
*ειναι* D<sup>1</sup>-gr(txt D<sup>2</sup>). aft *ηρ. ins αυτους* D [Syr æth] coptt. om *λαβειν* DP rel  
H<sup>2</sup> [reg syr] Lucif: *ut darent* Syr sah æth: ins ABCE[GJN b o p 13 copt [arm Chr.].  
aft *λαβ. ins παρ αυτων* E [(copt)].  
4. *εμβλεψας δε ο τ. D.* [eis αυτον bef *petros* G arm:] for *eis, προς* N.

τὴν ἐνάτην] See ch. x. 3, 30. τὴν ὥραν τῆς πρ. generic;—τὴν ἐν., specific. There were three hours of prayer; those of the morning and evening sacrifice, i. e. the third and ninth hours, and noon. See Lightfoot and Wetst. in loc. 2.] ἔβαστ., was being carried. They took him at the hours of prayer, and carried him back between times. τὴν θύραν . . τ. λ. ὠραίαν] The arrangement of the gates of the Temple is, from the notices which we now possess, very uncertain. Three entrances have been fixed on for the θύρα ὠραία: (1) The gate mentioned Jos. B. J. v. 5. 3: τῶν δὲ πυλῶν αἱ μὲν ἐννέα χρυσῷ καὶ ἀργύρῳ κεκαλυμμένοι πανταχόθεν ἦσαν, ὁμοίως τε παραστάδες καὶ τὰ ὑπέρθυρα. μία δὲ ἡ ἔξωθεν τοῦ νεῶ Κορινθίου χαλκοῦ, πολὺ τῇ τιμῇ τὰς καταργήρους καὶ τὰς περιχρυσούς ὑπεράγουσα. This gate was also called *Nicanor's gate* (see the Rabbinical citations in Wetstein),—and lay on the eastern side of the Temple, towards the valley of Kedron. Jos. mentions it again, as ἡ ἀνατολικὴ πύλη τοῦ ἐνδοτέρου, χαλκῇ οὖσα, and gives a remarkable account of its size and weight: adding, that when, before the siege, it was discovered supernaturally opened in the night, τοῦτο τοῖς ἰδιόταις κἀλλιστον ἐδόκει τέρας· ἀνοῖκει γὰρ τὸν θένον αὐτοῖς τὴν τῶν ἀγαθῶν πύλην. But some find a difficulty in this. The lame man, they say, would not be likely to have been admitted so far into the Temple (but see Wetst. as above, where it appears that lepers used to stand at Nicnorr's gate): and besides, he would have taken

up his station naturally at an *outer* gate, where he might ask alms of *all* who entered. These conditions suit better (2) the gate *Susan*; as does also the circumstance mentioned ver. 11, that the people ran together to *Solomon's porch*; for this gate was on the east side of the court of the Gentiles, and close to Solomon's porch. Only the name *ὠραία* cannot be derived from the town Susan (from which the gate was named, having a picture of the town over it), that word signifying 'a lily'; the town being named, it is true, διὰ τὴν ὠραιότητα τοῦ τόπου (Athen. xii. 1, p. 573): but the derivation being too far-fetched to be at all probable. Another suitable circumstance was, that by this gate the market was held for sheep and cattle and other offerings, and therefore a greater crowd would be attracted. (3) Others again (Lightf. favours this) attempt to derive *ὠραία* from τῆν, 'tempus,' and refer the epithet to two gates opening towards the city on the western side. But it is very unlikely that Luke should have used ὥρ. in so unusual a meaning:—not to say (see Lightf. Descr. Templi) that the meaning of τῆν itself is very doubtful. So that the matter must remain in uncertainty. 3.] ἡρώτα . . . λαβεῖν,—so Soph. Aj. 836, αἰτήσομαι δέ σ' οὐ μακρὸν γέρας λαβεῖν, and Aristoph. Plut. 240, αἰτῶν λαβεῖν τι μικρὸν ἀργυρίδιον. ἄλμ., as in ref. Matt. The Jewish forms of asking alms are given in Vajira Rabb. f. 20. 3. 4 (cited by Meyer),—'Merere in me:' 'In me benefac tibi,' and the like. 4. βλέψων εἰς ἡμᾶς] Calvin's note is important: 'Non ita lo-



αὐτὸν σὺν τῷ Ἰωάννῃ εἶπεν Ἐβλῆσον εἰς ἡμᾶς. ὁ δὲ ἐπείχεν αὐτοῖς προσδοκῶν τι παρ' αὐτῶν λαβεῖν. εἶπεν δὲ Πέτρος Ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι ὁ δὲ ἔχω, τοῦτό σοι δίδωμι. ἐν τῷ ὀνόματι Ἰησοῦ χριστοῦ τοῦ Ναζωραίου [ἔγειραι καὶ] περιπάτει. καὶ πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρεν αὐτόν· παρα-  
 ρήματα δὲ ἑσπερευώθησαν αἱ βάσεις αὐτοῦ καὶ τὰ σφυρά, καὶ ἑξαιλλόμενος ἔσθη καὶ περιεπάτει, καὶ εἰσῆλθεν σὺν αὐτοῖς εἰς τὸ ἱερόν περιπατῶν καὶ ἀλλόμονες καὶ

III. 8  
 ma  
 la  
 ICDE  
 a b c  
 g h k  
 no p  
 13

συν ἰωαννην κ. εἶπεν D<sup>1</sup>.

for βλεψον, απενεισον (sic) D.

5. for επειχεν, απενεισας D-gr. λαβ. bef παρ αυτ. DE vulg [(Syr) coptt] Lucif.—  
 λαβ. bef τι E [coptt].—αυτου C.

6. πετρ. δε ειπ. AC[G] vulg coptt: txt B D(o πετρ.) EPN syrr aeth [arm Bas.] Chr, Thl [Cyp.] Lucif. ονκ CN. rec ins εγειραι και (addn from such passages as Luke v. 23, vi. 8 al f), with C rel 36; εγειρε και AE[G] P m p: αναστα Epiph: om BDN sah. (The authorities being divided, εγειρε and -ραι being no real variation, I have left it as doubtful.)

7. πιασας (sic) P. rec om 2nd αυτον, with DEP rel Chr.; ins ABC[G]N p 36 vulg syrr coptt aeth arm Eus Bas, Bas-sel, Cyp, Lucif. και παραχρ. εσταθη και ιερ. D. rec αυτον bef αι βασεις, with [D]EP rel: txt ABC[G]N p [vulg Bas-sel, Sevrn, Lucif]. και στα σφυρα (sic: but δ erased) N, [A] B(Tischdf) also have σφυρα [φυρα C<sup>1</sup>].

8. aft περιεπ. ins χαιρων E; χαιρομενος D. περιεπ. bef ε. το ιερ. k 18. om last και (see note) A sah Lucif: ins BCEPN rel Iren-int.—om περιεπ. κ. αλλ. κ. D aeth.

quitar Petrus quin de consilio Dei certus sit: et certe his verbis singulare aliquod et insolitum beneficium sperare iubet. Quæritamen potest, an facultatem habuerint edendi miracula quoties liberet. Respondeo, sic ministros fuisse divine virtutis, ut nihil suo arbitrio vel proprio motu tentarent, sed Dominus per ipso egerit quum ita expedire noverat. Hinc factum est ut unum sanarent, non autem promiscue omnes. Ergo, quemadmodum in aliis rebus ducem et directorem habebant Dei Spiritum, ita etiam in hac parte. Ideo priusquam claudum surgere iubeat Petrus, coniecit in eum et defixit oculos. Talis intuitus non carebat peculiari Spiritus motu. Hinc fit ut tam secure de miraculo pronuntiet. Porro, excitare hoc verbo claudum voluit ad recipiendam Dei gratiam: ille tamen nihil quam elemosynam expectat.

δ. επειχεν] not τοις οφθαλμοις (as Bos and Kuinoel), which is implied:—but (see reff.) τον νοτον, fixed his attention on them.

6.] 'Non dubium est, quin etiam iis qui non erant de communitate fidelium, datæ fuerint elemosynæ: sed Petrus tum vel nil habebat secum, in via ad templum, vel non tantum dare poterat quantum ad sublevandum pauperem opus esset. Vide abstinentiam Apostoli in tanta administratione, cf. ii. 45, coll. iv. 35.' Bengel. But

perhaps it is more simple to conclude that Peter spoke here of his own station and means in life.—'I am no rich man, nor have I silver or gold to give thee.' ἐν τῷ ὀνόματι.] There is no ellipse (as Heinr. and Kuinoel) of λέγω σοι, which weakens the force of the sentence: the name of Jesus is that in which, by the power of which, the "rise up and walk" is to be accomplished.

7. πιασας . . . ἤγειρεν] οὕτω καὶ ὁ χριστὸς ἐποίησε πολλὰκις λόγον ἰθαράπνευσε, πολλὰκις ἔργον, πολλὰκις καὶ τὴν χεῖρα προήγαγεν, ὅπου ἦσαν ἀσθενέστεροι κατὰ τὴν πίστιν ἵνα μὴ δόξῃ ἀπὸ ταυτομάτου γενέσθαι. Chrys. in Act. Hom. viii. p. 63. See Mark ix. 27.

βάσεις are the soles of the feet,—σφυρά, the ankles. Luke, the physician, had made himself acquainted with the peculiar kind of weakness, and described it accordingly.

8.] ἐξαλλ. describes his first joyous liberation from his weakness: as soon as he felt himself strengthened, he leapt up, for joy. No suppositions need be made, such as περὶ αὐτῶν ἰσως ταυτόν (Chrys.): or that it was from ignorance how to walk (Bloomf.). His joy is quite sufficient to explain the gesture, and it is better to leave the narrative in its simplicity. If καὶ before αὐτῶν is omitted (see digest), the present participle has its ratiocinative

x ch. ii. 47 ref. <sup>9</sup> αἰνῶν τὸν θεόν. <sup>9</sup> καὶ εἶδεν πᾶς ὁ λαὸς αὐτὸν περιπα-  
y constr., i Cor. <sup>10</sup> τὸν θεόν <sup>10</sup> ἔπεγίνωσκον δὲ αὐτὸν  
xiv. 37 ref. <sup>11</sup> ἐπὶ τῇ  
= 2 Cor. viii. <sup>11</sup> ἐπὶ τῇ  
19 ref. <sup>12</sup> ἐπὶ τῇ  
Matt. xix. 8. <sup>12</sup> ἐπὶ τῇ  
a vv. 2, 3. <sup>12</sup> ἐπὶ τῇ  
b ch. v. 9. <sup>12</sup> ἐπὶ τῇ  
Matt. xxi. <sup>12</sup> ἐπὶ τῇ  
23 ff. John v. 2. <sup>12</sup> ἐπὶ τῇ  
c ver. 2. <sup>12</sup> ἐπὶ τῇ  
d = Luke iv. <sup>12</sup> ἐπὶ τῇ  
26. v. 26. ch. <sup>12</sup> ἐπὶ τῇ  
v. 17. xlii. <sup>12</sup> ἐπὶ τῇ  
46. Gen. vi. <sup>12</sup> ἐπὶ τῇ  
11, 13. <sup>12</sup> ἐπὶ τῇ  
e Luke iv. 36. <sup>12</sup> ἐπὶ τῇ  
v. 9 only. <sup>12</sup> ἐπὶ τῇ  
Cant. iii. 8. <sup>12</sup> ἐπὶ τῇ  
(-βούρ, Mark <sup>12</sup> ἐπὶ τῇ  
i. 27). <sup>12</sup> ἐπὶ τῇ  
f = Mark v. 43. <sup>12</sup> ἐπὶ τῇ  
xvi. 8. Luke <sup>12</sup> ἐπὶ τῇ  
v. 26 (ch. x. <sup>12</sup> ἐπὶ τῇ  
20 ref.) only. <sup>12</sup> ἐπὶ τῇ  
35. i Cor. x. 11. <sup>12</sup> ἐπὶ τῇ  
1 Pet. iv. 12. <sup>12</sup> ἐπὶ τῇ  
3 Pet. ii. 22 only. <sup>12</sup> ἐπὶ τῇ  
Gen. xlii. 4. <sup>12</sup> ἐπὶ τῇ  
h Mark x. 32. <sup>12</sup> ἐπὶ τῇ  
Luke xiv. 14. ch. xx. 19. xxi. <sup>12</sup> ἐπὶ τῇ  
1 - Jud. xvi. 26 B. see Matt. ix. 25 al. <sup>12</sup> ἐπὶ τῇ  
i John v. 2. x. 23. ch. v. 12 <sup>12</sup> ἐπὶ τῇ  
only. Ezek. xlii. 3. <sup>12</sup> ἐπὶ τῇ  
m here only +. objectively, Dan. vii. 7 Theod. (-βούρ, Mark ix. 5.) plur., ch. v. 16. <sup>12</sup> ἐπὶ τῇ  
n = ch. v. 8 ref. <sup>12</sup> ἐπὶ τῇ  
o Luke iv. 23. xx. 26 al. Isa. lii. 16. <sup>12</sup> ἐπὶ τῇ  
p w. dat., Luke iv. 20. xxi. 86. ch. x. <sup>12</sup> ἐπὶ τῇ  
4. xiv. 9. xxi. 1 only. <sup>12</sup> ἐπὶ τῇ  
Job vii. 8 (ἀνέρος (?) A.) (Ezdr. vi. 28) only. with eis, ch. i. 10 ref. <sup>12</sup> ἐπὶ τῇ  
q here only, <sup>12</sup> ἐπὶ τῇ  
exc. past. epp. (1 Tim. ii. 3 al.) & 3 Pet. (i. 3 al.) Isa. xi. 2. Wied. x. 12. <sup>12</sup> ἐπὶ τῇ

ABCDE  
Fm a b c  
d f g h  
l m o p  
13

9. rec *αὐτον* bef *was* ο λα, with EP rel Chr, Lucif; txt ABCDN p vulg. for  
θεον, κυριον C.

10. rec (for δε) τε, with D E-gr P rel syr [arm Chr,] Lucif; [om Syr sah:] txt  
ABCN p vulg E-lat copt Bas-sel, om αυτον N' (written above the line by N-corr').  
for ουτος, αυτος (corr<sup>a</sup> as more usual) ACN g p 36 vulg [Syr] Bas-sel, Lucif;  
txt BDEP rel [syr coptt] Chr Thl. καθ' ους D. την ωραιαν πολην N' (N<sup>3</sup>)  
correcting τη ωραια but not τηην). for συμβ., γεγενημεν D.

11. for ver, εκπορευομενου δε του πετρου και ιωανου συνεζυγορευετο κρατων αυτους: οι  
δε θαμβηθεντες εστησαν εν τη στ. η (τη D<sup>3</sup>) κ. σ. εκθ. D. for δε, τε A Syr.  
rec for αυτου, του ιαθεντος χωλου (beginning of an ecclesiastical lection), with P rel  
Thl: txt ABCDEN c p 36 [vulg] syrr coptt (æth) arm. om τον (bef πετρ.) c.—  
ins τον bef ιωαν. ABN m p Chr, rec προς αυτους bef was ο λαος, with EP rel copt:  
txt ABCN p vulg syrr sah æth arm.

12. αποκριθεις δε ο πετρ. ειπεν προς αυτους D. rec om ο, with EP rel [Chr,]: ins  
ABCDN k o p 13. for lat η, ει (itacism) N. ως ημων τη ιδια δυν. η ευσ.

force, alleging the cause of the walking and leaping; and would best be rendered in English, in his praising of God.

11—26.] THE DISCOURSE OF PETER THEREUPON. 11. κρατούντος] holding, physically: not spoken of mental adhesion, but of actual holding by the hand or arm, that he might not be separated from them in the crowd, but might testify to all, who his benefactors were. στοῦ τῇ κ. Σολομ.] See John x. 28, note. 12. ἀπεκρίνατο] viz. to their expressions of astonishment implied in ἐθαμβοί. See Matt. xi. 25. ἀπεκρίνατο never signifies 'made an address,' as Bloomf.; but always 'answered.' cf. ch. v. 8, note. This second discourse of Peter may be thus divided: *This is no work of ours, but of God, for the glorifying of Jesus*, vv. 12, 13:—*whom ye denied and killed, but God hath raised up*, vv. 13—15:—*through whose name this man is made whole*, ver. 16:—*ye did it in ignorance, but God thereby fulfilled His counsel*, vv. 17, 18. Exhortation to repent, that ye may be forgiven, and saved by this Jesus Christ at His coming, vv.

19—21: *whose times have been the subject of prophecy from the first*, ver. 21. *Citations to prove this*, vv. 22—24: *its immediate application to the hearers, as Jews*, vv. 25, 26. There the discourse seems to be broken off, as ch. iv. 1 relates. ἐπὶ τούτῳ] not, at this (event): but at this man, compare αὐτόν below, which would not be used at the first mention of one then present. Their error was not the wonder itself,—though even that would shew ignorance and weakness of faith, for it was truly no wonderful thing that had happened, viewed by a believer in Jesus,—but their wondering at the Apostles, as if they had done it by their own power. 'Ergo,' says Calvin, 'hoc est perperam obstupescere, quum in hominibus mentes nostras subsistunt.' δυνάμει, power,—such as magical craft, or any other supposed means of working miracles: ἐσβεβία meritorious efficacy with God, so as to have obtained this from Him on our own account. The distinction is important:—'holiness,' of the E. V., is not expressive of εὐσεβ., which bears in it the

ἡ πεποιηκόσιν τοῦ περιπατεῖν αὐτόν; <sup>13</sup> ὁ θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ θεὸς τῶν πατέρων ἡμῶν, ἐδόξασεν τὸν παῖδα αὐτοῦ Ἰησοῦν, ὃν ὑμεῖς μὲν παρεδώκατε, καὶ ἡγήσασθε [αὐτόν] κατὰ πρόσωπον Πιλάτου, κρίναντος ἐκείνου ἀπολλύειν. <sup>14</sup> ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον ἡγήσασθε, καὶ ἡγήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν, <sup>15</sup> τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνετε ὃν ὁ θεὸς ἡγήρειν ἐκ νεκρῶν, οὗ

xiii. (xvii.) 34. x = ch. vii. 35 ref. y = 2 Cor. x. 1 ref.  
 ref. a ch. xvi. 32 ref. b = John vi. 69. c = 1 John ii. 30.  
 d constr., Luke xiii. 22. ch. xiii. 28. 3 Kings xix. 4. e Luke xiv. 19. Judg. vi. 8. f ch. vii. 32  
 ref. g = 1 Cor. ii. 13 ref. h ch. v. 31. Heb. ii. 10. xii. 2 only. 1 Mac. ix. 61. x. 47.  
 1 Cor. xv. 13 ref.

τοῦτο πεποιηκότων τοῦτο (του D-corr) περιπ. αυτ. D [simly Sevtn.]. τούτων E vulg Iren-int Cassiod.

13. ins θεος bef ισαακ and bef ιακ. AD vulg copt meth [arm] Iren-int, ins ο θεος CM Chr<sub>i</sub> (corrupt to suit LXX Exod iii. 6, and Matt xxii. 32 ||): om BEP rel syrr sah [Sevtn.] Thdot-ancyr. for των, τω N. for παιδα, πατερα N<sup>i</sup> (corrected by N<sup>s</sup> (12th cent)). aft ης. ins χρ. D meth-pl. ηεις Df-gr. rec om μεν (erased because no correspondg de follows), with D m [18]: ins ABCERN rel 86 vulg [syrr Did.] Chr Iren-int Jer. aft παρεδ. add εις κρισιν D syr-mg Iren-int; εις κριτηριον E. απηρησασθαι D. om αυτον (as needless) ABCN p 36 vulg copt arm [meth Thdot-ancyr] Did, Iren-int Jer.: ins DEF rel syr sah Chr. πειλατου του κριναντος εκεινου απολυνει αυτον θελοντος D; cum judicasset ille dismissit eum voluit D-lat (a curious instance of combination of readings); του, θελοντος, and voluit are marked for erasure. κρινοντος C 13. απολλυειν N.

14. δικαιον εβαρυνετε και ητησατε D: so for ηγησ., aggravastis Iren-int. ins αλλων bef ητησασθε E, aft ητησ. syr-mg. ins ζην και bef χαρισθηναι υμ. E Augi:

idea of operative, cultivis piety, rather than of inherent character. 13. 3 θ. Ἀβρ. κ.τ.λ.] 'Appellatio frequens in Actis, prae caeteris libris N. T., et illi periodo temporum conveniens.' Bengel. ὅρα πῶς αὐτὸν (τὸν θεόν) εἰσθεθεῖ συνεχῶς εἰς τοὺς προ- γήνους ἵνα μὴ δόξη καινὸν τι εἰσάγειν δόγμα· καὶ ἐκεῖ (ch. ii.) τοῦ πατριάρχου Δαβὶδ ἐμνημόνευσε, καὶ ἐνταῦθα τῶν περὶ τοῦ Ἀβραάμ . . . (Chrys.).

ἰδοξασεν] not, as E. V., 'hath glorified,' implying, by thus honouring His Name: it is the historic aor., glorified, viz. by His exaltation through death—see John xii. 23; xvii. 10. παῖδα] not 'Son,' but Servant: servant, however, in that distinct and Messianic sense which the same expression bears in Isa. xl.—lxvi. in the LXX. υἱός is the word always used to designate Jesus as the Son of God. The above meaning is adopted by all the best modern Commentators, Pisc., Bengel, Olsh., Meyer, De W., Stier, some of whom refer to a paper of Nitzsch's in the Stud. u. Krit. for 1828, Heft 2, p. 331 ff. Olsh. says, 'After N.'s remarks on the subject, no one hereafter can suppose this expression equivalent to υἱός τ. θ.'

"In the next age," says Wordsw., "the term πῶς θεοῦ was applied to Christ as a Son. See Poly- carp, Mart. § 14, p. 1040 (Migne); and S. Hippolyt. Philosoph. x. 33 (in Migne's

Origen, tom. vi. p. 540), and contra Noëtum, § 5, 7, 11, pp. 809 ff. (Migne), and the note of Fabricius, ii. p. 10."

κατὰ πρόσωπον Π. as E. V., 'in the presence of P.,' or better perhaps, to the face of Pilate. The expression is no Hebraism. Polybius often uses it. κατὰ πρόσωπον λεγομένων τῶν λόγων, xiv. 5. 2: κ. πρ. ἀπαρτῶν τοῖς πολεμοῖς, xvii. 3. 3, &c. See Schweigh., Lexicon Polybianum.

κρίναντος ἐκ. ἀπολ., see Luke xxiii. 20; John xix. 4, 12. 14. ἅγιον κ. δίκαιον] not only in the higher and divine sense present to Peter's mind, but also by Pilate's own verdict, and the testimony of the Jews' consciences. The sentence is full of antitheses; ἅγιον κ. δίκ. contrasts with the moral impurity of ἄνδρα φονέα, ἀρχηγ. τ. ζωῆς, with the destruction of life implied in φονέα,—while ἀπεκτείνετε again stands in remarkable opposition to ἀρχ. τ. ζ.

This last title given to our Lord implies (as Vulg.) 'Autorem vitæ' see ref.; so ἀρχηγὸν κ. καθηγεμόνα τῆς δαῖς ἐπιβολῆς Ἀρατον, Polyb. ii. 40. 2: δνερ (scil. want of occupation in mercenary soldiers) σχεδόν, ὡς εἰπεῖν, ἀρχηγὸν κ. μόνον αἷτιον γίνεταί στράτευς, i. 66. 10 al. It is possible, that the words ἀρχ. τ. ζ. may contain an allusion to the great miracle which was the immediate cause of the enmity of their rulers to Jesus. But of course

j ch. i. 8 refl. <sup>16</sup> καὶ ἐπὶ τῇ πίστει τοῦ ἡμεῖς ἰμάρτυρές ἐσμεν. <sup>16</sup> καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ τοῦτον ὃν θεωρεῖτε καὶ οἴδατε ἔσπερε-  
 k = Luke v. 6. Phil. iii. 9 al. Job xxix. 23. 1 constr., Rom. iii. 22 refl. m ver. 7 refl. n 1 Pet. i. 21. o = here only. <sup>17</sup> καὶ νῦν, ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε, ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν <sup>18</sup> ὁ δὲ θεὸς ἀ-  
 χρὸνος μάθησιν διδωσὶ. Eurip. Suppl. 419. p here only. Isa. i. 18 ed.-vat. f (not ABN) only. (-πος, 1 Thess. v. 23. James i. 4.) q = Matt. xxvii. 24. Rom. iii. 18 (reff.). r = Matt. xix. 3. Rom. x. 3. Phil. ii. 3. iv. 11. s ch. xvii. 30 refl. t ch. vii. 52 only t. u ch. i. 16 refl.

15. υμεῖς D<sup>1</sup> (txt D<sup>4</sup>).

16. om εν BN<sup>1</sup> p [arm]: εν 119 [is] vulg D-lat E-lat coptt ssth Iren-int. om or D<sup>1</sup>-gr (ins D<sup>4</sup>). aft οἶδατε ins οτι D<sup>1</sup>-gr.

17. ins ανδρες bef αδελφοι DE. [for οἶδα] εἰσταμεθα [D arm-mss. aft] οτι: [ins] υμεῖς μεν D. aft εκραξ. add ποτηρον D<sup>1</sup>, το ποτηρον D<sup>3</sup> 84 syr-mg Iren-int, Ambrst, [Aug.].

18. for α, ο D-gr [Syr]: qui bodl demid hal Vig.

Peter had a higher view in the title than merely this. 16.] ἐπὶ τ. πίστει . . . — The E. V. is right; through, or better, on account of faith in His name. The meaning, *for the sake of* (i.e. of awakening, in you, and in the lame man himself) *faith in his name* (Rosenm., Heinrichs, Olsh., Stier), though grammatically justified, seems against the connexion with the *μαρτυρές ἐσμεν* just before. It is evident to my mind that the *πίστις τοῦ ὄν. αὐτ.* is the faith of these *μαρτυρές*. His name (the efficient cause), by means of, or on account of (our) faith in His name (the medium operandi), &c. *ἔσπερ.* and *ἔβωκ.* again are historic orisitas, — confirmed and gave; better than '*hath confirmed*' and '*hath given*.' κ. ἡ πίστις ἡ δι' αὐτοῦ — and that faith which is wrought by Him — not 'faith in Him;' which is an inadmissible rendering. Peter's own words (ref. 1 Pet.) are remarkably parallel with, and the best interpreters of, this expression: *ὁμᾶς τοῖς δι' αὐτοῦ πιστοῦς εἰς θεόν, τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα, ἔστε τὴν πίστιν ὑμῶν καὶ ἐλπὶδα εἶναι εἰς θεόν.* Some of the Commentators are anxious to bring in the *faith of the lame man himself* in this verse. Certainly it is according to analogy to suppose that *he had such faith*, from and after the words of Peter: — but, as certainly, there is *no allusion to it in this verse*, and the thread of Peter's discourse would be broken by any such. It is the firm belief in His name on the part of *us His witnesses*, of which he is here speaking, as the medium whereby His name (= the Power of the great dignity to which He has been exalted, the *ἀρχηγία τῆς (σῆς)* had in this case worked. 17.] *νῦν* introducing a new consideration: see 2 Thess. ii. 6. Here it softens the severer charge of ver. 14:

sometimes it intensifies, as ch. xxii. 16; 1 John ii. 23: especially with *ἰδού*, ch. xiii. 11; xx. 22. No meaning such as 'now that the real Messiahship of Him whom ye have slain is come to light' (Meyer) is admissible. *ἀδελφοί*, still softening his tone, and reminding them of their oneness of blood and covenant with the speaker. *κατὰ ἄγνοιαν*] There need be no difficulty in the application of the *ἄγνοια* to even the rulers of the Jews. It admits of all degrees—from the unlearned, who were implicitly led by others, and hated Him because others did,—up to the most learned of the scribes, who knew and rightly interpreted the Messianic prophecies, but from moral blindness, or perverted expectations, did not recognize them in our Lord. Even Caiaphas himself, of whom apparently this could least be said, may be brought under it in some measure: *even he* could hardly have delivered over Jesus to Pilate with the *full* consciousness that He was the Messiah, and that he himself was accomplishing prophecy by so doing. *Some degree of ἄγνοια* there must have been in them all. The interpretation (Wolf) '*ye did, as your rulers (did),*' is of course inadmissible, being contrary to the usage of the words: *πράσσειν ἔσπερ καὶ* can never mean to imitate, but *ἐπράξατε* must refer to a definite act (understood), and *ἔσπερ καὶ* must take up another subject of *ἐπράξατε*. 18.] *πάντων*, see Luke xxiv. 27 and note. There is no hyperbole (Kuinoel) nor adaptation (Meyer) to Jewish exegetical views. 'Omnes prophetæ in universum non prophetarunt nisi de diebus Messiae' (Sanhedr. 99. 1), was *not merely a Jewish view, but the real truth*. The prophets are here regarded as *one body*, actuated by *one Spirit*; and the sum of God's pur-

᾽ παθεῖν τὸν χριστὸν αὐτοῦ ᾽ ἐπλήρωσεν οὕτως. 19 \* μετα-  
νοήσατε οὖν καὶ ᾽ ἐπιστρέψατε \* εἰς τὸ \* ἐξαλειφθῆναι  
ὑμῶν τὰς ἀμαρτίας, ᾽ ὅπως ᾽ ἂν ἔλθωσιν ᾽ καιροὶ ᾽ ἀνα-  
ψύξεως \* ἀπὸ προσώπου τοῦ κυρίου, 20 καὶ ἀποστείλῃ

27 (from Isa. vi. 10). Mark iv. 12. Luke xxii. 32. a ch. vii. 19. Rom. i. 11, 30 al. a Col.  
ii. 14. Rev. iii. 7. vii. 17. xxi. 4 only. Pa. i. 9. Isa. xliii. 25. 2 Macc. xii. 43. b Luke ii. 35, ch.  
xv. 17 (from Amos ix. 12 A). Rom. iii. 4 (from Pa. i. 4 [6]) only. c and constr., Luke xix.  
44. Heb. ix. 10. Pa. laviii. 13. d here only. Exod. viii. 15 only. (-ψυχεῖν, 2 Tim. i. 16.)  
e = here only. see 2 Thess. i. 9. Rev. xx. 11. Pa. xcvi. 8.

rec αυτου bef παθειν (alteration to suit αυτου προφ. ver 21), with P rel: txt BCDEN p  
vulg syr arm Chr, Iren-int.,—aft προφ. ins αυτου, retaining αυτου of txt, A(prob) c 66<sup>2</sup>  
sath-pl Vig.,—om παθ. τ. χρ. (homotelet αυτου to αυτου?) A.

19. for eis, προς BN. τας αμ. bef υμων D [vulg(and demid) spec Iren-int Tert,].  
επειλθωσιν D-gr Tert., aft αναψυξ. add υμων E tol lat-mss-in-Bede, and  
aft ελθ. Bede-gr Syr syr-w-ast copt Iren-int (Tert). om τον E k m 36.

pose, shown by their testimony, is, *that His Christ should suffer*.

Notice the inf. aor. παθεῖν, as in ch. i. 3, of a *definite single act*. 19.] οὖν, *quæ cum ita sint*.

εἰς τὸ ἐξαλ.] The faith implied in ἐπιστρέψατε has for its aim, is necessarily (by God's covenant, see John iii. 15, 18) accompanied by, the wiping out of sin.

ὅπως ἂν ἔλθ. κ.τ.λ.] This passage has been variously rendered and explained. To deal first with the *rendering*:—ὅπως ἂν cannot mean 'when,' as in E. V.—ὅπως never occurs in that sense in the N. T., nor indeed with an indic. at all;—and if it did, the addition of ἂν, and the use of a subjunctive, would preclude it here. It can have but one sense,—in order that. This being so, *what are καιροὶ ἀναψύξεως*? From the omission of the article, some have insisted (e. g. Stier, R. d. Apost. i. 89) on rendering it 'times, seasons, of ἀναψ.' But this cannot be maintained. καιρός and καιροὶ are occasionally anarthrous when they manifestly must have the article in English. Cf. especially Luke xxi. 24, καιροὶ ἐθνῶν, where none would think of rendering, 'seasons of (the) Gentiles.' See for καιρός Matt. viii. 29; Mark xi. 13; 1 Pet. i. 5. And, since philologically we have to choose between 'seasons' and 'the seasons,' ἐλθωσιν must I think determine in favour of the latter. For by that word we must understand a definite *arrival*, one and the same for all, not a mere *occurrence*, as the other sense of καιροὶ would render necessary. This is also implied by the aorist, used, in a conditional sentence, of a *single fact*, whereas a recurrence or enduring of a state is expressed by the *present*. In order that the times of ἀναψύξεως may come. *What is ἀναψ.*? Clearly, from the above rendering, *some refreshment, future*, and which *their conversion was to bring about*. But hardly, from what has been said, refreshment is *their own hearts*, arising from their conversion: besides the above

objections, the following words, ἀπὸ προσώπου τοῦ κυρίου, are not likely to have been used in that case. No other meaning, it seems to me, will suit the words, but that of the times of refreshment, the great season of joy and rest, which it was understood the coming of the Messiah in His glory was to bring with it. That this should be connected by the Apostle with the conversion of the Jewish people, was not only according to the plain inference from prophecy, but doubtless was one of those *things concerning the kingdom of God* which he had been taught by his risen Master. The same connexion holds *even now*. If it be objected to this, that thus we have the conversion of the Jews regarded as *bringing about* the great times of refreshment, and those times consequently as *delayed by their non-conversion* ('neque enim est Mutate vos in melius, ut Deus mittat Christum: non esse potest: hoc non pendet a nostra μεταβολῇ.' Morus in Stier R. A. i. 91), I answer, that, however true this may be in fact, the other is fully borne out by the manner of speaking in Scripture: the same objection might lie against the efficacy of *prayer*. See Gen. xix. 22; xxxii. 26; Mark vi. 5; 2 Thess. ii. 3; 2 Pet. iii. 12.

ἀπὸ προσώπ. τ. κυρ.] From the presence of God (*the Father*), who has reserved these καιροὶ in His own power. When they arrive, it is by His decree, which goes forth from His presence. Cf. ἐξῆλθεν δόγμα παρὰ Καθ. Αγ., Luke ii. 1.

20.] ἀποστείλῃ (see above), *literally*,—not figuratively, by the Spirit:—even if the word send be no where else applied to the second coming of the Lord, there is no reason why it should not be here: the whole ground and standing-point of these two orations of Peter are *peculiar*, and the very mention of the 'times of refreshment' *proceeding forth from the presence of the Father* would naturally lead to the position here assigned to the Son, as

τὸν ἵ προκεχειρισμένον ὑμῖν χριστὸν Ἰησοῦν, <sup>21</sup> ὃν εἰδεῖ ABCDE  
οὐρανὸν μὲν <sup>h</sup>δέξασθαι ἄχρι <sup>i</sup>χρόνων <sup>i</sup>ἀποκαταστάσεως PM abc  
πάντων, <sup>k</sup>ὧν <sup>l</sup>ἐλάλησεν ὁ θεὸς <sup>m</sup>διὰ στόματος τῶν <sup>n</sup>ἀγγέλων d f g h k  
1 m o p  
<sup>1</sup> = ch. iv. 13. <sup>h</sup> = Luke ix. 53. xvi. 4, 9. <sup>i</sup> and constr. ch. xviii. 30. Matt. ii. 7. Luke i. 67.  
<sup>j</sup> here only + see note. <sup>k</sup> attr., ch. i. 1 reff. <sup>l</sup> = Luke xxiv. 25. ch. xxviii. 25. 2 Pet. i.  
<sup>1</sup> = ch. iv. 13. <sup>m</sup> ch. i. 16 reff. <sup>n</sup> Luke i. 70. 2 Pet. iii. 2.

20. rec προκεκηρυγμένον (either a mistake, or a gloss agreeable to the sense of vs. 18, 21), with Orig [Cosm<sub>1</sub>], qui *prædicatus est* vulg, prius *annunciatus* copt-wilk: txt ABCDEPN-rel 36 syr-mg-gr Chr<sub>1</sub>: *præparatum* Iren-int<sub>1</sub>: *destinatum* and *prædesignatum* Tert: *prædestinatum* D-lat E-lat syr sah [arm]: προκεχειρισμένον aeth. rec ιησ. bef χρ. (corrū to more usual appella, the connexion of χρ. not being perceived, see note), with AC m p rel vas Chr, Cosm, Iren-int<sub>1</sub>: txt B D-gr EPN a c g h l syr sah.

21. χρόνον D<sup>1</sup>(txt D-corr<sup>1</sup>) [m]. rec for των αγ., πατων αγ., with Cosm: πατων των αγ. EP 18 rel [syr] Chr, (corrū to suit ver 24, and thus omd in rec by mistake, owing to των preceding): txt ABCDN (c?) o p H<sup>r</sup> [vas] Orig, Chr, Iren-int<sub>1</sub>, Tert.,—aft αγ.

one sent by the Father. See below, on ver. 26. Besides which, the aor. will not allow of the figurative interpretation, confining, as it does, the 'sending' to one definite event.

προκεχειρισμένον] before appointed, as apparently in the first ref.: or perhaps προ- merely gives the idea of forth, before the rest, as in the two others, and perhaps even in the first also. ὑμῖν, to you,—as your Messiah. According to the right reading, χριστ. Ἰησοῦν, χριστὸν may be connected with τὸν προκεχ. ὅμ., Him who was predestined your Messiah, namely, Jesus.

21. ὃν εἰδεῖ οὐρ. μ. δέξασθαι.] These words admit of a double rendering: (1) 'Whom the heaven must receive.' (2) 'Who must possess (capessere) the heaven.' Of these the former is in my view decidedly preferable, both as best suiting the sense, and as being the natural rendering, whereas the other is forced. Only two or three instances of δέχομαι used in this sense are produced, and in these it gets the meaning by signifying 'to take to one's self,' as property or inheritance: which would surely never be said of οὐρανόν, thus barely expressed. Besides, the emphatic position of οὐρανόν, with μὲν attached to it, is almost decisive against this rendering. I apprehend that this particle in a sentence of the present form is always found appended to the subject, never to the object; and that, if οὐρ. had been the object, the form of the sentence would necessarily have been ὃν μὲν εἰδεῖ κ.τ.λ. The reason given by Bengel for rejecting the right rendering, 'Caelo capi, i. e. consideri, concludi, violenta est interpretatio, quasi caelum Christo majus sit; et inimica celsitudini Christi super omnes caelos,' is best answered by himself 'Non tamen nullo sensu dici potuit, caelum suscipit Christum: admittit scil. ut thronus Regem legitimum; only I would rather understand it locally, and recognize a parallel expression with that in ch. i., also local, νεφέλῃ ἐπέλαβεν αὐτόν.

And so far from seeing in it any derogation from the Majesty of Christ, it seems to me admirably to set it forth: it behoves the heaven (which is his, obeying his will) to receive Him till the time appointed. The omission of the article cannot be adduced either way here: for οὐρανός 'the heaven,' is frequently anarthrous, as ἥλιος and other similar nouns: see (besides very numerous instances of οὐρ. after a preposition, which are hardly to the point) 2 Pet. iii. 12, and τὰν πρὸς ἑσπερον κίλευθον οὐρανοῦ, Eur. Orest. 1003. Ζεὺς ἐστὶν αἰθήρ, Ζεὺς δὲ γῆ, Ζεὺς δ' οὐρανός; Esch. Frag. i. 96. The tragedians never prefix the article to οὐρανός, γῆ (meaning 'the earth'), αἰθήρ, or ἥλιος, except when qualified by an adjective, as ὁ τὸν αἰὲν οὐρ. διφρηλατῶν, Soph. Aj. 832, and even then very seldom. Middleton has but very slightly noticed this, ch. iii. 1, § 5, note. ἐχρη.] Not during, as the advocates of the present spiritual sense of the passage wish to render it, but until; see below.

χρόνων ἀποκαταστ. πάντων κ.τ.λ.] The key both to the construction and meaning here, is our Lord's saying, Matt. xvii. 11, 'Ἡλίας μὲν ἔρχεται καὶ ἀποκαταστήσει πάντα. From this we see that ἀποκατ. πάντων stands alone, as the ἀποκατ. of all things: and that ὃν does not belong to πάντων. Next, what is ἀποκατάστασις? We must be guided by the usage of the kindred verb ἀποκαθίστημι (or -ἄνω). Certainly, to restore is its usual import, and most strikingly so, accompanied however with the notion of a glorious and complete restoration, in ch. i. 6. To render our word fulfilment, and apply it to πάντων ὃν ἐλάλ. κ.τ.λ., is against all precedent. And, in the sense of restoration, I cannot see how it can be applied to the work of the Spirit, as proceeding, during this the interim-state, in the hearts of men. This would be contrary to all Scripture analogy. I under-

ὁ ἀπ' αἰῶνος αὐτοῦ ἡ προφητῶν. 22 Μωυσῆς μὲν εἶπεν ὅτι ὁ προφήτης ὑμῶν ἡ ἀναστήσει κύριος ὁ θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκούσεσθε ἡ κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς. 23 ἔσται δέ, ἡ πᾶσα ἡ ψυχὴ ἡ ἥτις ἐὰν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου ἡ ἐξολεθρευθήσεται ἐκ τοῦ λαοῦ. 24 ἡ καὶ πάντες ἡ δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν ἡ καθεξῆς ὅσοι ἐλάλησαν καὶ ἡ κατήγ-

o = Luke i. 70. ch. xv. 18. Ps. cxviii. 22. p = Matt. xxii. 24. ch. vii. 27. from Deut. xviii. 15, 16. q = Matt. vii. 29 al. r = ch. xvii. 22. Col. iii. 20, 22. Heb. iv. 15. s = and constr., ch. ii. 17, 21. t Matt. vii.

24. x. 22. Col. iii. 17. u = ch. ii. 43 ref. v here only. Deut. vii. 10 al. Jos. Antt. viii. 11. 1. w Matt. x. 18. John vi. 51. viii. 16, 17 al. x Luke i. 3. viii. 1. ch. xi. 4. xviii. 23 only t. L. y ch. xiii. 5 ref.

ins rel B<sup>2</sup>-marg (sic: see table) EN<sup>2</sup> c k 18. rec αυτου προφ. bef απ αιωνος, with P rel 26: om απ αιων. D 19 arm Cosm, Iren-int Tert<sup>2</sup>: 13 has it thus, αγ. αυτου των απ' αι. προφ.: alii aliter (probd the expr was found difficult, as Mey suggests, because strictly απ' αιωνος there were no prophets. Hence it was ejected to the marg and found its place variously when reinserted): txt (a very usual collocation in the Acts) ABCEN (k) p. ins των bef προφ. D<sup>1</sup>.—om αυτου k.

22. rec aft μεν ins γαρ (to connect the prophecy of Moses, as an example, with ver 21), with P rel Syr Chr<sub>1</sub>: om ABCDEN b<sup>1</sup> o p 86 vulg syr coptt sēth [arm] Chr, Iren-int<sub>1</sub>. rec ins προς τους πατερας bef ειπεν, with P rel Thl: aft ειπεν DE sah sēth arm Chr, Iren-int: om ABCN p vulg Syr coptt.—(D d e f sah sēth Iren-int add ημων aft the above insm; E 24. 43 add υμων.) \*ημων CEFN<sup>1</sup> a f b c e f h l o 13 syr sah sēth Just<sub>1</sub> [Orig<sub>1</sub>]: om B 60 Syr copt Chr<sub>1</sub> [Chron<sub>1</sub> Cosm]: υμων ADN<sup>2</sup> p rel vulg [Orig<sub>1</sub> Chr<sub>1</sub> Iren-int<sub>1</sub>]. for 2nd υμων, ημων D-gr a 6. 14. 57. 95 lect-12. εμων D<sup>1</sup>-gr(txt D<sup>3</sup>).

23. rec αν, with BDE rel [Orig, Eus, Chr]: txt ACPN b c d e f g l m o p. (εξολεθρ., so AB<sup>1</sup>CD.)

24. om δε D. for οσοι, οι C<sup>2</sup>D<sup>2</sup>N vulg: o D<sup>1</sup>: txt AB C<sup>1</sup>(appy) C<sup>2</sup>E rel D-lat Chr [Cosm] Iren-int. ελαλησαν D<sup>1</sup>: επροφητευσαν C<sup>2</sup> arm[-ed]. rec προκαταγγειλαν (gloss), with C<sup>2</sup> rel Cosm: txt AB C<sup>1</sup>(appy) DEPN c d e f g k l m p 36 vulg syrr coptt sēth arm Chr Thl Iren-int.

stand it then of the glorious restoration of all things, the παλιγγενεσία [Matt. xix. 28], which as Peter here says, is the theme of all the prophets from the beginning.

No objection can be raised to this from the meaning of χρόνοι: see ch. vii. 17, and Peter's own language, 1 Pet. i. 20, ἐν ὁσχαίου τῶν χρόνων. If the distinction be true between χρόνοι and καιροί, as denoting a longer and a shorter period respectively, which I much doubt,—it does not affect this passage: for, either way, the χρόνοι ἀποκατ. will imply the time or period of the ἀποκατ., not the moment only when it begins or is completed, as καιρός (not καιροί) ἀποκατ. might. De Wette is hardly right in saying that the unexpressed δέ to answer to μέν is contained in the sense of ἀποκατάστασις: it is rather contained in the previous clause, καὶ ἀποστείλῃ, κ.τ.λ. In order to fill up the ellipsis, this clause would have to be repeated after προφητῶν—τότε δὲ αὐτὸν ἀποστείλει. ὧν, i. e. οὗς, agreeing with χρόνων, or perhaps περὶ ὧν, i. e. χρόνων. It does not refer to πάντων,—see above. On the testimony of the prophets, see ver. 18, note.

22.] This citation is a free but faithful paraphrase of the text in Deut. See LXX.

That the words, as spoken by Moses, seem to point to the whole line of prophets sent by God, is not any objection to their being applied to Christ, but rather necessitates, and entirely harmonizes with, that application. See the parable Matt. xxi. 33—41. And none of the whole prophetic body entirely answered to the ὡς ἐμέ, but Christ. The Jews therefore rightly understood it (though not always consistent in this, compare John i. 21 with vi. 14) of the Messiah.

23. [εξολεθρ.] LXX ἐγὼ ἐκδικήσω ἐξ αὐτοῦ. This word, only known to later Greek, is often found in the LXX. See besides ref., Gen. xvii. 14; Deut. ix. 3; Ps. xvii. 40; lxxii. 27. In most places where it occurs, the readings vary between -ολοθρ- and -ολεθρ-; see var. readd.

24.] See ver. 18, note. The construction of the Vulg., defended by Casaubon and adopted by Valeknaer and Kuinoel, τῶν καθεξῆς ὅσοι ἐλάλ., 'et omnes prophetæ a Samuel, et deinceps qui locuti sunt,' is not so good as the ordinary one in E. V. Cf. ἀρξάμενος ἀπὸ Μωυσέως καὶ ἀπὸ πάντων τῶν προφ., Luke xxiv. 27. Still less admissible is the rendering given in Dr. Burton's note, as perhaps the literal one, 'And (to the same effect spoke) all

25. *rec om oi (as unnecessary, or perhaps in the way, as according to the common notion an art with the predicate distributes it), with DP rel Chr, [Cosm]: ins ABCEN b<sup>2</sup> c e k p [coptt].* for ης, ην D<sup>1</sup>(txt D<sup>2</sup>). o θ. βελ διεθ. B<sup>1</sup> coptt Iren-int. *rec ημων (corra, as οι πατ. ημων is the more usual; see ver 13, ch vii. 12, 15), with CDPN<sup>1</sup> rel vulg syr copt sah-ms aeth [arm-ed Chr Cosm] Iren-int: txt ABEN<sup>2</sup> k m<sup>1</sup> p sah-woide arm[-ms] Chr, Thl Iren-int-ms. rec om ev, with E-lat [Cosm]: ins ABCD E[-gr] PN rel. επευλογηθ. C: ευλογηθ. B e 3. 15. 27. 100-27-63 Chr Thl, Ec: txt (except the initial e) is written over an erasure by Δ<sup>1</sup> [but θη above the line].*  
 26. *rec o θεος βελ αναστ. (rearrangement for perspicuity), with ADEP rel vulg syr coptt [sah arm, Treg] Chr, Iren-int: txt BCN Syr aeth [arm(Tischdf) Chr].* rec aft τ. παῖδ. avr. ins ιησουν (marginal gloss. All such additions, if at all the subject of variations, are spurious), with AP rel Cosm<sub>1</sub>: om BCDEN p [vulg] Syr coptt aeth arm Chr Thl, Iren-int. εβαστελευεν D Chron. om αυτων D Chr, Thl, Iren-int. ευλογουντας D-gr.

25. *rec om oi (as unnecessary, or perhaps in the way, as according to the common notion an art with the predicate distributes it), with DP rel Chr, [Cosm]: ins ABCEN b<sup>2</sup> c e k p [coptt].* for ης, ην D<sup>1</sup>(txt D<sup>2</sup>). o θ. βελ διεθ. B<sup>1</sup> coptt Iren-int. *rec ημων (corra, as οι πατ. ημων is the more usual; see ver 13, ch vii. 12, 15), with CDPN<sup>1</sup> rel vulg syr copt sah-ms aeth [arm-ed Chr Cosm] Iren-int: txt ABEN<sup>2</sup> k m<sup>1</sup> p sah-woide arm[-ms] Chr, Thl Iren-int-ms. rec om ev, with E-lat [Cosm]: ins ABCD E[-gr] PN rel. επευλογηθ. C: ευλογηθ. B e 3. 15. 27. 100-27-63 Chr Thl, Ec: txt (except the initial e) is written over an erasure by Δ<sup>1</sup> [but θη above the line].*  
 26. *rec o θεος βελ αναστ. (rearrangement for perspicuity), with ADEP rel vulg syr coptt [sah arm, Treg] Chr, Iren-int: txt BCN Syr aeth [arm(Tischdf) Chr].* rec aft τ. παῖδ. avr. ins ιησουν (marginal gloss. All such additions, if at all the subject of variations, are spurious), with AP rel Cosm<sub>1</sub>: om BCDEN p [vulg] Syr coptt aeth arm Chr Thl, Iren-int. εβαστελευεν D Chron. om αυτων D Chr, Thl, Iren-int. ευλογουντας D-gr.

the prophets from S. downwards, as many as spoke and predicted these days.' To what effect? And would not the sentence thus amount to little more than saying, 'As many prophets as predicted these days, predicted these days?' Peter's aim is to show the unanimity of all the prophets in speaking of these times. Samuel is named, more as being the first great prophet after Moses, than as bearing any part in this testimony. The prophetic period of which David was the chief prophet, began in Samuel (Stier). τὰς ἡμ. ταύτ.] These days, now present, not the times of restoration, as De Wette and others understand: which would require *ekalvas*. 'These days' are, in fact, connected with the times of restoration, as belonging to the same dispensation and leading on to them; and thus the Apostle identifies the *then time* with this preparation for (δπως αὐτ. ελθ.) and expectation of (ἐχρη) those glories: but to make τὰς ἡμ. ταύτ. identical with the καιροὶ ἀναψ. and the χρόν. ἀποκατ., is to make him contradict himself.

25.] He applies this to *them*, as being inheritors of the promises. They were descendants, according to the flesh, and fellow-partakers, according to the spirit.

For a full comment on this promise made to Abraham, see Gal. iii. 16.

This is cited freely from the LXX, which for *oi πατρίαι* has τὰ ἔθνη. 28.]

πρῶτον, first; implying the offer to the

Gentiles (but as yet, in Peter's mind, only by embracing Judaism) afterwards: see ch. xiii. 46; Rom. i. 16. It is strange how Olshausen can suppose that the Spirit in Peter overleapt the bounds of his subsequent prejudice with regard to the admission of the Gentiles:—he never had any such prejudice, but only against their admission *uncircumcised*, and as *Gentiles*.

It is still stranger how a scholar like Dr. Burton can propose the ungrammatical and unmeaning rendering, "πρῶτον is perhaps used with reference to Christ's first coming, as opposed to his second." This would require τὸ πρῶτον,—and would certainly imply in the mind of the speaker an absolute exclusion of all but Jews till the second coming.

ἀναστήσας, not 'from the dead': but as in ver. 22. παῖδα, His Servant; see note, ver. 13. ἐπέστευεν, indefinite, of the sending in the flesh; sent, not 'hath sent'; it does not apply to the present time, but to God's procedure in raising up His Servant Jesus, and His mission and ministry: and is distinct from the ἀποστείλα of ver. 20. This is also shewn by the pres. part. *ευλογούντα*, ingeniously, but not quite accurately rendered in E. V. 'to bless you.' He came blessing you (his coming was an act of blessing—it consisted in the *ευλογεῖν*: an anarthrous present participle in such a connexion carries necessarily a slightly ratiocinative sense), in (as the conditional



ἐκαστον ἀπὸ τῶν ῥ' πονηριῶν ὑμῶν. IV. <sup>1</sup> Λαλούντων δὲ <sup>p</sup> Matt. xxii. 18. Mark vii. 22. Luke xi. 20. Rom. i. 29. 1 Cor. v. 8. Eph. vi. 12 only. Isa. i. 16. q = Luke ii. 9. xx. i. xxi. 4. ch. vi. 12 al. Luke only, exc. 1 Thess. v. 2. 2 Tim. iv. 2. 6 f. Wind. vi. 5. Luke xxii. 53 1 ch. vii. v = 1 Cor. x constr. for ατο, εκ D. om αυτ. D vulg Lucif. οι αρχιερεis (alteration to more usual word: cf. Lu xx. 1) BC æth [arm]. om κ. ο στρ. τ. ιερου D: ins aft σαδδ. Syr.

2. ins και bef διαπ. C<sup>1</sup> (appy) [æth-pl]: καταπ. D<sup>1</sup>: καιαπ. D<sup>1</sup>: om διαπ. æth[-rom]. αναγγελλειν τον ιησουν εν τη αναστασει D. for την εκ, των DP a c d f g h l m o 3 H<sup>1</sup> E-lat sah æth [arm] Chr, Thl, Lucif.

3. επιβαλοντες D-gr: om και (bef εθεντο) D-corr-gr. aft εθεντο ins αυτους (to complete sense) ACE k 36 vs Chr, Thl-fin; αυτοις m: om BDPN p rel Thl, Lucif. (The page in C ends εθεντο αυτους εις την, either adding την bef τηρησιν, or oung εις τηρησιν.) επαυριον D 40 [γαυριον N<sup>1</sup>].

4. om τον λογον Δ. και αριθμ. τε εγεν. ανδρ. D<sup>1</sup>[om τε D<sup>2</sup>]. rec ins ο bef αριθμος (from supposed necessity of art), with AEP p rel 36 Chr<sub>1</sub>: om BDN.

εκάστος D<sup>1</sup>(txt D<sup>2</sup>), unus quisque vulg D-lat Iren-int: om Syr. for ατο, εκ D. om αυτ. D vulg Lucif. οι αρχιερεis (alteration to more usual word: cf. Lu xx. 1) BC æth [arm]. om κ. ο στρ. τ. ιερου D: ins aft σαδδ. Syr.

CHAP. IV. 1. aft λαον ins τα ρηματα ταυτα D c Syr syr-mg Thl-aif, [ταυτα τα ρημ.] E Lucif. οι ιερ. bef αυτοις 18: om αυτ. D vulg Lucif. οι αρχιερεis (alteration to more usual word: cf. Lu xx. 1) BC æth [arm]. om κ. ο στρ. τ. ιερου D: ins aft σαδδ. Syr.

2. ins και bef διαπ. C<sup>1</sup> (appy) [æth-pl]: καταπ. D<sup>1</sup>: καιαπ. D<sup>1</sup>: om διαπ. æth[-rom]. αναγγελλειν τον ιησουν εν τη αναστασει D. for την εκ, των DP a c d f g h l m o 3 H<sup>1</sup> E-lat sah æth [arm] Chr, Thl, Lucif.

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4. om τον λογον Δ. και αριθμ. τε εγεν. ανδρ. D<sup>1</sup>[om τε D<sup>2</sup>]. rec ins ο bef αριθμος (from supposed necessity of art), with AEP p rel 36 Chr<sub>1</sub>: om BDN.

element of the blessing) turning every one from your iniquities: thus conferring on you the best of blessings. εὐλογ., in allusion to εὐελογ., ver. 25. εν τῷ in this sense, see Luke viii. 5. The application to the present time is made by inference:—‘as that was His object then, so now:’—but (see below) the discourse is unfinished. The *intransitive* sense of ἀποστρέφειν,—‘which blessing is to be gained by (in) every one of you turning from your iniquities,’—given in the Vulg., ‘ut convertat se unusquisque,’ and maintained by Theophyl., Æc., Beza, Kuinoel, Meyer, &c., on the strength of ver. 19, is inadmissible,—as ἀποστρέφω is not found thus used in the N. T., and we have the precedent of ref. Luke and Rom. xi. 26 for the transitive sense. The argument from ver. 19 tells just as well for it: ‘Repent and be converted, . . . for this was the object of Jesus being raised up, to confer on you this very blessing, the turning away each of you from your iniquities.’ This discourse does not come to a final conclusion as in ch. ii. 36, because it was interrupted by the apprehension of the Apostles.

CHAP. IV. 1-4.] APPREHENSION AND

IMPRISONMENT OF THE TWO APOSTLES.

1.] ἐπέστ., see reff. οι ιερεis, the officiating priests, as soon as they were released from their duties. The στρατηγὸς τ. ιεροῦ was the captain of the Levitical guard of the temple, mentioned by Jos. B. J. vi. 5. 3, δραμόντες δὲ οἱ τοῦ ιεροῦ φύλακες ἡγγεiliαν τῷ στρατηγῷ. We hear in Jos. Antt. xx. 6. 2, of δ στρατηγὸς Ἀναῖος: and in B. J. ii. 12. 6, he is said to be son of the high priest Ananias. In 2 Macc. iii. 4, we hear of the προστάτης τοῦ ιεροῦ, who appears to have been the same officer. See Winer, Realw., art. Temple, end. Σαδδουκ.] See note on Matt. iii. 7. Perhaps they on this occasion had moved the guard and the priests to notice the matter: for διαπων. seems only to refer to them. Cf. also ch. v. 17. 2.] ἐν τ. ἰησ.,—not, as E. V., ‘through Jesus,’ but in the person (or example) of Jesus, alleging Him as an example of that which the Sadducees denied: preaching by implication, inasmuch as one resurrection would imply that of all, the resurrection of the dead. The εν in reff. carries this somewhat further, but the usage is philologically the same. ‘The resurrection through Jesus’

b constr., ch. 3, 25, 27.  
 m. v. 1. xli. 1.  
 1, 5. Matt.  
 xviii. 13.  
 Luke iii. 21.  
 vi. 1, 6, 12 al.  
 c = ch. iii. 1  
 ref.  
 d here only.  
 Beth. v. 8 A  
 Ald. compl.  
 e Matt. xli.  
 24. v. 26.  
 27. 31. ch.  
 xi. 26 al.  
 f = ch. xli. 27  
 ref.  
 16. Jer. xlviii. (xlii.) 1.  
 1 constr., ch. x. 22. xlii. 19.  
 iii. 12 al.  
 g Col. ii. 1. Herod. i. 57. vii. 186.  
 i here only.  
 Jom. Antt. xv. 3. 1.  
 m = Luke vi. 32, 34. ch. xlii. 34.  
 o = Luke x. 17. ver. 10. ch. xvi. 18 al.  
 h = ch. vii. 13. xlii. 26. Rev. xlii.  
 j Matt. xviii. 3 | Mk. (John vii. 2.)  
 k Matt. xviii. 3 | Mk. (John vii. 2.)  
 n = ch.

ἀνδρῶν [δς] χιλιάδες πέντε. <sup>5</sup> ἐγένετο δὲ <sup>α</sup> ἐπὶ τὴν ἈΒΔΕ  
 αὐρίον ὁ συναχθῆναι αὐτῶν τοὺς ἄρχοντας καὶ τοὺς ΡΝ α β γ  
 πρεσβυτέρους καὶ τοὺς γραμματεῖς ἐν Ἱερουσαλὴμ, <sup>6</sup> καὶ δ f g h k  
 Ἄννας ὁ ἀρχιερεὺς καὶ Καϊάφας καὶ Ἰωάννης καὶ l m o p  
 Ἀλέξανδρος <sup>ε</sup> καὶ ὅσοι ἦσαν ἐκ <sup>h</sup> γένους <sup>ι</sup> ἀρχιερατικοῦ,  
 7 καὶ <sup>κ</sup> στήσαντες αὐτοὺς <sup>κ</sup> ἐν [τῷ] μέσῳ <sup>ι</sup> ἐπυνθάνοντο Ἐν  
 ποίᾳ <sup>δ</sup> δυνάμει ἢ ὅ ἐν ποίῳ ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς;

rec omset, with EP rel Chr: ας B(sic, see table) D: om AM p vulg copt sēth Hil.

5. aft αυριον ins ημεραν D<sup>1</sup>. συναχθησαν οι αρχ. κ. οι πρεσβ. κ. γρ. and  
 αννας &c D [simly copt]. om αυτων D 3. 95<sup>1</sup> Syr copt sēth. rec om 2nd and  
 3rd τους (supposed unnecessary), with EP rel: ins ABN b c o p. rec (for ερ) εις  
 (corra to εις συναχθηναι, cf Matt vi. 26, xlii. 30; and esp xxvi. 3), with PN rel:  
 txt ABDE b h k o p 36 Chr.,—om εν ιερ. Syr.

6. rec ανων τον αρχιερεα κ. καιαφαν κ. ιωαννην κ. αλεξανδρον, with EP rel 36 [Chr.]:  
 txt AB D(see last verse) M p [vulg copt].—om ο (bef αρχ.) B(sic; see table)—for  
 ιωαννης, ιωαβας D.

7. om τω DEP rel Chr.: ins ABN p 36.  
 prima manu from εποιεϊτε) N.

ταυτο bef εποιησατε (so corrected a

does not appear on the present occasion to have formed part of their preaching.

3.] ἑσπέρα, perhaps, from their adjourning the case till the next day, the second evening, beginning with the twelfth hour: see Matt. xiv. 15, and note.

4.] ἐγενήθη—This form is unknown in good Greek: but common in Hellenistic,—see Col. iv. 11; 1 Thess. ii. 14; Winer, § 15. It appears to have been originally a Doric form: and is commonly, though this cannot always be pressed (1 Thess. i. 5, 6; ii. 5, and notes there), used where a passive sense is admissible, and an agent understood: cf. e.g. Matt. vi. 10; viii. 13; xxi. 42. Here the agent would be God: see ch. ii. 47.

τῶν ἀνδρῶν] It does not appear whether we are to take this strictly as masculine, or more loosely as if it were ἀνθρώπων: Meyer thinks the former: Olshausen, that as yet only men attached themselves to the church (but see ch. i. 14): De Wette objects to the stricter view, that Luke does not so reckon, ch. ii. 41 (see however Luke ix. 14, and cf. || Mt.): but leaves it undecided. The laxer use of ἀνδρῶν occurs Luke xi. 31, and James i. 20. In ch. v. 14, men and women both are mentioned as being added to the Lord.

Wordsaw. sees in the 5000 ἄνδρες a fulfilment of the prophecy contained in the miracle of feeding the 5000. But how will the circumstances tally, seeing that these were but new converts, babes in grace, not yet fed to the full as were those others? And again, it is not quite certain whether this number

was that of new converts on this occasion, or of the whole Church: but most probably the latter.

5—12.] THE APOSTLES EXAMINED BEFORE THE SANHEDRIM. PETER'S SPEECH.

5.] αὐτῶν, of the Jews; a construction frequently used where there can be little chance of mistaking to whom or what the pronoun refers, see John viii. 44, note; Rom. ii. 26; Winer, edn. 6, § 22. 8. 3 b. In this place, however, it has been mistaken: for Meyer refers αὐτῶν to the believers just mentioned, inasmuch as they were Jews: absurdly enough.

ἀρχ. κ. πρεσβ. κ. γρ.] The Sanhedrim: see Matt. ii. 4; xxvi. 59; ch. v. 21.

ἐν Ἱερουσαλὴμ] Why is this specified? The difficulty of accounting for it has led in some MSS. to ἐν being altered to εἰς, so as to imply that certain of them who dwelt out of town (Lightf. &c.) were summoned to Jerusalem. I believe it merely implies that the meeting was not held in the temple, but in the city.

6.] On Annas and Caiaphas, both called high priests, Luke iii. 2.—see note there. Of John and Alexander nothing is known. Lightfoot supposes John to be identical with the Jochanan ben Zacchai of the Talmud, who however (De W.) was not of the high-priestly, but only of the priestly race:—and Pearson, Wolf, Krebs, and Mangey suppose Alexander to have been the brother of Philo Judæus, mentioned by Jos. Antt. xviii. 8. 1. But this is very improbable; for he was Alabarch of the Jews at Alexan-



r = ch. ii. 20.

xxviii. 31.

1 Tim. iii. 13.

Wisd. v. 1.

s = ch. x. 34.

xxv. 25.

Eph. iii. 18.

see John i. 8.

t here only r.

u 1 Cor. xiv.

16, 23, 24.

3 Cor. xi. 6

only. Prov.

vi. 8 (only r).

v constr., 1 Cor.

xiv. 27 reff.

w = Luke vii.

43. xii. 4 (ch.

xxv. 26).

Heb. vi. 14.

Prov. iii. 27.

x Luke xxi. 18

only. Esth.

viii. 6.

y Matt. xvi.

59. ch. v. 27,

34. xxiii. 1.

al. Jer. xv. 17.

xx. 23. Gen. xx. 9.

d constr., ch. i. 19 reff.

xxii. 28 only.

only. Gen. xxvii. 42. [constr., ch. v. 28 reff.]

<sup>r</sup> παρρησίαν καὶ Ἰωάννου, καὶ <sup>s</sup> καταλαβόμενοι ὅτι ἄνθρωποι <sup>t</sup> ἀγράμματοι εἰσιν καὶ <sup>u</sup> ἰδιῶται, ἐθαύμαζον, <sup>w</sup> ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν τῷ Ἰησοῦ ἦσαν <sup>x</sup> τὸν τε ἄνθρωπον βλέποντες σὺν αὐτοῖς ἐστῶτα τὸν τεθεραπευμένον, οὐδὲν <sup>y</sup> εἶχον <sup>z</sup> ἀντειπεῖν. <sup>14</sup> κελύσαντες δὲ αὐτοὺς ἔξω τοῦ <sup>15</sup> συνεδρίου ἀπελθεῖν, <sup>16</sup> συνέβαλλον πρὸς ἀλλήλους λέγοντες <sup>17</sup> τί <sup>18</sup> ποιήσωμεν τοῖς ἀνθρώποις τούτοις; ὅτι μὲν γὰρ <sup>19</sup> γνωστὸν σημεῖον γέγονεν <sup>20</sup> ἐδ' αὐτῶν, πᾶσιν τοῖς <sup>21</sup> κατοικοῦσιν Ἱερουσαλὴμ φανερόν, καὶ οὐ δυνάμεθα ἀρνεῖσθαι. <sup>22</sup> ἀλλ' ἵνα μὴ <sup>23</sup> ἐπὶ πλείον <sup>24</sup> διανεμηθῇ <sup>25</sup> εἰς τὸν λαόν, <sup>26</sup> ἀπειλῇ <sup>27</sup> ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν

ABDE

PNA b c

d f g h

k l m o

13

13. om καὶ ἰδιῶτ. D.

for τε, δε D 36 E-lat copt.

14. rec δε, with P rel 36 copt [arm] Thl-sif: om D<sup>1</sup>: txt ABD<sup>2</sup>EN c [13] vulg syrr  
 sah scti Chr, Thl-fin Lucif, αυτων D<sup>1</sup>-gr(txt D<sup>2</sup>). εἶχον ποιῆσαι η ἀντειπειν

D-gr.

15. κελύσαντος N<sup>1</sup>(txt N-corr<sup>1</sup>(P)). om δε D-gr c [Syr] scti. for ἀπελθεῖν,  
 ἀπαχθῆναι D-gr. rec συνεβαλον (corr<sup>1</sup> to more usual ἐκαστο), with D c 36 syr sah  
 scti [arm] Thl-fin: txt ABEPN rel vulg Syr copt Chr, Thl-sif Lucif.

16. rec ποιήσωμεν, with D-gr P rel E-lat vulg [Bas-sel.] Chr Thl-fin Lucif<sub>1</sub>: txt AB  
 E-gr N k m 13. 36 D-lat Thl-sif. γεγονεναι D<sup>1</sup>-gr. φανεροτερον εστιν D-gr.

rec ἀρνησασθαι (the more common N. T. word), with EP rel Chr: txt ABDN  
 c Bas-sel.

17. om ἀλλ D-gr. for μη, δε A<sup>2</sup>. πλέον τι D. aft λαον ins τα  
 ρηματα ταυτα E syr-mg Lucif<sub>1</sub>. om απειλη (prob mistake in copying; perhaps  
 om<sup>1</sup> as unnecessary) ABDN vs Bas-sel, Lucif<sub>1</sub>: ins EP rel 36 syr Chr, Thl.

επιλασώμεθα ουν αυτοις D<sup>1</sup>-gr(αυ. D<sup>2</sup>: -σώμεθα, adding ergo, D-lat).—(σώμεθα P b d e  
 k<sup>2</sup> o [Thl-fin].) for μηκετι, μη A 142 [Bas-sel].

ἡμᾶς.

οὐτε γὰρ . . . ] lit. for neither is there another name under heaven (which is) given (by God) among men (not 'to men,' Vulg., Beza, Kuinoel), whereby we must be saved: i. e., as E. V. Dr. Burton's rendering, 'For neither is the name which is given among men, whereby we are to be saved, any other than this,' is ungrammatical.

13—18.] CONSULTATION AND SENTENCE OF THE SANHEDRIM. 13.] καταλαβόμενοι, having had previous knowledge;

not as E. V., which would be the partic. pres.; see the past, ch. xxv. 25. ἰδιῶται,—the word of contrast to those professionally acquainted with any matter:

here therefore, laics, men of no knowledge on such a subject as this. ἐπεγίνωσκον,—they recognised them; (so Od. ε. 215, αὐτὰρ ἐγὼν πατὴρ πειρήσομαι ἡμετέροιο, αἶ κ' ἐμ' ἐπεγίνοιη κ. φράσσειται ὀφθαλμοῖσιν: Plato, Euthyd. 301 E, ἀρα μοι ποτε αὐτῇ (ἡ σοφία) παραγενήσεται ὥστε μοι οἰκεία γένεσθαι; Ἐπεγίνοις ἂν αὐτῇ, ὁ Σόκρατες, ἔφη, οἰκείαν γενομένην; their astonishment setting them to think, and re-

minding them that they had seen these men with Jesus:—not for a *pluperfect*, here or any where else: nor is ἦσαν,—that they (once) were with Jesus. 14.] This, according to De W., is the only place in Luke where τε couples two sentences. He therefore objects to the reading; and also as destroying the contrast; but clearly the former is no sound critical reason, nor is it correct: see ch. i. 15 al. fr.:—and I cannot see that any contrast is intended: the two circumstances which the Sanhedrim found it difficult to gainsay were, the boldness of these illiterate men, conferred by their companionship with Jesus, and the presence of the healed man standing with them.

17. διανεμηθῇ] be scattered or spread: lit., be distributed: so Plato, Minos, 317 D, τίς ἐπιστήμων διανείμει ἐπὶ γῇ τὰ στέμματα; and afterwards, τίς δὲ τὴν τροφὴν ἐπὶ τὰ τῶν ἀνθρώπων σόματα διανείμει ἄριστος; [ἀπειλῇ] ἀπειλ. for idiom, see reff. The construction of ἀπειλῶ with an infin., stated by Dr. Bloomf. to be 'so rare that even the best lexx. scarcely adduce an example,' is its

ἡ ἐπὶ τῷ ὀνόματι τούτῳ<sup>1</sup> μὴδὲν<sup>1</sup> ἀνθρώπων. <sup>18</sup> καὶ καλέ-  
σαντες αὐτοὺς<sup>2</sup> παρήγγειλαν τὸ<sup>3</sup> καθόλου μὴ<sup>4</sup> φθέ-  
γασθαι μὴδὲ διδάσκειν<sup>5</sup> ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ. <sup>19</sup> ὁ δὲ  
Πέτρος καὶ Ἰωάννης ἀποκριθέντες εἶπον πρὸς αὐτοὺς  
Ἐἰ δίκαιόν ἐστιν<sup>6</sup> ἐνώπιον τοῦ θεοῦ ὑμῶν<sup>7</sup> ἀκοῦειν  
μᾶλλον ἢ τοῦ θεοῦ,<sup>8</sup> κρίνατε<sup>9</sup> οὐ δυνάμεθα γὰρ ἡμεῖς<sup>10</sup> ἀ-  
εἶδαμεν καὶ ἠκούσαμεν μὴ λαλεῖν. <sup>21</sup> οἱ δὲ<sup>11</sup> προσαπειλη-  
σάμενοι<sup>12</sup> ἀπέλυσαν αὐτοὺς, μὴδὲν<sup>13</sup> εὐρίσκοντες<sup>14</sup> τὸ πῶς<sup>15</sup>  
κολάσωνται αὐτούς, διὰ τὸν λαόν, ὅτι πάντες ἐδόξαζον  
τὸν θεόν<sup>16</sup> ἐπὶ τῷ γεγονότι. <sup>22</sup> ἐτῶν γὰρ ἦν πλείονων<sup>17</sup>  
τεσσαράκοντα ὁ ἄνθρωπος<sup>18</sup> ἐφ'<sup>19</sup> ὃν γέγονει τὸ σημεῖον  
τούτου τῆς<sup>20</sup> ἰάσεως. <sup>23</sup> ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς<sup>21</sup>  
ἰδίους καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ

<sup>1</sup> = Matt. xvii. 5 al. Isa. xlii. 24.

<sup>2</sup> = ch. xvi. 22 reff.

<sup>3</sup> 3 Pet. ii. (4 v. r.) 9 only t. Wisd. xi. 16.

<sup>4</sup> 12 al. Exod. vii. 7.

<sup>5</sup> only. Prov. iii. 8.

<sup>6</sup> = Luke vii. 42. 1 Cor. xi. 13. Pa. vii. 1.

<sup>7</sup> = Luke v. 19. (and constr.) xii. 48.

<sup>8</sup> Rom. vi. 21 reff.

<sup>9</sup> a constr., see Mark xv. 23. Luke i. 66.

<sup>10</sup> = ch. xxi. 23 reff.

<sup>11</sup> = Luke i. 42. ix. 46.

<sup>12</sup> = Luke xvi. 22 reff.

<sup>13</sup> = Luke xvi. 22 reff.

<sup>14</sup> = Luke xvi. 22 reff.

<sup>15</sup> = Luke xvi. 22 reff.

for *ἀνθρώπων*, *ἀνθρώπων* P a h l 13.

18. for καὶ καλ. αὐτ., *συνκατατιθεμένων* δε αὐτῶν τη γνῶμη φωνήσαντες αὐτοὺς D  
syngg(echo φων. αὐτ.) Lucif; D goes on παρήγγειλαντο κατὰ τὸ μὴ φθ. rec aft  
παρηγγ. ins αυτοῖς (a common *filling up*), with P rel vss Thl Lucif: om AB D-gr EN k  
36 vulg syr arm Chr., om το [B<sup>1</sup>]N<sup>1</sup>.

19. ἀποκριθεὶς δε π. κ. ι. D Syr æth. ins ο bef ἰωαν. A. rec pr. αὐτ. bef  
εἶπον, with P rel Thl: txt ABDEN c k 13 vulg syr coptt [æth] arm Chr.,—εἶπαν B.  
τούτο ὑμ. δίκαιον φανταί E.

20. *δυνάμεθα* B. rec εἶδομεν, with B<sup>2</sup>(see table) EP rel (-ω- P a f): *οἰδαμεν*  
B<sup>1</sup>-corr: txt AB'DM Chr-wlf. om μη D<sup>1</sup>(ins D<sup>4</sup>).

21. for μὴδὲν, μη D k vulg Syr coptt Lucif. aft *ευρισκ.* ins αιτιαν D Syr copt.  
om το E 18. *κολάσωνσιν* B<sup>1</sup>: -σονται P Scr's mss [Chr Thl]. φοβουμένοι

τον λαον παντες γαρ E.  
22. ins ην bef ο αωθ., retaining ην above, D-gr. rec *εγεγονει*, with AEP\* rel:  
εγεγετο k: txt BD. om τουτο D-gr Iren-int, Lucif.

23. *εκεινοι* δε απολ. E. [απηγγειλαν N(-γιλ-) a h Thl-sif.] transp αρχ.

ordinary construction: see Palm and Rost sub voce, and cf. Il. α'. 161; ὄ. 143; α'. 179, al. freq.: Od. α'. 313; Xen. Mem. iii. 5. 4; Hell. v. 4. 7; Eur. Med. 287. The use of the middle in the active sense is confined to later Greek. 18.] *ἐπὶ*, so as to make *that Name* the subject (basis) of their discoursing.

19—23.] THE APOSTLES' ANSWER AND DISMISSAL. 21.] *προσπειλ.*, having threatened them in addition;—with threats superadded to the inhibition of ver.

18. *μηδέν*, no means: not *μηδέν* αἴτιον, see John xiv. 30. The difficulty with the Sanhedrim was, to find any means of punishing them which should not stir up the people; διὰ τὸν λαόν belongs to this clause, not to ἀπέλυσαν αὐτ.

22.] πλ. τεσσ. for πλ. ἡ τεσσ., as sometimes in classical Greek; so οὐκ ἔλασσον πέριτε καὶ εἰκοσι, Thucyd. vi. 95. See Winer, edu. 6, § 37, 5. The constr. *ἐφ'*

ὃν γέγονει (see as in reff.) is accounted for by the sense involved in it being the *access*, so to speak, of the event to the person mentioned. In the note on Rev. iv. 2, I have noticed that *καθῆσθαι ἐπὶ* is commonly used when the fact is announced for the *first time*, with an accus.: but afterwards when the same fact is again referred to, with a gen. or dat. τὸ σημ. τῆς ἰάσεως.—the genitive of apposition; so τὸν ἀβραάμνα τοῦ πνεύματος, 2 Cor. v. 5: σημεῖον περιτομῆς, Rom. iv. 11, &c. The circumstance of his being more than forty years old both gave notoriety to his person as having long resorted there, and made the miracle more notable, his malady being more confirmed.

23—31.] PRAYER OF THE CHURCH THEREUPON. 23.] τοὺς ἰδίους, the other Apostles, and possibly some others assembled with them. There is nothing in ver. 31 to mark that only the Apostles were

οἱ πρεσβύτεροι εἶπαν. <sup>24</sup> οἱ δὲ ἀκούσαντες <sup>a</sup> ὁμοθυμαδὸν <sup>ABDE</sup>  
<sup>c</sup> ἤραν φωνὴν πρὸς τὸν θεὸν καὶ εἶπαν Ἐδέσποτα, σὺ <sup>PN a b c</sup>  
<sup>d</sup> [ὁ θεός]. <sup>e</sup> ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν <sup>d f g h</sup>  
<sup>i</sup> θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς, <sup>25</sup> ὁ τοῦ πατρὸς ἡμῶν <sup>k l m o</sup>  
<sup>j</sup> διὰ πνεύματος ἁγίου <sup>h</sup> στόματος Δαυεὶδ <sup>i</sup> παιδὸς σου <sup>13</sup>  
<sup>k</sup> εἰπὼν <sup>l</sup> Ἰνα τί <sup>1</sup> ἐφρύαζαν ἔθνη καὶ λαοὶ <sup>m</sup> ἐμελέτησαν  
<sup>n</sup> κενά; <sup>26</sup> ὁ παρέστησαν οἱ βασιλεῖς τῆς γῆς καὶ οἱ ἄρχον-  
<sup>p</sup> τες <sup>q</sup> συνήχθησαν <sup>r</sup> ἐπὶ τὸ αὐτὸ <sup>s</sup> κατὰ τοῦ κυρίου καὶ <sup>t</sup> κατὰ  
<sup>u</sup> τοῦ ἰησοῦ τοῦ αὐτοῦ. <sup>27</sup> <sup>v</sup> συνήχθησαν γὰρ <sup>w</sup> ἐπ' ἀληθείας  
<sup>x</sup> ἐν τῇ πόλει ταύτῃ <sup>y</sup> ἐπὶ τὸν ἄγιον <sup>z</sup> παῖδά σου Ἰησοῦν, ὃν

and πρεσβ. E.

(εἶπαν, so BDN.)

<sup>24</sup>. αὐτὸ ἀκούσαντες ins και επιγοντες την του θεου ενεργειαν D. την φων.  
 αυτων E coptt eth: την φων. c. (εἶπαν, so ABDPN.) om o theos ABN  
 am demid fuld copt Ath. Did. [Hil.]: ins DEP rel 86 eth [arm] Thl-fin Lucif.—κυριε ο  
 θεος, oung su, 13. 40. 96: συ ει ο θεος 82. 42. 69 lect-1 syrr sah Thl-sif Iren-int.,  
 (The variations may be explained by the difficulty found in the position of ο θεος,  
 some treating it as voc, others as nom, and glossing accordy.)

<sup>26</sup>. rec o δια στοματος Δαβιδ του παιδος σου (see below), with (P) rel 40 (om του P a  
 e d g h k m 40) Chr, Thl-fin Hil: os δια πνευματος αγιου δια του στομ. λαλησας δαυειδ  
 παιδος σου D: alii aliter, see Scholz: txt ABEN 13. 36. (It seems to me that every tes-  
 timony tends to confirm the more difficult and complicated readg of the text. Meyer  
 dismisses it as a congeries of various glosses. But glosses on what? Had the rec  
 been the original, no reason can be assigned why it should have been glossed on at all,—  
 nor, if it had been, why the glosses should have been inserted into the text in so unusual  
 an order of constr. See note.) for εἶπαν, λαλησας D.

<sup>27</sup>. rec om εν τη πολει ταυτη (as unnecessary, see note), with P rel Thl: ins  
 ABDEN b c d e g k o 13 vsa Chr, Cyr, Iren-int, Tert, Lucif, Hil.,—ast πολει: ins  
 σου A. σου bef παιδα D 137 Hil.,

present on this occasion. <sup>24.</sup> ὁμοθ.  
 ἤραν φων., not, as Meyer supposes, literally  
 all speaking together in a known formula  
 of prayer, but led by some one, and all  
 assenting; not τὰς φωνάς, but φωνήν:  
 see note on ch. ii. 6. σὺ [ὁ θεός] ὁ  
 ποι.: Thou art God (or, if ὁ θεός be  
 omitted, He) who hast made:—not Thou  
 O God who hast made:—in this latter  
 case, the first sentence would go on to the  
 end of ver. 26, and there abruptly end,  
 without any prayer being expressed:  
 whereas now it is an acknowledgment that  
 it was the same God, who was now doing  
 these things, that had beforetime pro-  
 phesied them of Christ. <sup>25.</sup> The

text of this verse (see var. readd.) is in a  
 very confused state. I have kept to that  
 of the oldest mss., adopted also by Lach-  
 mann. Though harsh in construction,  
 their words are not senseless, as De Wette  
 styles them,—στόματος Δαυεὶδ . . . being in  
 apposition with πνεύματος ἁγίου. The rec.  
 has been an emendation and simplification  
 of the text, which bears, in this its original  
 form, the solemn and stately character, in

the accumulation of parallel clauses, of the  
 rest of the prayer; cf. ver. 27. Ἰνα τί  
 κ.τ.λ.] cited verbatim from the LXX.

The Messianic import of this Psalm has  
 been acknowledged even by those who  
 usually deny all such reference, e.g. De  
 Wette. Meyer endeavours to refer it to  
 some circumstances then present, but is  
 not bold enough to enter into any vindica-  
 tion of his view. φρυάσσου is only

found in the middle in good Greek (see  
 Kypke, Observ. ii. p. 30 f. Meyer). φρυ-  
 αγμα ἔστι τὸ ἀλόγιστον κίνημα, Athenas.  
 in Catena. <sup>27.</sup> The γὰρ implies an

acknowledgment of the truth of God in the  
 fulfilment of the prophecy: Thou art the  
 God who hast, &c., for these events have  
 happened accordingly. ἐν τῇ πόλει

ταύτῃ, which has been excluded from the  
 text on account of its apparent redundancy,  
 answers to ἐν τῇ πόλει τῇ ἁγίᾳ αὐτοῦ,  
 Ps. ii. 6. See also Matt. xxiii. 37; Luke  
 xiii. 33. The parts of this verse corre-  
 spond accurately to those of the prophecy  
 just quoted. παῖδα, servant, as be-

fore, ch. iii. 26. Jesus, the Servant of

\* ἔχρισάς, Ἡρώδης τε καὶ Πόντιος Πιλάτος σὺν ἔθνεσιν καὶ ἰσχυροῖς Ἰσραὴλ, <sup>28</sup> ποιῆσαι ὅσα ἡ \* χεὶρ σου καὶ ἡ \* βουλὴ σου <sup>b</sup> προῶρισεν γενέσθαι. <sup>29</sup> καὶ \* τὰ \* νῦν, κύριε, <sup>a</sup> ἐπίδε ἐπὶ τὰς \* ἀπειλὰς αὐτῶν, καὶ ἴδὸς τοῖς δούλοις σου \* μετὰ \* παρῥησίας <sup>b</sup> πάσης ἰλαλεῖν τὸν ἰ λόγον σου <sup>30</sup> ἐν τῷ τῇν \* χεὶρά σου <sup>k</sup> ἐκτελεῖν [σε] εἰς ἰ ἵασις, καὶ σημεῖα καὶ <sup>m</sup> τέρατα γίνεσθαι <sup>n</sup> διὰ τοῦ <sup>no</sup> ὀνόματος τοῦ ἁγίου <sup>p</sup> παιδός σου Ἰησοῦ. <sup>31</sup> Καὶ <sup>q</sup> δεηθέντων αὐτῶν ἑσαλεύθη ὁ \* τόπος ἐν ᾧ ἦσαν ἰ συνηγμένοι, καὶ <sup>u</sup> ἐπλήσθησαν ἅπαντες τοῦ ἁγίου πνεύματος, καὶ ἰ ἐλάλουν τὸν ἰ λόγον τοῦ θεοῦ \* μετὰ \* παρῥησίας.

<sup>a</sup> ch. ix. 1. reff. <sup>f</sup> ch. ii. 4 reff. <sup>g</sup> ch. ii. 29 reff. <sup>h</sup> = ch. x. 19 reff. <sup>i</sup> ch. xi. 19 reff. <sup>j</sup> = ch. iii. 26. <sup>k</sup> Rom. xv. 13. <sup>l</sup> Kings v. 18. <sup>m</sup> of God, here only. <sup>n</sup> Exod. vii. 2. see <sup>o</sup> ch. iii. 16. <sup>p</sup> ch. xxi. 1. <sup>q</sup> ver. 22 reff. <sup>r</sup> ch. vii. 36 reff. <sup>s</sup> ch. x. 43. <sup>t</sup> 1 Cor. i. 10 only. <sup>u</sup> = ch. iii. 16. <sup>v</sup> Matt. x. 1. <sup>w</sup> ch. xvi. 26. <sup>x</sup> Pa. xvii. 7. <sup>y</sup> = ch. vii. 49, from Isa. lxvi. 1. <sup>z</sup> = Matt. xxi. 41. <sup>aa</sup> Neh. vi. 2. <sup>ab</sup> ch. ii. 4 reff.

λαοι: E 3. 33 Thl-sif Hil, Aug.

<sup>28</sup>. om 2nd σου A<sup>1</sup> B<sup>am</sup> E-lat<sup>1</sup> [arm] Hil, Lucif, Aug.

<sup>29</sup>. εφιδε D [εφιδε AE] for απειλας, αγιας D<sup>1</sup>-gr(txt D-corr<sup>1</sup>). παρ. bef

παρρ. D-gr E vulg copt Hil, Lucif; om παρ. g 26. 36. 57. 137 lect-1 Syr aeth [Cyr-p<sub>2</sub>].

<sup>30</sup>. for χειρα σου εκτεινει σε, χ. σε εκτ. A; χ. εκτ. σε B: om σε DE N<sup>1</sup>(see Tischd<sup>1</sup>'s note) e f 13 Chr: txt PM<sup>1</sup> rel 36 Thl (both promonous here and σου in ver 27 agree better with the character of the diction of the prayer). γενεσθαι D<sup>1</sup> (txt D<sup>2</sup>) 133 Thl-sif. syr-mg has a note that "some copies have not the word name."

<sup>31</sup>. παντες N<sup>1</sup>. rec πν. αγιου, omg του (see ch ii. 4), with EP 13. 36 rel vulg Chr<sub>1</sub>: txt ABD(N<sup>1</sup>) am [Iren-gr]. aft παρρ. ins παντι τω θελορτι πιστευειν DE Iren<sub>1</sub>[-gr and]-int (Aug<sub>2</sub>).

Jehovah, is the antitype and completion of David, and of all other servants of the Lord: what is said of them only partially and hyperbolically, is said literally and entirely of Him. <sup>28</sup>.] There is an ellipsis in the thought between ποιῆσαι and ὅσα: ποιῆσαι, (ὡς μὲν ἰδοκει, τῇν ἰδίαν βουλῇν, ὅπως δὲ) ὅσα . . . As De

Wette well remarks, συνήχθησαν ποιῆσαι is used *subjectively*, 'they were collected, to do,' and then the speaker changes his ground to an *objective* one in ὅσα—(as they believed—but *really*) as many things as Thy hand, &c. ποιῆσαι must not be rendered, with Kuinoel, 'ita ut facerent.' It does not express the *result*, but the *intention*, of their assembling. Still worse is it to take ποιῆσαι with ἔχρισας, 'Whom Thou hast anointed, . . . to do,' &c., as some have proposed: the parenthesis, as well as the whole train of thought, forbidding it. ἡ χεὶρ σ. κ. ἡ βουλὴ] not a 2n διὰ δυοῖν (Kuinoel): χεὶρ indicates the *Power*, βουλὴ the *Wisdom* of God. The Wisdom decreed, the Hand performed: but the same word προῶρισεν is used of both by what grammarians call *zeugma*—

as in γάλα ὑμᾶς ἐπότισα, οὐ βρώμα, 1 Cor. iii. 2. See Winer, edn. 6, § 66. 2, e. <sup>30</sup>.] ἐν τῷ, see ref. ch. iii. and note there:

In Thy stretching forth (while Thou stretchest forth) Thine hand for (is, of the purpose) healing, and that signs and wonders may come to pass by means of the Name of Thy Holy Servant Jesus.

<sup>31</sup>.] As the first outpouring of the Spirit, so this special one in answer to prayer, was testified by an outward and visible sign: but not by the *same* sign,—for that first baptism by the Holy Ghost, the great fulfilment of the promise, was not to be repeated. The rationalist Commentators have done good service by pointing out parallel cases, in profane writers, of *supposed* tokens of the divine presence. Virg. Æn. iii. 89. Ovid, Met. xv. 672. Schöttgen, Hor. Hebr. in loc., produces similar notices from the Rabbinical writings.

It was on every ground probable that the token of the especial presence of God would be some phenomenon which would be *recognized by those present as such*. Besides which, the idea was not derived from profane sources, but from the Scriptures: see Pa. xxix. 8; Isa. ii. 19, 21; xiii. 13; Ezek. xxxviii. 19 (especially); Joel iii. 16; Hagg. ii. 6, 7. ἐπλήσθησαν, with a fresh and renewed outpouring.

τοῦ ἁγ. πν. is *personal*: they were all filled with the Holy Spirit:





σκομένων <sup>35</sup> καὶ ἐτίθουν <sup>m</sup> παρὰ τοὺς πόδας τῶν ἀποστολῶν, <sup>n</sup> διεδίδετο δὲ ἐκάστῳ <sup>o</sup> καθότι ἂν τις <sup>o</sup> χρεῖαν εἶχεν. <sup>36</sup> Ἰωσήφ δὲ ὁ <sup>r</sup> ἐπικληθεὶς Βαρνάβας <sup>q</sup> ἀπὸ τῶν ἀποστόλων, ὃ ἐστὶν <sup>r</sup> μεθερμηνεύμενον <sup>v</sup> υἱὸς <sup>v</sup> παρακλήσεως, Λευεΐτης, Κύπριος τῷ <sup>u</sup> γένει, <sup>37</sup> <sup>v</sup> ὑπάρχοντος αὐτῷ <sup>w</sup> ἀγροῦ <sup>x</sup> πωλήσας ἤνεγκεν τὸ <sup>y</sup> χρήμα καὶ ἔθηκεν <sup>m</sup> παρὰ τοὺς πόδας τῶν ἀποστόλων. V. 1 <sup>z</sup> Ἄνθρωπος δὲ τις Ἀνανίας ὀνόματι σὺν Σαπφείρῃ τῇ γυναικὶ αὐτοῦ <sup>x</sup> ἐπώλησεν <sup>z</sup> κτήμα, <sup>2</sup> καὶ <sup>z</sup> ἐνοσφίσατο ἀπὸ τῆς <sup>b</sup> τιμῆς, <sup>o</sup> συνειδυῖς καὶ τῆς γυναικὸς, καὶ ἐνέγκας <sup>d</sup> μέρος τὶ <sup>o</sup> παρὰ τοὺς πόδας τῶν ἀποστόλων ἔθηκεν. <sup>3</sup> ἔπειν δὲ ὁ Πέτρος

t = ch. xiii. 15. xv. 31. 2 Macc. xv. 11.

w here only, exc. gosp. Mt. Mk. L. = Matt. xiii. 24, 44 al. Gen. xxiii. 9.

y sing. here only. plur. Mark x. 30, 34 s. l. ch. viii. 18, 30. xxiv. 26 only. 3 Chron. i. 11, 12.

a Titus ii. 10 only. Job vii. 1. 3 Macc. iv. 32 only. b = ch. iv. 34 ref.

iv. 4 (ref.) only. Job xxvii. 6.

d = John xix. 23 al. Gen. xivii. 34.

u = ch. xviii. 3 ref.

v = ch. ii. 45 ref.

w = ch. ii. 45 ref.

x = ch. ii. 45 ref.

y = ch. ii. 45 ref.

m Matt. xv. 30.

n ch. v. 2. vil.

o Luke xi. 22.

q Luke xi. 22.

r John vi. 11 only. John.

s ch. ii. 45 ref.

t = ch. ii. 45 ref.

u = ch. ii. 45 ref.

v = ch. ii. 45 ref.

w = ch. ii. 45 ref.

x = ch. ii. 45 ref.

y = ch. ii. 45 ref.

z = ch. ii. 45 ref.

aa = ch. ii. 45 ref.

ab = ch. ii. 45 ref.

ac = ch. ii. 45 ref.

ad = ch. ii. 45 ref.

ae = ch. ii. 45 ref.

af = ch. ii. 45 ref.

ag = ch. ii. 45 ref.

ah = ch. ii. 45 ref.

ai = ch. ii. 45 ref.

aj = ch. ii. 45 ref.

ak = ch. ii. 45 ref.

al = ch. ii. 45 ref.

am = ch. ii. 45 ref.

an = ch. ii. 45 ref.

ao = ch. ii. 45 ref.

ap = ch. ii. 45 ref.

aq = ch. ii. 45 ref.

ar = ch. ii. 45 ref.

as = ch. ii. 45 ref.

at = ch. ii. 45 ref.

au = ch. ii. 45 ref.

av = ch. ii. 45 ref.

aw = ch. ii. 45 ref.

ax = ch. ii. 45 ref.

ay = ch. ii. 45 ref.

az = ch. ii. 45 ref.

ba = ch. ii. 45 ref.

bb = ch. ii. 45 ref.

bc = ch. ii. 45 ref.

bd = ch. ii. 45 ref.

be = ch. ii. 45 ref.

bf = ch. ii. 45 ref.

bg = ch. ii. 45 ref.

bh = ch. ii. 45 ref.

bi = ch. ii. 45 ref.

bj = ch. ii. 45 ref.

bk = ch. ii. 45 ref.

bl = ch. ii. 45 ref.

bm = ch. ii. 45 ref.

bn = ch. ii. 45 ref.

bo = ch. ii. 45 ref.

bp = ch. ii. 45 ref.

bq = ch. ii. 45 ref.

br = ch. ii. 45 ref.

bs = ch. ii. 45 ref.

bt = ch. ii. 45 ref.

bu = ch. ii. 45 ref.

bv = ch. ii. 45 ref.

bv = ch. ii. 45 ref.

bw = ch. ii. 45 ref.

bx = ch. ii. 45 ref.

by = ch. ii. 45 ref.

bz = ch. ii. 45 ref.

ca = ch. ii. 45 ref.

cb = ch. ii. 45 ref.

cc = ch. ii. 45 ref.

cd = ch. ii. 45 ref.

35. (διεδίδετο, so AB<sup>1</sup> DEN.) ins ενι bef εκαστω D. καθο (for καθοτι) and om an P m 73.

36. rec ιωσηφ (see note, ch. i. 23), with P 13 rel syr sah Chr, Thl: txt AB<sup>1</sup> DEN 36. 40 vulg copt Syr eth arm Chr, Epiph., rec υπο, with D rel 36 Chr: txt AB<sup>1</sup> EN a d g h l m 40 H<sup>1</sup> Thl. ερμηνευομενον B: om c<sup>2</sup>. κυρ. bef λευειτης D.

37. for αγρου, χωριου D<sup>2</sup> (ιου D<sup>1</sup>). for παρα, προς EN 36 Thl-sif.

CHAP. V. 1. εν αυτω δε τω καιρω ανηρ (beginning of ecclesiastical portion) E. ονομ. bef αναν. AD b c m vulg: txt BE<sup>1</sup> EN [rel arm] Chr. σαπφειρα (corr) BD a b<sup>2</sup> g h l o Chr: σαφφουρα D<sup>1</sup> (ιρα D-corr): σαμφρι N<sup>2</sup> (σαμφρι N<sup>1</sup>): txt A E<sup>2</sup> (φφρι) P k m.

2. om και N<sup>1</sup> (eadem manu suppletum videtur). for αφο, εκ D. rec συνειδυιας (corr), with DP rel: txt AB<sup>1</sup> EN. rec aft γυν. ins αυτου, with EP rel Thl: om AB D-gr N 13 arm Chr., εθετο D.

3. aft ειπεν δε ins προς αυτον E; aft πετρος c; simly vulg-ms (Matthai) syr-w-as

πιπρασκομένων. 35.] παρὰ τοὺς πόδας,—not a Hebraism for the whole person—*but literal*. So Cicero pro Flacco, c. 28, ‘Ante pedes Prætoris in foro expensum æstauri pondo centum.’ (Rosenm.) Wetstein gives several other examples. The Apostles, like the Prætor, probably sat upon a raised seat, on the step of which, at their feet, the money was laid, in token of reverence.

36.] Barnabas, βαρναβη, is υἱὸς προφητείας—and the interpretation has been generally made good by taking παράκλησις as included in προφητεία, and as in the sense of exhortation: see ch. xi. 23. Λευεΐτης The Levites might possess land at all times within the precincts of the Levitical cities: such was the case, e. g., in Jer. xxxii. 7. At the division of the kingdoms, the priests and Levites all resorted to Rehoboam in Judah (and Benjamin), 2 Chron. xi. 13; from that time probably, but certainly after the captivity, when the Mosiac division of the land was no longer accurately observed, the possession of land by Levites seems to have been allowed. The whole subject is involved in some uncertainty: cf. Levit. xiv. 32 ff.; Num. xxxv. 1—8; Deut. xii. 12; xviii. 8, al.

VOL. II.

Κύπριος] For the state of Cyprus at this time, see notes on ch. xi. 19; xiii. 4—7. 37. χρήμα] Very unusual in this sense. See Herod. iii. 38, ἐνὶ πόσῳ ἂν χρήματι βουλοῖσθαι τοὺς πατέρας ἀποθνήσκοντας ἀποσιτίεσθαι, and other examples in Wetstein.

CHAP. V. 1—11.] THE HISTORY OF ANANIAS AND SAPPHIRA. This incident, though naturally connected with the end of the last chapter, forms an important independent narrative. 1.] Ἀνανίας, ἄναν, Neh. iii. 23, or ἄναν, Dan. i. 6, in LXX: also 1 Chron. iii. 21, al. = The cloud of God, or The mercy of God. Σαπφείρ, perhaps from the Greek σάφειρος, sapphire, or from the Syriac ܣܦܝܪܐ, beautiful (Grot.).

The crime of these two is well described by Meyer: ‘By the sale of their field, and the bringing in of the money they in fact professed to give the whole price as a gift of brotherly love to the common stock: but their aim was to get for themselves the credit of holy love and zeal by one portion of the price, whereas they had selfishly kept back the other portion for themselves. They wished to serve two masters, but to appear to serve only One.’ 3.] The

E

Ἄνανιά, διὰ τί ἐπλήρωσεν ὁ Σατανὰς τὴν καρδίαν σου  
 ὡς ψεύσασθαι σε τὸ πνεῦμα τὸ ἅγιον καὶ ὡς νοσφίσασθαι [σε]  
 ἀπὸ τῆς τιμῆς τοῦ ἡωρίου; οὐχὶ μένον σοὶ ἔμενον, καὶ  
 πρᾶθεν ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχεν; τί ὅτι ἔθου ἐν τῇ  
 καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ ὡς ψεύσω ἀνθρώπους,  
 ἀλλὰ τῷ θεῷ. ἀκούων δὲ ὁ Ἀνανίας τοὺς λόγους  
 τούτους πεσὼν ἐξέψυξεν. καὶ ἐγένετο φόβος μέγας  
 ἐπὶ πάντας τοὺς ἀκούοντας. ἅ ἄναστάντες δὲ οἱ νεώ-

ABDE  
 P<sup>2</sup> a b c  
 d f g h  
 k l m o  
 13

[Syr coptt eth] Thl. rec om o, with DP rel: ins ABEN b m 13 Chr<sup>1</sup>. for *ἄνανια*,  
 πρὸς *ἄνανιαν* D vulg-mss (Lachmann). for *ἐπλήρωσεν* N<sup>1</sup>. το *αγ. πν.*  
 D-gr. rec om 2nd *σε*, with ABEN c k l o 36: ins DP rel 38. 42. 95-6. 113-77 sah  
 Leont<sup>1</sup>. (*I have inserted it doubtfully, as more in character, and very likely to have*  
*been omitted as unnecessary.*)  
 4. *ἔμενον* (but corrd) N<sup>1</sup>: *μειων* D<sup>1</sup>-gr(txt D<sup>3</sup>). om *εν* (confounded with last  
 syllable of *πρᾶθεν*) P. om *ση* D[-gr]. for *το πρ. τουτο, ποιησαι* (ins to D<sup>3</sup>)  
*τοντρον τουτο* D sah: *facere dolose rem istam* D-lat. *ψευσου* D<sup>1</sup>(txt D<sup>3</sup>).  
 5. *ακουσας δε* D-gr: *και ενθους ακουων* E. rec om o, with D rel 36 Orig Bas,:  
 ins ABEPN a b d f g h k m o Chr, Thl. ins *παρὰχρημα* bef *πεσων* D. rec  
 aft *ακουοντας* ins *ταυτα* (see ver 11), with EPN<sup>3</sup> rel syr [(eth-rom) arm Bas.] Chr, Thl:  
 om ABDN<sup>1</sup> vulg Syr coptt eth-pl Orig, Lucif<sup>1</sup>.  
 6. aft *αναστ. δε* ins *παρὰχρημα* E.

διὰ τί implies the power of resistance to Satan—Why hast thou allowed Satan to fill, &c. ? 4.] While it remained, did it not remain thine own ? i. e. was it not in thine absolute power ? and when sold, was it not (i. e. the price of it) in thine own power, to do with it what seemed good to thee ? τί ὅτι, i. e. τί ὅστιν ὅτι: see ref. ἔθου ἐν τ. καρδ., = *ἔγγενον*, Dan. i. 8; Mal. ii. 2. Satan suggested the lie, which Ananias ought to have repelled: instead of that, he put it in his heart,—placed it there where the springs of action are, and it passed out into an act. οὐκ ἔψ. ἀνθ., ἀλλὰ τ. θ.] This οὐκ, ἀλλὰ, is not always an absolute and exclusive negation and assertion, see Mark ix. 37; John xii. 44. But here it seems to be so, and to imply, 'Thine attempt to deceive was not to deceive us, men; but to deceive the Holy Ghost,—God, abiding in His church, and in us its appointed superintendents.' This verse is of weighty doctrinal import, as proving the Deity of the Holy Spirit; unless it be held, that the Holy Spirit whom (ver. 3) Ananias attempted to deceive, and God to whom he lied, are *different*. 'Hæc est sententia: Ananias mentitus est Deo et ejus Spiritui, non hominibus et Petro. Aude si potes, Sociniane, ita dicere: mentitus est non Spiritui Sancto et Petro, sed Deo.' Bengel.

5.] The deaths of Ananias and Sapphira were beyond question *supernaturally*

inflicted by Peter, speaking in the power of the Holy Spirit. This is the only honest interpretation of the incident. Many, however, and among them even Neander, attempt to account for them on natural grounds,—from their horror at detection, and at the solemn words of Peter. But, in addition to all other objections against this (see on ἐξολοθυσιν, ver. 9),—it would make man and wife of the same temperament, which would be very unlikely. We surely need not require any justification for this judicial sentence of the Apostle, filling as he did at this time the highest place in the church, and acting under the immediate prompting of the Holy Spirit. If such, however, be sought, we may remember that this was the first attempt made by Satan to obtain, by hypocrisy, a footing among Christ's flock: and that however, for wise reasons, this may since then have been permitted, it was absolutely necessary in the infancy of the church, that such attempt should be at once, and with severity, defeated. Bengel remarks: 'Quod gravitati poenæ in corpore accessit, in anima potuit decedere.' κ. ἐγέν. φόβ. κ. τ. λ.] The ἀκούοντες can hardly be (Meyer) those present, who (De W.) not only heard, but saw: the remark is proleptical, and = that in ver. 11. 6.] Were οἱ νεώτεροι a class in the congregation accustomed to perform such services,—or merely the younger men, from whom they would na-

τεροι ἑσυνέστειλαν αὐτὸν καὶ ἔξενέγκαντες ἔθαψαν. ἡ ἐγένετο δέ, ὡς ὥρων τριῶν διώστημα, καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδυῖα τὸ γεγονός εἰσηλθεν. 8 ἡ ἀπεκρίθη δὲ πρὸς αὐτὴν Πέτρος Εἰπέ μοι εἰ τοσοῦτου τὸ χαρίον ἀπέδοσθε; ἡ δὲ εἶπεν Ναὶ τοσοῦτου. 9 ὁ δὲ Πέτρος πρὸς αὐτὴν Τί ὅτι συνεφωνήθη ὑμῖν πειράσαι τὸ πνεῦμα κυρίου; ἰδοὺ οἱ πόδες τῶν θαψάντων τὸν ἄνδρα σου ἐπὶ τῇ θύρᾳ, καὶ ἐξόλισον ἡ σε. 10 ἡ ἔπεσεν δὲ

γ = ch. iii. 12. Matt. x. 25 al. Deut. xxvi. 5. 1 = Matt. xxvi. 68. Mark xv. 44. a gen. of price, Matt. x. 29. xxi. 2. Rev. vi. 8. 4 Kings vii. 1. b ver. 9. c = ch. vii. 9. Heb. xii. 16 only. Gen. xxv. 23. d ver. 4 ref. e Matt. xviii. 19. xx. 2, 13. Luke v. 26. ch. xv. 16 only. 4 Kings xiii. 8. impers., here only. f dat., Matt. v. 31? James i. 18. Winer, edn. 6, § 31. 10. g 1 Cor. x. 9 ref. (= dsw. lb.) h 2 Cor. iii. 17. see k Mark Luke iv. 16, from Isa. lxi. 1. i = ch. iii. 10, 11 ref. j ver. 6 ref. v. 23. John xi. 32. Rev. i. 17 only.

7. εως Ν<sup>1</sup>.

διαστημα D.

8. for ἀπεκρ., εἶπεν D vulg[ (not am &c) coptt sth Lucif ].—πρὸς ἡν ο πετρος εφη E. rec (for πρὸς αὐτην) αὐτη, with P rel vulg Chr, Thl: om b<sup>1</sup>: txt ABDN d e m 36. 40 (syr-w-ast) Orig Lucif. rec ins o bef πετρος, with DEP rel Orig, Chr: om ABN d 36. for εἶπε μοι εἰ, ἐπερωτήσω σε εἰ αρα D-gr. το χαριον bef 1st τοσοτου D-gr sah. for 2nd δε, δε D<sup>1</sup> (txt D-corr<sup>1</sup>).

9. rec aft πετρ. ins εἶπε, with AP rel 36 [vss]: εἶπεν δε πετρ. E: txt BDN vulg. om πρὸς D<sup>1</sup>-gr (ins D<sup>3</sup>). aft τι ins ουν Ν<sup>1</sup> (N<sup>3</sup> disapproving). συνεφωνησεν D. ins του bef κυρ. D. εἰστανται ἐπι τη θ. E. τας θυρας A.

10. και εκ. D Syr [stth] Lucif.

turally be expected? Meyer and Olshausen (also Mosh. and Kuin.) maintain the former; Neander and De W. the latter. We can hardly assume, as yet, any such official distinctions in the congregation as would mark off *ol νεώτεροι* from *ol πρεσβύτεροι*, which latter are first officially mentioned ch. xi. 30. Besides which, we have no such ecclesiastical class as *ol νεώτεροι*. And the use of *ol νεανίσκοι* in ver. 10, as applying to these same persons, seems to decide that they were merely the younger members of the church, acting perhaps in accordance with Jewish custom,—perhaps also on some hint given by Peter. συνίστα-  
[αν] So περιστάλλω, Ezek. xxix. 5; Tobit xii. 13; Sir. xxxviii. 16, wrapped the body up,—probably in their own mantles, taken off in preparing to carry him out. The context will not permit any more careful unfolding of the body to be understood.

The speedy burial of the dead, practised among the later Jews, was unknown in earlier times, see Gen. xxiii. It was grounded on Num. xix. 11 ff. The practice was to bury before sunset of the same day. The immediate burial in this case adds to the probability that the young men obeyed an intimation from the Apostle.

7.] The construction is, ἐγένετο δέ, . . . καὶ, It happened, that: and ὡς ὁ. τ. διδοῖ. is parenthetical, not the nom. to ἐγένετο. See a precisely similar construction, Luke ix. 28: and Winer, edn. 6, § 62. 2. 8.] ἀπεκρ., perhaps to her salutation: or, it may be, to her manner,

challenging a reply. The word must at any rate be taken as implying some previous communication, to which an answer was to be given. τοσοῦτ., naming the sum: or perhaps pointing to the money lying at his feet.

The sense tantilli (Born.) is implied of course, but not expressed by τοσοῦτον. No stress on ἀπέδοσθε as referring to the smallness of price: it is the ordinary word for selling, see ref.

9.] To try the omniscience of the Spirit then visibly dwelling in the Apostles and the church, was, in the highest sense, to tempt the Spirit of God. It was a saying in their hearts 'There is no Holy Spirit': and certainly approached very closely to a sin against the Holy Ghost. Peter characterizes the sin more solemnly this second time, because by the wife's answer it was now proved to be no individual lie of a bad and covetous man, but a preconceived scheme to deceive God. ὁ πάρεγ. Not that Peter heard (Ols.) the tread of the young men outside (they were probably barefooted), but it is an expression common in the poetical or lively description of the Hebrews, and indeed of all nations (see Isa. lii. 7; Nah. i. 15; Rom. x. 15; Eurip. Hippol. 656; Soph. Œd. Col. 890, al. freq.), making the member whereby the person acts, the actor. I take the words to mean, that the time was just at hand for their return: see James v. 9. The space of three hours was not too long: they would have to carry the corpse to the burying-ground, at a considerable distance from the city (Lightf.),



ἡ ὁ σκιά <sup>κ</sup> ἐπισκίαση τινὶ αὐτῶν. <sup>16</sup> <sup>1</sup> συνήρχετο δὲ καὶ τὸ <sup>1</sup> πλῆθος τῶν <sup>μ</sup> περίεξ πόλεων Ἱερουσαλὴμ, φέροντες ἀσθενεῖς καὶ <sup>ν</sup> ὀχλουμένους ὑπὸ <sup>ο</sup> πνευμάτων <sup>ορ</sup> ἀκαθάρτων, <sup>ρ</sup> οἵτινες ἐθεραπεύοντο ἅπαντες.

<sup>17</sup> <sup>1</sup> Ἀναστάς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἡ οὖσα <sup>α</sup> αἵρεσις τῶν Σαδδουκαίων, <sup>τῷ</sup> ἐπλήσθησαν <sup>ν</sup> ζήλου

<sup>1</sup> Matt. iv. 16. Mark iv. 32. Luke i. 79. Col. ii. 17. Heb. viii. 5. s. 1 only. Judg. ix. 36. k and const., Mark ix. 7 (acc. || Mt. L.). Luke i. 35 only. Pa. xc. 4. 1 ch. i. 6 reff. <sup>2</sup> Matt. x. 1 al. fr. in gosp. Rev. xvi. 13. xviii. 2. 2ech. xiii. 2. p ch. x. 14 reff. q = ch. x. 41 reff. r ch. viii. 26, 27 reff. s ch. xv. 5. xxiv. 5, 14. xvi. 5. xviii. 22. 1 Cor. xi. 19. Gal. v. 20. 3 Pet. ii. 1 only. Jos. Antt. xiii. 5. 9. see Lev. xxii. 18. u ch. xiii. 46 (reff.).

aft σκ. ins αυτων E 33 vulg [arm] Thdr̄t, Thl.-fin. ἐπισκιάσει B [m] 13. 58. 133 Thl.-fin. αυτων N<sup>1</sup>. aft αυτων add ἀπηλλασσαντο γὰρ ἀπο πάσης ἀσθενείας ὡς εἶχεν ἕκαστος αὐτῶν D; καὶ ρυσθῶσιν ἀπο πάσης ἀσθενείας ἣς εἶχον E; et liberaverunt ab infirmitatibus suis vulg(not fuld) Lucif.—liberabantur am Lucif; ab infirmitate [Lucif, and] (omg s.) am demid.

<sup>16</sup> διο συνήρ. E. om και(ins D<sup>2</sup>) to D<sup>1</sup>. for περιε, περι D<sup>1</sup>(txt D<sup>4</sup>(P)). rec ins eis bef ἱεροσ., with DEP rel 36 demid [arm] Chr: circa syr coptt [eth]: om ABN k vulg Lucif.—“from the other cities round about Jer” Syr (Etheridge). for υπο, απο D. for οἵτινες, και D-gr 38. 113 sah Lucif. εἰμυτο παυτες D.

17. for αναστ. δε, και ταυτα βλέπων αναστ. E: om Syr. ζήλους B<sup>1</sup>.

with ver. 12. κατὰ τὰς πλ.] down the streets, i.e. in the line of the streets,—see Winer, edn. 6, § 49, d. κλιν.

κ. κρεβ.] Kuinoel's distinction, that the latter is a poor and humble bed, the former a couch of richer character, appears to be unfounded. (So also Bengel.)

Πέτρον] As the greatest, in pre-eminence and spiritual energizing, of the Apostles. Now especially was fulfilled to him the promise of Matt. xvi. 18 (see note there):—and even the shadow of the Rock (Isa. xxxii. 2, Heb., and E.V., spoken primarily of His divine Master) was sought for. We need find no stumbling-block in the fact of Peter's shadow having been believed to be the medium (or, as is surely implied, having been the medium) of working miracles. Cannot the 'Creator Spirit' work with any instruments, or with none, as pleases Him? And what is a hand or a voice, more than a shadow, except that the analogy of the ordinary instrument is a greater help to faith in the recipient? Where faith, as apparently here, did not need this help, the less likely medium was adopted. See, on the whole, ch. xix.

12, and note: and remark that only in the case of our Lord (Luke viii. 46 ||) and His two great Apostles in the N. T.,—and of Elisha in the O. T., have we instances of this healing virtue in the mere contact with or accessories of the person. But what a fertile harvest of superstition and imposture has been made to spring out of these scanty examples! <sup>16</sup>] Keep, in both verbs, συνήρχετο and ἐθεραπεύοντο, the imperfect sense; 'the multitude, &c.,

was coming together, bearing, &c.,—for all such (quippe qui) were being healed.' viz. when the next incident, ἀναστάς δὲ κ.τ.λ., happened [which forms a contrast to this waxing prosperity of the Church].

17—42.] IMPRISONMENT, MIRACULOUS LIBERATION, EXAMINATION BEFORE THE SANHEDRIM, AND SCOURGING OF THE APOSTLES.

17.] ἀναστάς is not redundant, but implies being excited by the popularity of the Apostles, and on that account commencing a course of action hostile to them: see reff. ('Non sibi quiescendum ratus est.' Beng. διηγέρθη κινήθεις ἐπὶ τοῖς γενομένοις, Chrys.). To suppose that the H. P. 'rose up' after a council held (Meyer) is far-fetched, and against the ἐπλήσθησαν ζήλου, which points to the kindling zeal of men first stirred up to action.

δ ἀρχ.] Annas,—ch. iv. 6, and note on Luke iii. 2. οἱ σὺν αὐτῷ] those who were with him (see ch. iv. 13; xix. 38; xxii. 9). Not the members of the Sanhedrim: but the friends and kindred (ch. iv. 6) of the H. P.: see ver. 21: Kuinoel's 'qui a partibus ejus stabant' is too definite (De W.): it was so, but this meaning is not in the words.

ἡ οὖσα] attr., but implying more than οἱ ὄντες ἐξ αἰρέσεως τ. κ.:—the movement extended through the whole sect. On αἰρ. τ. Σ., see Matt. iii. 7, note. The passage of Josephus, Antiq. xx. 9. 1, is worth transcribing: πέμπει δὲ Καῖσαρ (Nero) Ἀλβίνον εἰς τὴν Ἰουδαίαν ἑπαρχον, Φήστου τὴν τελευταίην πυθόμενος. ὁ δὲ βασιλεὺς ἀφελίετο μὲν τὸν Ἰώσηπον τὴν ἀρχιερωσύνην, τῷ δὲ Ἀνάνου παιδί, καὶ

ch. xii. 27  
ref.  
w ch. iv. 3 ref.  
x = here only y.  
see ch. xvi. 27  
ref.  
y ch. [xvi. 9.]  
xvii. 10.  
xxiii. 31.  
Hierod. i. 62  
init. & fin.  
= Matt. xiv.  
10. Acta, ch.  
viii. 3 &  
passim. Heb.  
xl. 28. Neh.  
iii. 35.  
a = here only  
(see note).  
b = here only  
Jonah iv. 10.  
so ὑπὸ τῆς  
ἐκδοχῆς.  
Polyb. i. 62. 4.  
ὑπὸ τῶν Ἀρσίων (prima notata), iii. 16. 7.  
xii. 61. John iii. 23. Acta, ch. ix. 26. xvii. 10 & passim. Gen. xiv. 13.  
6 only. Josh. xiii. 2. mid., ch. x. 24 al.  
also w. vi. [Syr.]  
h here bis. Matt. xi. 3. ch. xvi. 26 only. Gen. xxiii. 23 bis. xl. 3, 5 only.

18 καὶ ἔπείβαλον τὰς χεῖρας ἐπὶ τοὺς ἀποστόλους καὶ ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ. 19 ἄγγελος δὲ κυρίου διὰ νυκτὸς ἤνοιξεν τὰς θύρας τῆς φυλακῆς, ἐξαγαγὼν τε αὐτοὺς εἶπεν 20 Πορεύεσθε καὶ σταθέντες λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης. 21 ἀκούσαντες δὲ εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς τὸ ἱερὸν καὶ ἐδίδασκον. ἀ παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν νιῶν Ἰσραὴλ, καὶ ἀπέστειλαν εἰς τὸ δεσμοκτήριον ἀχθῆναι αὐτούς. 22 οἱ δὲ

ABDE  
PN a b c  
d f g h o  
k i m o  
13

18. επεβαλλον A [c]. rec aft χεῖρας ins αυτων, with EP rel (syr) coprt [Bas.]  
Chr<sub>1</sub>: om ABDN 36. 40 vulg Syr arm Thl Lucif. eis τηρησει E-gr Lucif(omg  
δημ.). aft δημ. ins και επορευθη εις εκαστος εις τα ιδια D.  
19. τοτε δια ν. bef αγ. κ. D. rec ins της bef νυκτος, with EPN<sup>3</sup> rel 36 [Bas.]  
Chr<sub>1</sub>: om ABDN<sup>1</sup>. ανεξας AN 36 vulg sah: ανεξας D<sup>1</sup>-gr, ανεξας D<sup>3</sup> Chr<sub>1</sub>.  
for τε, δε B 73.—και ες E.  
21. for ακουσ. δε, εξελθοντες δε E Syr. add εκ της φυλακης E. παρα-  
γενομενοι B<sup>1</sup>(sic, see table). aft συν αυτω ins εγερθετες το πρωι D.  
συνκαλεσαμενοι D, retaining the και bef απεστειλαν.

αὐτῶν Ἀνάφω λεγομένων, τὴν διαδοχὴν τῆς ἀρχῆς ἔδωκε. τοῦτον δὲ φασὶ τὸν πρεσβύτατον Ἀνανὸν εὐτυχεστάτον γενέσθαι· πέντε γὰρ ἔσχε παῖδας, καὶ τοὺτους πάντας συνέβη ἀρχιερατεῦσαι τῷ θεῷ, αὐτὸς καὶ πρότερον τῆς τιμῆς ἐπὶ πλείστον ἀπολαύσας, ὅτε οὐδὲν συνέβη τῶν παρ' ἡμῖν ἀρχιερέων. ὁ δὲ νεώτερος Ἀναγὸς . . . θρασὺς ἦν τὸν τρόπον, καὶ τολμητὴς διαφερόντως· ἄλρεσιν δὲ μετὰ τὸν Σαδδουκαίων, οἵπερ εἰσι περὶ τὰς κρίσεις ὅμοι παρὰ πάντας τοὺς Ἰουδαίους, καθὼς ἤδη δεδηλώκαμεν. This shows that the family of Annas, if not he himself, were connected with the sect of the Sadducees. They (see ch. iv. 1, note) were the chief enemies of the Apostles, for teaching the resurrection.

18. τηρ.] see ch. iv. 3. 20.] τῆς ζωῆς ταύτης, an unusual expression, seems to refer to the peculiar nature of the enemy shewn towards them by the Sadducees, for preaching the ἀνάστασις ζωῆς—'of this LIFE, which they call in question.' Or perhaps τ. ζ. τ. may import the religion of Jesus having its issue in life. A similar expression, ὁ λόγος τῆς σωτηρίας ταύτης, occurs ch. xiii. 26. See also Rom. vii. 24. But beware of assuming in either of these passages the use of the figure called by the grammarians hypallage, so that τὰ β. τῆς ζ. ταύτης = τὰ ῥήματα ταῦτα τῆς ζωῆς: for thus the sense is enervated, and the peculiar reference in each case

lost. The indiscriminate application of these supposed figures of speech has been, and continues to be, one of the worst foes of sound exegesis.

The deliverance, here granted to all the Apostles, was again vouchsafed to Peter in ch. xii., and is there related more in detail. It is there a minute touch of truth, that he should mistake for a dream (ver. 9) what he saw: having lain so long in prison, and his mind naturally dwelling on *this his former* miraculous liberation.

21.] ὑπὸ τ. ὄρθρ., at daybreak: see ref. παραγενόμενος] to the ordinary session chamber in the Temple, on the south side of it (Winer, Realw.): and therefore, if the Apostles were teaching in Solomon's porch (ver. 12), not in their immediate vicinity. Perhaps the παραγενόμενος . . . συνεκάλεσαν . . . , implying that the summons was not issued till after the arrival of the H. P. and his friends, may point to a meeting of the Sanhedrim hurriedly and insufficiently called, for the purpose of 'packing' it against the Apostles. If so, they did not succeed, see ver. 40: perhaps on account of the arrival of some who had been listeners to the Apostles' preaching.

πᾶσαν τ. γερουσίαν.] Probably the πρεσβύτεροι, including perhaps some who were not members of the Sanhedrim; the well-known foes of Jesus and his doctrine. The expression ν. τ. γερουσι. τῶν νι.

<sup>a</sup> παραγενόμενοι ὑπηρεταὶ οὐχ εὐρον αὐτοὺς ἐν τῇ <sup>h</sup> φυ-  
λακῇ· <sup>23</sup> ἀναστρέψαντες δὲ ἀπήγγειλαν λέγοντες ὅτι  
τὸ <sup>1</sup>δεσμοτήριον εὐρομεν <sup>k</sup> κεκλεισμένον ἐν πάσῃ <sup>1</sup> ἀσφα-  
λείᾳ καὶ τοὺς φύλακας ἐστῶτας <sup>m</sup> ἐπὶ τῶν θυρῶν, ἀνοί-  
ξαντες δὲ <sup>2</sup> ἔσω οὐδένα εὐρομεν. <sup>24</sup> ὥς δὲ ἤκουσαν τοὺς  
λόγους τούτους ὁ τε <sup>o</sup> στρατηγὸς τοῦ <sup>o</sup> ἱεροῦ καὶ οἱ <sup>1</sup>  
ἀρχιερεῖς, <sup>p</sup> διηπόρουν περὶ αὐτῶν τί ἂν γένοιτο τοῦτο.  
<sup>25</sup> <sup>a</sup> παραγενόμενος δὲ τις ἀπήγγειλεν αὐτοῖς ὅτι ἰδοὺ οἱ  
ἄνδρες οὗς ἔθεσθε ἐν τῇ <sup>2</sup> φυλακῇ εἰσὶν ἐν τῷ ἱερῷ ἐστῶτες  
καὶ διδάσκοντες τὸν λαόν. <sup>26</sup> τότε <sup>q</sup> ἀπελθὼν ὁ <sup>o</sup> στρα-  
τηγὸς σὺν τοῖς ὑπηρεταῖς ἤγαγεν αὐτοὺς οὐ <sup>r</sup> μετὰ <sup>r</sup> βίας,  
ἐφοβούμενο γὰρ τὸν λαόν, [<sup>s</sup> ἵνα] μὴ <sup>t</sup> λιθασθῶσιν.

q = Matt. ii. 22, ch. ix. 17. xxi. 32. Gen. xix. 2. r ch. xxiv. 7 (xii. 36, xxvii. 41) only. Exod.  
i. 14. xiv. 36. s = John xviii. 35. xix. 31. see Winer, edn. 6, § 56. 2, Remark. t John  
[viii. 6.] x. 31, 32, 33. xi. 8. ch. xiv. 19. 2 Cor. xi. 25. Heb. xi. 37 only. 2 Kings xvi. 6, 19 only.

<sup>22</sup>. rec unph. bef παραγ., with DEP rel 36 sah: txt ABN a h vulg Syr copt sēth  
Lucif. add καὶ ἀνίσταντες τὴν φυλακὴν D vulg syr-w-ast. ouk D.

ἡγοῦν E. for ἐν τῇ φυλ., εἰς D.  
<sup>23</sup>. for δε, καὶ D<sup>1</sup> (δε καὶ D-corr<sup>1</sup>). ἀπήγγειλον N. om στί E-gr vulg Syr.  
rec aft τοῖς μεν (το ἀνσῶντο το δε follg), with E-gr P rel 36 vulg copt Chr.  
[Lucif.]: om ABDN H<sup>1</sup> E-lat syrt sēth. ἡραμεν (twice) E [ευραμεν (1st) 13].  
ἐνεκκλεισμένον D<sup>1</sup>. rec ins εἰς bef εστ. (gloss to particularize, and to  
ἀνσῶντο το εἰς follg), with Chr-txt: om ABDEPN rel vss Chr-comm, Lucif. rec  
for ἐπὶ, προ (more usual), with E[-gr] P rel vulg-ed syr copt [arm] Chr: pros c: txt  
ABDN m 36, ad am fuld demid D-lat E-lat Syr sah.

<sup>24</sup>. rec ins ἱερεὺς καὶ ο bef στρατηγός, with P rel syr: οἱ ἱερεῖς καὶ ο, omg the  
preceding ο τε, E: ἀρχιερεὺς καὶ ο 67. 98. 104 Chr: for ο τε το ἀρχιερεῖς, ο τε  
στρατηγὸς κ. ο ἱερεὺς του ἱερου 96: οἱ ἀρχιερεῖς κ. οἱ στρατηγοὶ τ. ιε. Syr sct: txt  
ABDN e 36 vulg copt arm Lucif. εθαυμαζον μεν τε καὶ διηπ. π. αυτ. τι αν θελοι  
ειναι τ. E. aft αυτοις ins το N<sup>1</sup> (N<sup>2</sup> disapproving). γεννηται D<sup>1</sup> (txt D<sup>4</sup>).

<sup>26</sup>. rec aft αυτοις ins λεγων, with 36 [(sēth) arm-mss] (Lucif.): om ABDEPN rel  
vulg syrt copt sēth arm[-ed] Chr. om οἱ N<sup>1</sup>. om εστωτες (ins N-corr<sup>1</sup>)  
καὶ N<sup>1</sup>.

<sup>26</sup>. [aft στρατ. ins ἐν τῷ ἱερῷ E.] for ἡγαγ., ἡγεν BD<sup>4</sup>N: deducobant D-lat: απαγα-  
γοντες 13: ἡγαγον [D<sup>1</sup>] l: txt AEP rel 36 vulg Chr, Lucif. om ου D<sup>1</sup> (and lat:  
ins D<sup>2</sup> or 4). φοβουμενοι γαρ D-gr. om ινα (to connect μη with φοβ.). BDEN  
13: ins AP rel 36 Chr.

Ἰσραήλ, common in the LXX, is perhaps translated from the form of words in which they were summoned. γερονσία, being the ordinary word for the πρεσβύτεροι, would be the Hellenistic formal expression.

<sup>23</sup>. ἐν πάσῃ. ἀσφ.] Not, as Vulg., 'cum omni diligentia' (so Luth.), nor as E. V. 'with all safety' (?); but in all security—'in a state of perfect safety.'

<sup>24</sup>.] If the ἱερεὺς of the rec. be genuine, it must designate the High Priest; not that the word itself can bear the meaning (compare 1 Macc. xv. 1 and 2), but that the context points out the priest thus designated to be the H. P. (Meyer.) Ὁν δὲ στρατ. τ. ἱερ., see note, ch. iv. 1. He appears to have been summoned to meet the Sanhedrim, per-

haps as the offence had taken place within his jurisdiction. But he was probably one of the ἀρχιερεῖς (see Winer, Realw., Tempel, end). These latter were the titular High Priests, partly those who had served the office, partly the presidents of the twenty-four courses, partly the kindred of the H. P. (see Matt. ii. 4.)

αὐτῶν] 'The Apostles,' the αἰρούς of ver. 22: not 'these words,' as would appear at first sight.

τί ἂν γίν. τοῦτο] To what this would come; 'whereunto this would grow,' E. V.:—not 'quomodo factum sit,' as Kuin.,—nor 'quid hoc esset rei' (τί δι' αἴν, as ch. x. 17), as Grot. and others.

<sup>26</sup>.] [ἵνα] μὴ λιθ. depends upon οὐ μετὰ βίας, not upon ἐφοβ. If, however, ἵνα be omitted, then this latter is

u ch. iv. 7 ref.  
v = ch. iv. 15  
ref.  
w ch. xvi. 24.  
1 Thess. iv. 2.  
1 Tim. i. 5, 16 only.  
x constr., ch.  
[iv. 17.] xxiii.  
14. Luke  
xiii. 15.  
John iii. 29.  
Gen. xxi. 30  
al.  
y ch. iv. 17 ref.  
z John xii. 3.  
ch. ii. 2 al.  
Hag. ii. 8.  
a = ch. ii. 42  
ref.  
b 2 Pet. ii. 2,  
5 only. Gen.  
vi. 17.  
c = Matt. xxiii. 35. xxvii. 25. 2 Kings i. 16.  
1 only t. Sir. xxx. 26 (xxiii. 37). Eccl. viii. 94 (90) only.  
f = John iv. 20. vi. 31. ch. iii. 13. vii. 11, &c. xiii. 17. xv. 10. xxii. 14. 1 Cor. x. 1. see ch. iii. 25.  
x. 8. ch. iii. 16? b. h. ch. xxvii. 21 only t.  
k = as above (i). Luke xxiii. 36 (Matt. xviii. 6. xii. 40. ch. xxviii. 4) only. Gen. xi. 19. 1 = as  
above (i). 1 Pet. ii. 24.

H και  
βουλε-  
σθαι...  
ABDE  
HPN a b  
c d f g h  
k l m o  
13

27. ο ιερους D<sup>1</sup>-gr[and lat]: txt D<sup>6</sup> Lucif.  
28. rec ins ou bef παραγγ. (making it a question, which has evidently been occa-  
sioned by επερωτησεν), with D[-gr] EPN<sup>3</sup> rel 36 syrr sah æth [arm Ath, Bas, Chr, Cyr,]  
Thdrt: om ABN<sup>1</sup> vulg D-lat copt Ath, Cyr, Lucif. for διδασκ., λαλειν A lect-17  
[Chr.] Cyr, Thdrt. om 1st και D<sup>1</sup>(and lat: ins D<sup>2</sup>). επληρωσατε AN Chr,  
Cyr. εφάγαγειν D<sup>1</sup>(txt D<sup>6</sup>). εκεινον D<sup>1</sup>-gr(txt D<sup>6</sup>) sah.  
29. rec ins o bef πετρ., with 13. 36 Thl: om ABEPHN rel [Bas.] Chr.—D<sup>1</sup> omits  
αποκρ. to ειωπα, adding at end of ver o δε πετρος ειπεν προς αυτους. [for dei, δε  
D<sup>1</sup>-gr.] (ειπα, so ABEN.)  
30. ins de bef θεος AN copt[-wilk]. ins τον παιδα αυτου bef ιησ. E.

the case. 28.] δειον ερωτησαι πρῶτον, πῶς ἐξήλθετε; ὡς οὐδενός γενομένου, ἐρω-  
τῶσι λέγοντες: κ.τ.λ. Chrys. The same shy-  
ness of open allusion to the names or facts  
connected with Jesus and the spread of his  
doctrine may be traced in the ὀνόματι  
τούτῳ, and the ἀνθρώπου τούτου, and is a  
strong mark of truth and circumstantiality.  
‘Fugit appellare Jesum: Petrus ap-  
pellat et celebrat, vv. 30, 31.’ Bengel.  
εἰπα. ἐφ’ ἡμᾶς] not meaning, that divine  
vengeance would come on them for the  
murder of Jesus: but with a stress on ἡμᾶς  
—that the people would be incited to take  
vengeance on them, the Sanhedrim, for that  
murder. The preceding clause (πεκληρ.  
κ.τ.λ.) shews this to be their thought.  
Compare the pointed address of Peter to  
the Sanhedrim, ch. iv. 8—12, and the  
distinction between them and the people  
in iv. 21. This being so, the resemblance  
between this expression and the imprecation  
of the people in Matt. xxvii. 25 must  
not be too closely pressed, though the coin-  
cidence is too striking to escape notice.

29.] Peter, by word of mouth; the  
Apostles, as a body, by assent, implied in  
his own utterance and their silence. There  
is no ellipse of ἅλλοι before ἀπόστ.  
This defence of Peter divides itself into the  
propositions of an ordinary syllogism—(1)  
The statement of the general truth that we  
must obey God rather than men: (2) The  
reduction of the present circumstances  
under that general truth, as being the

work of the God of their Fathers—shewn  
in his having raised and glorified Jesus,  
for a definite purpose, to give, &c. (3) The  
identification of themselves with the course  
of action marked out by the παιδαρχεῖν  
δεῖ... in that they were bearing witness  
to God’s work, under the inspiration of the  
Holy Spirit given them as men obedient to  
God. The whole is a perfect model of  
concise and ready eloquence, and of un-  
speakable logical coherence; and a notable  
fulfilment of the promise, δοθήσεται ὑμῖν  
ἐν ἐκείνῃ τῇ ἡμέρᾳ (λαλήσετε (Matt. x. 19).  
παιδαρχεῖν] much stronger than  
ἀκούειν, ch. iv. 19,—as their conduct, in  
persisting after prohibition, had been more  
marked and determined. That was a mere  
‘listening to’ the proposition then made to  
them: this, a course of deliberate action,  
chosen and entered on. θεῶς—opposed to  
τῇ; διδ. ὑμῶν of the H. P.; and to  
ἀνθρώπου τούτου. In the background,  
there would be the command of the angel,  
ver. 20: but it is not alleged: the great  
duty of preaching the Gospel of Christ is  
kept on its highest grounds. 30. τῶν  
πατ. ἡμ.] thus binding on Christ and his  
work, to the covenant whereof all present  
were partakers. ἡγούμεν] both from  
the emphatic position of the verb, and  
from the context, it must refer to the  
resurrection, not merely, as in Matt. xi.  
11, Luke i. 69, Judg. iii. 9, to raising up  
in the ordinary sense. ὑμεῖς, answering  
to the ἐφ’ ἡμᾶς of the H. P. ἐπὶ ἐξουρί]



31 τοῦτον ὁ θεὸς ἠ ἀρχηγὸν καὶ σωτῆρα ἠ ὕψωσεν τῇ δεξιᾷ αὐτοῦ, ὁ δοῦναι ὁ μετάνοιαν τῷ Ἰσραὴλ καὶ ἄφεσιν ἁμαρτιῶν. 32 καὶ ἡμεῖς ἐσμὲν αὐτοῦ ἰμάρτυρες τῶν ῥημάτων τούτων, καὶ τὸ πνεῦμα [ἔδ] τὸ ἄγιον, ὃ ἔδωκεν ὁ θεὸς τοῖς πειθαρχοῦσιν αὐτῷ. 33 Οἱ δὲ ἀκούσαντες

m = ch. iii. 15  
n = ch. ii. 33  
o ch. xi. 18.  
2 Tim. ii. 25.  
Wisd. xii. 19.  
Jos. Antt. xx.  
8. 7.  
p Mark iii. 29.  
Eph. i. 7.  
Heb. ix. 22.†  
t ch. iii. 24 ref.

q Matt. xxvi. 38. Luke i. 77. iii. 3. ch. ii. 38. Col. i. 14 al.  
r = ch. i. 8 and Acts passim. constr., ch.  
ziii. 31. Job xvi. 30. s double gen., Phil. i. 25. ii. 30. Heb. xiii. 7.  
u ver. 30 ref.

31. for δεξιᾷ, δεξή D¹ (coritate D-lat: txt D²) sah Iren-int., ins του bef δουναι B N¹ (N² disapproving) Chr.; εἰς τῷ Chr., ins των bef αμαρτ. D².—add εν αὐτῷ D¹ (and lat) sah æth-rom.

32. for ἐσμεν αὐτον, εν αὐτῷ B 69¹. 100-5 Iren-int., αὐτῷ m: om ἐσμεν æth: μαρτ. bef ἐσμεν A am D-lat Syr Iren-int.; om αὐτον AD¹N g h vulg Syr [coptt] Chr., Did: syr places αὐτον aft ρημάτων: txt (αὐτον was prob omd from noi being understood, and transposed from being thought to belong to τ. ρημάτων τούτων) D²EHP 36 (æth) [arm] Chr., ins των bef των ρ. τ. D¹ (and lat). om δε (corra ?) ABD¹N m vulg [Syr] sah arm Did, [Chr.] Thl-fin Iren-int.; ins D²E (H ?) P rel 36 Chr, Thl-sif. for δ, ον D¹E: om B 17. 73 coptt: txt A D-corr H[P]N rel 36.

33. ακουοντες P c h 104-5 [audientes D-lat E-lat Lucif.], aft ακου. ins ταυτα E

compare ref. and the similar contrast in ch. iii. 14, 15. The manner of death is described thus barely and ignominiously, to waken compunction in the hearers, to whom the expression was well known as entailing curse and disgrace on the victim.

31, 32.] ἀρχηγ. κ. σωτ., not, 'to be a Prince and a Saviour:' but the words are the predicate of τοῦτον—as a P. and a S. ἀρχηγόν, as ch. iii. 15, which see. κ. σωτ. not = τῆς σωτηρίας. Jesus was to be King and Captain of Israel, and also their Saviour. The two offices, though inseparably connected in fact, had each its separate meaning in Peter's speech: a Prince, to whom you owe obedience—a Saviour, by whom you must be saved from your sins. τῇ δεξιᾷ, by (not to)

His right hand, as in ch. ii. 33, where see note. The great aim here, as there, is to set forth God as the DOER of all this. δοῦναι, in his Kingly prerogative; μετ. κ. ἐφ. ἑμ., to lead to salvation (ἐς σωτηρίαν, as 2 Cor. vii. 10: ἐς ῥῆν, as ch. xi. 18) by him as a Saviour. Somewhat similarly Bengel: 'μετ., qua Jesus accipitur ut Princeps: ἐφεσ. qua accipitur ut Salvator.'

The key to this part of the speech is Luke xxiv. 47—49, where we have, in our Lord's command to them, the same conjunction of μετ. κ. ἐφεσ. ἑμ.—and immediately follows, as here, ὑμεῖς μάρτυρες τούτων, appointing them to that office which they were now discharging,—and, corresponding to τὸ πνεῦμα τὸ ἅγ. of our text, ἰδοὺ ἐγὼ ἐξαποστέλλω τὴν ἐπαγγελίαν τοῦ πατρὸς μου ἐφ' ὑμᾶς. By conjoining the Holy Ghost, as a witness, with themselves,—they claim and assert the promise of John xv. 26, 27: see also the apostolic letter of ch. xv. 28. When we

remember, how much of the apostolic testimony was given in writing, as well as by word of mouth, this declaration of Peter becomes an important datum for judging of the nature of that testimony also. See a very similar conjunction, 1 John v. 9.

They were God's witnesses, in the things which they had seen and heard as men: the Holy Ghost in them was God's Witness, in purifying and enlarging by His inspiration that their testimony to facts, and in unfolding, from (and as inseparable from) these witnessed facts,—the things which eye hath not seen, nor ear heard. And in the Scripture THESE SAME TESTIMONIES are conjoined; that of the Apostles, holy men under the guidance and reminding of the Holy Spirit, faithfully and honestly reporting those things which fall under human observation: and that of God the Spirit Himself, testifying, through them, those loftier things which no human experience can assure, nor human imagination compass. ῥημάτων] histories, things: expressed in words: see note on Luke i. 4. τοῖς πνεύμ. Not ἡμῖν, which might make an unreal distinction between the Apostles and the then believers, and an implied exclusion of the hearers from this gift,—but generally, to all the πειθαρχοῦσιν αὐτῷ, by this word recalling the opening of the speech and binding all together. So that the sense of the whole is, 'We are acting in obedience to God, and for the everlasting good of our common Israel: and otherwise we cannot do.' And a solemn invitation is implied. 'Be ye obedient likewise.' It is remarkable that a similar word, ὑπήκουον τῇ πίστει, is used of the multitude of converted priests, ch. vi. 7.

v. ch. vii. 54  
 only 7.  
 1 Chron.  
 xx. 3 only.  
 w = Luke xiv.  
 31. John xiv.  
 63 v. r.) xii.  
 10. ch. xxvii.  
 39. 2 Cor. i.  
 17. Euth. iii.  
 5.  
 x Luke xxii. 2.  
 xxiii. 32.  
 ch. ii. 23.  
 vii. 21 al. Luke only, exc. Matt. ii. 16. Heb. x. 9. Esch. xxvi. 8. y = ver. 27. s Luke v. 17. 1 Tim.  
 i. 7 only 7. see Neh. viii. 7 Ald. a 1 Cor. iii. 12. Heb. xiii. 4. Prov. iii. 15. b dat., ch. vii.  
 20 reff. Hom. Od. c. 36. e = here only, see Job xi. 16. xiii. 23. Xen. Anab. vi. 6. 5. 26.  
 d ch. xxvii. 28 reff. e Luke xii. 1. xvii. 3. xxi. 34. ch. xx. 28. (Deut. iv. 9.) f 2nd pers., 2 Cor. vii. 11 reff.  
 g = Mark vi. 62. ταῦτό ἐπορεύετο καὶ ἐπὶ τῇ θυγατρὶ, Herod. iii. 14.

28 syr-w-ast sah. εβουλευοντο (οοτην, εβουλευ. not being understood) AB E[-gr] e l  
 coptt ssth [arm] Chr.; επεβουλευσαντο b: εβουλευσαντο k Thl-fin: txt DHPN rel  
 vulg [E-lat] syrr Lucif.

34. εκ του συνεδριου D-gr E(αδδ αυτων) coptt: om e. τ. συνεδρ. Syr. rec aft  
 βραχυ ins τι, with (H)P rel [arm] Thl-sif: βραχυτητι ο: txt ABDEN Chr.,—τ. απ.  
 βρ. τι H d e o [Thl-sif]: τ. απ. εξω βρ. ποιησαι D. rec (for ανθρωπους) αποστολους,  
 with DEHP rel 36 [am<sup>2</sup> tol] syrr sah ssth Chr.; txt ABN vulg copt arm Chr.,

35. for τε, δε C k [18] 58 [E-lat syr] coptt. for αυτους, τους αρχοντας και τους  
 συνεδριους D sah. εαυτους D'. απο των ανθρωπων τουτων E tol [copt].  
 πρattειν N.

33. διεπρίοντο] sc. ταῖς καρδίαις as ch.  
 vii. 54. From its conjunction there with  
 ἐβρυχον τ. ὀδόντας, it does not appear  
 to have any connexion with the phrase  
 πρῆιν or διαπρῆιν τ. ὀδ. with which  
 Hesych. and Wetst. identify it. They  
 were cut asunder (in heart). So Persius,  
 iii. 8, 'turgescit vitrea bilis: *Ændor*, ut  
 Arcadia pecunaria rudere credas.' And  
 Plautus, Bacch. ii. 3. 17, 'Cor meum et  
 cerebrium, Nicobule, *Ædidiur*, Istius homi-  
 nis ubi fit quaque mentio.' And Euseb. H.  
 E. v. 1 (in Suicer, sub voce, where he cites  
 other authorities also), ἐχαλῆταιον κ. δι-  
 επρίοντο καθ' ἑμῶν. εβουλευοντο  
 they were purposing, 'taking counsel with  
 the intent,' see reff. 34.] Γαμαλιήλ =  
 γαμ'ηλ, (see Numb. i. 10; ii. 20.) is gene-  
 rally, and not without probability, assumed  
 to be identical with the celebrated Rabban  
 Gamaliel, γαμ' (the old man), one of the  
 seven, to whom, among their Rabbis, the  
 Jews give this title Rabban (= βαββουή,  
 John xx. 16), a wise and enlightened Pha-  
 risee, the son of Rabban Symeon (tradition-  
 ally the Symeon of Luke ii. 26) and grand-  
 son of the famous Hillel. His name often  
 appears in the Mishna, as an utterer of  
 sayings quoted as authorities. He died  
 eighteen years before the destruction of the  
 city. (See Lightf. Centuria Chorogr. Matti.  
 præmissa, ch. xv.) He was the preceptor  
 of St. Paul (ch. xxii. 3). Ecclesiastical  
 tradition makes him become a Christian  
 and be baptized by Peter and John (Phot.  
 cod. 171, vol. iii. p. 118 b. Winer, Realw.),  
 and in the Clementine Recogn. (i. 65, p.  
 1242), he is stated to have been at this  
 time a Christian, but secretly. The Jewish  
 accounts do not agree, which make him die

a Pharisee, with much more probability.  
 Nor is the least trace of a Christian leaning  
 to be found in his speech: see below [on  
 ver. 39]. And considering that he was a  
 Pharisee, opposing the prevalent faction  
 of Sadduceism in a matter where the  
 Resurrection was called in question,—and  
 a wise and enlightened man opposing  
 furious and unreasoning zealots,—con-  
 sidering also, that when the *anti-pharisaical*  
 element of Christianity was  
 brought out in the acts and sayings of  
 Stephen, his pupil Saul was found the fore-  
 most persecutor,—we should, I think, be  
 slow to suspect him of any favouring of the  
 Apostles as followers of Jesus. (See par-  
 ticulars respecting Gamaliel collected in  
 Conybeare and Howson's St. Paul, edn. 2,  
 vol. i. p. 69, f.) He does not here appear as  
 the president of the Sanhedrim, but only as  
 a member. εἶω ποιῆσαι, see reff. to put  
 out—'cause to withdraw.' They are re-  
 called in ver. 40. 35.] The words ἐπὶ τ.  
 ἀνθρ. τοῦτ. may be joined either with πρῶ-  
 τῃ ἐαυτ., or with τὴν μέλ. πρῶστ. The latter  
 would give the more usual construction:  
 and the transposition of words is not un-  
 exemplified in the Acts, see ch. i. 2; xix. 4.

36.] A great chronological difficulty  
 arises here. Josephus relates, Antt. xx. 5. 1,  
 φάδου δὲ τῆς Ἰουδαίας ἐπιτροπεύοντος γόης  
 τις ἀπὸρ Θευδᾶς ὀνόματι πείθει τὸν πλείστον  
 δῆλον ἀναλαβόντα τὰς κτήσεις ἐπεσθαι  
 πρὸς τὸν Ἰορδάνην ποταμὸν αὐτῷ· προ-  
 φήτης γὰρ ἔλεγεν εἶναι, καὶ προστάγματι  
 τὸν ποταμὸν σχίσας, διόδον ἔφη παρέξειν  
 αὐτοῖς βῆδαν. καὶ ταῦτα λέγων πολ-  
 λούς ἠπάτησεν. οὐ μὴν εἰασεν αὐτοὺς  
 τῆς ἀφροσύνης ὑνασθαι φάδος, ἀλλ' ἐξ-  
 ἐπεμψεν ἰλην ἰππέων ἐπ' αὐτοὺς, ἥτις

C esp...  
 ABCDE  
 HPM a b  
 c d f g h  
 k l m o  
 13

τούτων τῶν ἡμερῶν ἡ ἀνέστη Θεοδᾶς λέγων εἶναι ἵτινα ἑαυτὸν, φῖ κ' προσεκλήθη ἀνδρῶν ἀριθμὸς ὡς τετρακοσίων δς ἀνῆρθε, καὶ πάντες ὅσοι ἐπέβησαν αὐτῷ  
 ° διελεύθησαν καὶ ῥέγονοντο ῥεῖς οὐδέν. 37 α μετὰ τούτων ἡ ἀνέστη Ἰούδας ὁ Γαλιλαῖος ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς, καὶ ἀπέστησεν λαὸν ὅπισω αὐτοῦ κἀκείνος

h = ch. vii. 18, from Exod. i. 8. see ch. vi. 9.  
 i = 1 Cor. iii. 7 ref.  
 k here only φ.  
 Hom. Od. φ.  
 138. προσ-  
 κλίνω τοῖς  
 ῥοδίοις ὁ  
 Πτολ. κατ.  
 τ. 5499 αἰ-  
 ρου, Polyb. iv. 51. 5. l = var. 7 al.  
 m = var. 33. n = ch. xiii. 31. xviii.  
 11. Gal. v. 7. James iii. 2. Prov. xvi. 25. o here only f. διαλ. τὴν σπονδῶν. Xen. Cyr.  
 v. 6. 43. p Matt. xii. 43, ch. iv. 11 and 1 Pet. ii. 7, from Pa. civ. 32. Luke xiii. 19. Rom. xi. 9.  
 q ch. xiii. 26 ref. r Luke ii. 3 only t. 3 Macc. ii. 1 only. s = here only. (ver. 36.) Deut.  
 xiii. 10. Herod. i. 184, and classics passim. t = Luke xiii. 6 al. u = ch.  
 xx. 30. 1 Tim. v. 18. Rev. xiii. 3, constr. prugn., see ch. xiii. 8. Luke iv. 36. Rom. xvi. 20.

36. ins μεγαλ bef εαντον D: aft, A<sup>2</sup>E k o 13. 36 tol Syr Cyr, Jer, om A<sup>1</sup>BCH[P]<sup>N</sup> rel vulg Syr coptt Eus, Chr., aft ω ins και D-gr. rec προσεκλήθη, with [c-κολη-] f k o [13, o sil] Chr.; προσεκλήθησαν C<sup>1</sup>(appy): προσεκλήθησαν D-corr: προσετέθη 36: ὁρροῖσι sunt Jer: inclinaverunt syr: adhaeserunt copt: secuti sunt Syr sah eth: accesserunt arm: txt AB[C<sup>2</sup>]N a<sup>3</sup> b d h m, προσεκλήθη (itacism) CD<sup>1</sup>[EH]P a<sup>1</sup> g<sup>1</sup> l, consensit vulg E-lat, adhaesum est D-lat (the varr have been interpretations of or substitutions for the απαξ λεγ. in N T, προσεκλήθη). rec αριθ. bef ανδρ., with DHP rel vulg Chr.; txt ABCEN m demid [fuld Cyr<sub>2</sub>]. rec ωσε, with HPN<sup>1</sup> rel 36 [Cyr<sub>2</sub>]: txt ABCDEN<sup>3</sup> h. τετρακοσιοι N<sup>1</sup> [Cyr<sub>2</sub>]. os διελυθη (αψηρεθ D<sup>4</sup>) αυτες δι' αυτου D. om διελευθησαν D<sup>1</sup>(ins D<sup>4</sup>). ουθεν D 33.  
 37. rec aft λαον ins ικανον, with [A<sup>2</sup>]HP rel 36 syrr sah [eth arm Cyr]: pref E k 40 coptt [Eus-mss,]: λα. πολυν C D-gr [Eus(edd Steph and Val)]: txt A<sup>1</sup>B<sup>N</sup> vulg

ἀπορροδότητος ἐπιτεσοῦσα πολλοὺς μὲν ἀνέλε, πολλοὺς δὲ ζῶντας ἔλαβεν αὐτὸν τε τὸν Θεοδᾶν ζωγρησάμενος ἀποτέμνουσι τὴν κεφαλὴν, καὶ κομίζουσιν εἰς Ἱεροσόλυμα. But this was in the reign of Claudius, not before the year A.D. 44; and consequently at least twelve years after this speech of Gamaliel's. On this difficulty I will remark, that we are plainly in no position (setting all other considerations aside) to charge St. Luke with having put into the mouth of Gamaliel words which he could not have uttered. For Josephus himself, speaking of a time which would accord very well with that referred to by Gamaliel, viz. the time when Archelaus went to Rome to be confirmed in the kingdom, says, ἐν τούτῳ δὲ καὶ ἕτερα μυρία θορύβων ἐχόμενα τὴν Ἰουδαίαν κατελέμβανε, πολλῶν πολλαχόσε κατ' οἰκίαν ἐλπίδας κερδῶν καὶ Ἰουδαίων ἐχθρας ἐπὶ τὸ πολέμειν ὁρμημένων. And among these there may well have been an impostor of this name. But all attempts to identify Theudas with any other leader of outbreaks mentioned by Josephus have failed to convince any one except their propounders: e. g. that cited in Biscoe from Usher, Ann., p. 797, who supposes him the same as Judas the robber, son of Ezechias, Jos. Antt. xvii. 10. 5,—of Sonntag, who tries to identify him with Simon, mentioned Jos. Antt. xvii. 10. 6; B. J. ii. 4. 2,—and of Wieseler, who would have us believe him the same with Matthias ὁ Μαργαρόθου, Antt. xxvii. 6. 2, 4. The assumption of Josephus having misplaced his Theudas is perhaps improbable; but

by no means impossible, in a historian teeming with inaccuracies. (See this abundantly demonstrated in an article on 'the Bible and Josephus,' in the Journal of Sacred Literature for Oct. 1850.) All we can say is, that such impostors were too frequent, for any one to be able to say that there was not one of this name (a name by no means uncommon, see Cicero ad divers. vi. 10, and Grot. h. l.) at the time specified. It is exceedingly improbable, considering the time and circumstances of the writing of the Acts, and the evident supervision of them by St. Paul, the pupil of Gamaliel, that a gross historical mistake should have been here put into his mouth.

The λέγων εἶναι of our text is curiously related to the ελεγεν εἶναι of Josephus, ὡς τετρακοσίων hardly agrees with the τὸν πλείστον δχλον of Josephus above, and confirms the idea that different events are pointed at in the two accounts. But the Jewish historian speaks very widely about such matters: see note on ch. xxi. 38.

37.] The decided μετὰ τούτων fixes beyond doubt the place here assigned to Theudas. This Judas, and the occasion of his revolt, are related by Josephus, Antt. xviii. 1. 1, Κυρήνιος δὲ . . . ἐπὶ Συρίας παρῆν, ὑπὸ Καίσαρος δικαιοδότης τοῦ ἔθνους ἀπεισταλμένος, κ. τιμητὴς τῶν οὐσιῶν γενησόμενος . . . παρῆν δὲ καὶ Κυρ. εἰς τὴν Ἰουδαίαν προσθήκην τῆς Συρίας γενομένην ἀποτιμησόμενος τὰ αὐτῶν τὰς οὐσίας, κ. ἀποδοσόμενος τὰ Ἀρχελαῶν χρήματα. Οἱ δὲ, καίπερ τὸ κατ' ἀρχὰς ἐν δεινῷ φέροντες τὴν ἐπὶ

v ver. 36 reff. w Matt. xxvi. 31 (from Zech. xiii. 7 AM<sup>3</sup>). Luke i. 51. John xi. 52. Num. x. 55. x ch. iv. 29 reff. y = Luke iv. 13. ch. xxii. 29. 2 Cor. xii. 8. 31r. vii. 2. z = Matt. xv. 14. Mark xiv. 6. 4 Kings iv. 27. a see Matt. xxi. 35. b = Luke xxiii. 51. ch. xxvii. 12, 42. c John vii. 21. d = Rom. xiv. 20. 2 Macc. ii. 22. e constr., here only see note. f here only t. Symm. only, Job xxvi. 5. g = 2 Cor. iv. 2 reff. h Matt. xxi. 36. ch. xvi. 37. xxi. 19. i = ch. i. 4 reff. k ch. iv. 17 reff.

D-lat Eus[ed Hein and Burt] Cyr.

om παντες D 95.

for σοι, oi C1<sup>2</sup>.

38. om τα (not B<sup>1</sup>: corr'd eadem manu: see table) E. aft νυν ins εισιν αδελφοι D (εισιν is marked for erasure). om υμιν N<sup>1</sup>(ins N-corr<sup>1</sup>). rec (for αφετε)

εασατε, with DEHP rel 36 Chr.: txt ABCN. aft αυτους ins μη μιαναντες τας χειρας D 34: μη μολυνοντες τας χ. υμων E. om αυτη HP a b c f g h l [arm-mas] Thl-8n.

39. for ει, εαν E. \*δυνήσεσθε BCDEn a h k 13(appy) 36 vulg Syr sah Orig, Chr<sub>2</sub> Thl-8n (alteration to agree with the foregoing future, and the conditional ει? see note): δυνασθε AHP rel fuld syr copt [αθη] Thl-sif. rec αυτο (alteration to εις εργον), with C<sup>1</sup>HP rel [vulg-ed] demid Syr copt Chr<sub>2</sub> Thl Ec: αυτον 180: τουτον διδασκαλιαν Orig.: txt ABC<sup>2</sup>DEn am fuld syr 8th arm. aft αυτους add ουτε υμεις ουτε οι αρχοντες υμων E; ουτε υμεις ουτε βασιλεις ουτε τυραννοι: απεχεσθαι ουν απο των ανθρωπων τουτων D. simply 33-marg 180 demid syr-w-ast. om και D<sup>1</sup>(and lat: ins D<sup>2</sup>) 163 [syrr] copt.

40. for επεισθησαν, επειστ . . . es ("una litera ante ew. et quatuor fere ante es deletis") D<sup>1</sup>(txt D<sup>2</sup>?). aft δειρ. ins αυτους E: εασις εις D-lat. aft λαλειν ins

ταῖς ἀπογραφαῖς ἀκρόασις, ὑποκατέβησαν τοῦ εἰς πλεόν ἐναντιοῦσθαι. . . . Ἰούδας δὲ Γαυλανίτης ἀνὴρ ἐκ πόλεως ὀνομαζομένης Γαλιλαῖα . . . ἡπείλεγτο ἐπὶ ἀποστάσει. And, in returning to the mention of him as the founder of the fourth sect among the Jews (xviii. 1. 6), he calls him δ Γαλιλαῖος Ἰούδας. From the above citation it is plain that this ἀπογραφὴ was that so called κατ' ἐξοχὴν, under Quirinus: see Luke ii. 2 and note. His revolt took a theocratic character, his followers maintaining μόνον ἡγεμόνα καὶ δεσπότην τὸν θεόν (Jos. as above). ἀπώλετο [Not related by Josephus. δισκορπίσθησαν] Strictly accurate—for they still existed, and at last became active and notorious again, under Menahem, son of Judas τοῦ καλουμένου Γαλιλαίου, ὃς ἦν σοφιστὴς δεινότητος, καὶ ἐπὶ Κυρηνίου ποτὲ Ἰουδαίου ὀνειδίσας. (B. Jud. ii. 17. 7; see also Antt. xx. 6. 2.) 38.] ἴδαν ᾧ, εἰ . . . ἐστίν: implying by the first, perhaps, the manifold devices of human imposture and wickedness, any of which it might be, (q. d. ὅτι ἂν ᾧ ἐξ ἀνθρώπων,) and all of which would equally come to nought,—and, on the other hand, the solemnity and fixedness of the divine purpose, by the indicative, which are also intimated, in our text, by the pres. οὐ δύνασθε. Or perhaps the indicative is used in the

second place, because that is the case assumed, and on which the advice is founded [at all events the distinction ought to be preserved, which is not done in E. V.]. ἡ βουλὴ] The whole plan—the scheme, of which this ἐργον, the fact under your present cognizance, forms a part. 39.] The somewhat difficult connexion of μήποτε κ. θ. εὖρ. may be explained,—not by parenthesizing ὅτι . . . αὐτοῖς, but by understanding 'and ye will be obliged to give up your attempt' (which thought is contained in οὐ δύνασθαι. αὐτ.), lest ye be, &c. καί] Opponents not only to them, but also to God:—'even,' in E. V., does not give the sense. As regards Gamaliel's advice, we may remark that it was founded on a view of the issues of events, agreeing with the fatalism of the Pharisees: that it betokens no leaning towards Christianity, nor indeed very much even of worldly wisdom;—but serves to shew how low the supreme council of the Jews had sunk both in their theology and their political sagacity, if such a fallacious laissez-aller view of matters was the counsel of the wisest among them. It seems certainly, on a closer view, as if they accepted, from fear of the people (see ver. 26), this opportunity of compromising the matter, which Gamaliel had designedly afforded

Ἰησοῦ, καὶ ἠπέλυσαν. <sup>41</sup> Οἱ μὲν οὖν ἐπορεύοντο χαίρον- <sup>1 = ch. xxvi. 32 reff.</sup>  
 τες ἀπὸ προσώπου τοῦ <sup>m ch. vii. 45 reff.</sup> συνεδρίου, ὅτι <sup>n ch. iv. 16 reff.</sup> κατηξιώθησαν <sup>o Luke xx. 35. (xvi. 32 v. 7.)</sup>  
 ὑπὲρ τοῦ <sup>2 Thes. i. 5 only. Gen. xxxi. 28 compl. 2</sup> ὀνόματος <sup>Macc. xlii. 12 3 Mac. iii. 21 (only ?).</sup> ἁγίου, <sup>p ch. ix. 16 reff. ellips., 3 John 7 only.</sup> <sup>q Mark xii. 4. Luke xx. 11. John viii. 49. Rom. 8. 2 Pet. ii. 8. v intrane, here only. Exod. xvi. 7, 9. y 3 Cor. xi. 22. Phil. iii. 5 only. Gen. xxxix. 14. xli. 18. a = ch. xi. 29. 3 Cor. ix. 1, 12, 13 † (Esth. vi. 3 A ch. ix. 36, 41 reff.</sup> <sup>42</sup> πᾶσαν τε ἡμέραν ἐν τῷ ἱερῷ καὶ <sup>rec aft ἀπελ. ins αντους, with DEHP rel 36 vulg [syrr sēth arm Bas,] Chr, [Lucif,] : om ABCN [coptt].</sup> κατ' οἶκον οὐκ ἐπαύοντο διδάσκοντες καὶ εὐαγγελιζόμενοι τὸν χριστὸν Ἰησοῦν.

VI. <sup>1</sup> Ἐν δὲ ταῖς ἡμέραις ταύταις <sup>rec aft ἀπελ. ins αντους, with DEHP rel 36 vulg [syrr sēth arm Bas,] Chr, [Lucif,] : om ABCN [coptt].</sup> πληθυνόντων τῶν μαθητῶν ἐγένετο <sup>1. 24. ii. 23. James ii. 8 only. Prov. xlii. 22. s ch. ii. 46 reff. t ch. xlii. 10 reff. i. 20. see ver. 7 reff. x ch. ix. 29 (xi. 20 rec.) only †. see 3 Macc. iv. 13. s here only †. Xen. Mem. iv. 8, 7, but not =. [not Bk]. 1 Macc. xi. 58 only].</sup> γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους, ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ αἱ <sup>2</sup> χῆραι αὐτῶν. <sup>2</sup> προσκαλεσάμενοι δὲ οἱ

αὐτοὺς Α. <sup>rec aft ἀπελ. ins αντους, with DEHP rel 36 vulg [syrr sēth arm Bas,] Chr, [Lucif,] : om ABCN [coptt].</sup>

<sup>41.</sup> aft οὖν add ἀποστολοὶ D 180 syr. <sup>rec ut. τ. ον. bef κατῆ., with DEHP rel</sup> <sup>syr [arm] Chr, Thl Lucif: txt ABCN a d h m vulg Syr (coptt) Orig, [Bas,] Thdr, Ambrost, Quæst. rec aft ονομ. ins αντου, with c d sēth Orig, του κυριου ιησου E b f g l<sup>2</sup> syr; ιησου k o 13 vulg Thdr, ; τ. ιησ. 36; τ. χριστου a e h m fuld tol [Eus,] Chr, Thdr, (all plainly shewing the additions to be spurious): om ABCDHPN Syr coptt [arm] Ammon-c.</sup>

<sup>42.</sup> for τε, δε D vulg E-lat coptt Lucif. <sup>rec ιησ. bef τ. χρ., with HP rel am</sup> <sup>Syr copt sēth-rom: ιησ. χρ. E 65 Chr, : τ. κυριου ιησ., omg χρ., C k 13: τ. κυρ. ιησ. χρ. D [tol Syr] sah sēth-pl [Tischdf (Lucif,)] : txt ABN 36 [vulg-ed] fuld syr Bas, Cyr-jer, [Iren-int,]—(om ver c.)</sup>

CHAP. VI. 1. ταῦταις bef τ. ημ. D-gt: for ταυτ., ἐκείναις C<sup>3</sup> 73 vulg sah. om 2nd τη D<sup>1</sup> (ins D<sup>4</sup>). <sup>χῆραι P. at end ins εν τη διακονια των εβραιων D<sup>1</sup> (and lat).</sup>

them. <sup>40.</sup> δειπνῶντες See Deut. xv. 2,—for disobedience to their command.

<sup>41.</sup> τοῦ ὀν.] Not 'his Name' (as Beng. and Kuin. [nor, 'his Name' (as E. V.)]), but the Name, κατ' ἐξοχήν, viz. of Christ. So the Heb. שם is used Levit. xxiv. 11, 16: see reff. and compare τῆς δόξης, ch. ix. 2, and Euseb. H. E. v. 18, κίκριται (sc. Alexander) . . . οὐ διὰ τὸ δνομα, ἀλλὰ δι' ἃς ἐτόλμησε ληστείας.

<sup>42.</sup> πᾶσαν ἡμ.] every day, not 'all day long,' which would be πᾶσ. τὴν ἡμ. On κατ' οἶκον see note on ref. τὸν χριστ. Ἰησ.] According to the true reading even more pointedly than in the rec., τὸν χριστ. is the predicate, and Ἰησ. the subject: preaching (that) Jesus (is) the Christ.

CHAP. VI. 1—7.] ELECTION OF SEVEN PERSONS TO SUPERINTEND THE DISTRIBUTION OF ALMS. 1.] 84, in contrast to the former entire unity of the church: introducing that great and important chapter in her history of Judaizing divisions, which from this time onward disquieted her. ἐν τ. ἡμ. τ.] See ch. i. 15:—but not necessarily as there, 'within a very few days:' the expression is quite indefinite. Some time must have elapsed since ch. iv. 32. Ἑλληνιστῶν—Ἑβραίους] The Hellenists (from ἑλληνίζειν) were the Grecian Jews: not only those who were

themselves proselytes, nor only those who came of families once proselytized,—but all who, on account of origin or habitation, spoke Greek as their ordinary language, and used ordinarily the LXX version. The Hebrews were the pure Jews, not necessarily resident in Palestine (e. g. Paul, who was Ἑβραῖος ἐξ Ἑβραίων, Phil. iii. 5. See also 2 Cor. xi. 22),—nor necessarily of unmixed Jewish descent, else the ἐξ Ἑβρ. would hardly have been an additional distinction,—but rather distinguished by language, as speaking the Syro-Chaldaic and using the Hebrew Scriptures.

παρεθεωροῦντο] The use of this appropriate word shews, I think, that Olsh.'s supposition, that χῆραι implies all their poor, is not correct. Those poor who could attend for themselves and represent their case were served: but the widows, who required more searching out at their own houses, were overlooked. And this because the Apostles, who certainly before this had the charge of the duty of distribution, being already too much occupied in the ministry of the Word to attend personally to it, had entrusted it apparently to some deputies among the Hebrews, who had committed this oversight. For the low estimation in which the Hellenistic Jews were held by

d = ch. iv. 22. <sup>a</sup> δώδεκα τὸ πλῆθος τῶν μαθητῶν εἶπαν Οὐκ ἄρεστον ἔστιν ἡμᾶς καταλείψαντας τὸν λόγον τοῦ θεοῦ δια-  
 xvi. 4. Luke i. 10. xix. 37 al. absol. ver. 6. <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> 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<sup>kd</sup> <sup>ke</sup> <sup>kf</sup> <sup>kg</sup> <sup>kh</sup> <sup>ki</sup> <sup>kj</sup> <sup>kl</sup> <sup>km</sup> <sup>kn</sup> <sup>ko</sup> <sup>kp</sup> <sup>kq</sup> <sup>kr</sup> <sup>ks</sup> <sup>kt</sup> <sup>ku</sup> <sup>kv</sup> <sup>kw</sup> <sup>kx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mm</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> 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<sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup> <sup>tq</sup> <sup>tr</sup> <sup>ts</sup> <sup>tt</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>yg</sup> <sup>yh</sup> <sup>yi</sup> <sup>yj</sup> <sup>yk</sup> <sup>yl</sup> <sup>ym</sup> <sup>yn</sup> <sup>yo</sup> <sup>yp</sup> <sup>yq</sup> <sup>yr</sup> <sup>ys</sup> <sup>yt</sup> <sup>yu</sup> <sup>yv</sup> <sup>yw</sup> <sup>yx</sup> <sup>yy</sup> <sup>yz</sup> <sup>za</sup> <sup>zb</sup> <sup>zc</sup> <sup>zd</sup> <sup>ze</sup> <sup>zf</sup> <sup>zg</sup> <sup>zh</sup> <sup>zi</sup> <sup>zj</sup> <sup>zk</sup> <sup>zl</sup> <sup>zm</sup> <sup>zn</sup> <sup>zo</sup> <sup>zp</sup> <sup>zq</sup> <sup>zr</sup> <sup>zs</sup> <sup>zt</sup> <sup>zu</sup> <sup>zv</sup> <sup>zw</sup> <sup>zx</sup> <sup>zy</sup> <sup>zz</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>jy</sup> <sup>jz</sup> <sup>ka</sup> <sup>kb</sup> <sup>kc</sup> <sup>kd</sup> <sup>ke</sup> <sup>kf</sup> <sup>kg</sup> <sup>kh</sup> <sup>ki</sup> <sup>kj</sup> <sup>kl</sup> <sup>km</sup> <sup>kn</sup> <sup>ko</sup> <sup>kp</sup> <sup>kq</sup> <sup>kr</sup> <sup>ks</sup> <sup>kt</sup> <sup>ku</sup> <sup>kv</sup> <sup>kw</sup> <sup>kx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mm</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup> <sup>tq</sup> <sup>tr</sup> <sup>ts</sup> <sup>tt</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>yg</sup> <sup>yh</sup> <sup>yi</sup> <sup>yj</sup> <sup>yk</sup> <sup>yl</sup> <sup>ym</sup> <sup>yn</sup> <sup>yo</sup> <sup>yp</sup> <sup>yq</sup> <sup>yr</sup> <sup>ys</sup> <sup>yt</sup> <sup>yu</sup> <sup>yv</sup> <sup>yw</sup> <sup>yx</sup> <sup>yy</sup> <sup>yz</sup> <sup>za</sup> <sup>zb</sup> <sup>zc</sup> <sup>zd</sup> <sup>ze</sup> <sup>zf</sup> <sup>zg</sup> <sup>zh</sup> <sup>zi</sup> <sup>zj</sup> <sup>zk</sup> <sup>zl</sup> <sup>zm</sup> <sup>zn</sup> <sup>zo</sup> <sup>zp</sup> <sup>zq</sup> <sup>zr</sup> <sup>zs</sup> <sup>zt</sup> <sup>zu</sup> <sup>zv</sup> <sup>zw</sup> <sup>zx</sup> <sup>zy</sup> <sup>zz</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>jy</sup> <sup>jz</sup> <sup>ka</sup> <sup>kb</sup> <sup>kc</sup> <sup>kd</sup> <sup>ke</sup> <sup>kf</sup> <sup>kg</sup> <sup>kh</sup> <sup>ki</sup> <sup>kj</sup> <sup>kl</sup> <sup>km</sup> <sup>kn</sup> <sup>ko</sup> <sup>kp</sup> <sup>kq</sup> <sup>kr</sup> <sup>ks</sup> <sup>kt</sup> <sup>ku</sup> <sup>kv</sup> <sup>kw</sup> <sup>kx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mm</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup>

<sup>1</sup> προσκαρτερήσομεν. <sup>5</sup> καὶ ἤρρεσεν ὁ λόγος <sup>12</sup> ἐνώπιον <sup>r = ch. i. 14</sup> παντὸς τοῦ <sup>1</sup> πλήθους, καὶ <sup>15</sup> ἐξελέξαντο Στέφανον ἄνδρα <sup>u = Luke xiv. 10 al. Num. xlii. 34.</sup> <sup>16</sup> πλήρη πίστεως καὶ πνεύματος ὁγίου, καὶ Φίλιππον καὶ <sup>17</sup> Πρόχορον καὶ Νικάνορα καὶ Τίμωνα καὶ Παρμενῆν καὶ <sup>18</sup> Νικόλαον <sup>19</sup> προσήλυτον Ἀντιοχέα, <sup>20</sup> οὗς <sup>21</sup> ἔστησαν <sup>22</sup> ἐν- <sup>u = Luke xiv. 10 al. Num. xlii. 34.</sup> <sup>23</sup> ὥπιον τῶν ἀποστόλων καὶ <sup>24</sup> προσευξάμενοι <sup>25</sup> ἐπέθηκαν <sup>26</sup> <sup>u = Luke xiv. 10 al. Num. xlii. 34.</sup>

w ch. xv. 7 ref.  
s ch. i. 22. iv. 7. xxi. 30. Num. xxvii. 19, 22.

x ch. xix. 26 ref.  
y ch. ii. 10. xlii. 42. Matt. xxiii. 16 only. Exod. xxi. 66, 49 al.

y ch. ii. 10. xlii. 42. Matt. xxiii. 16 only. Exod. xxi. 66, 49 al.

a = ch. ii. 26 ref.

b ch. viii. 17, 19 ref.

5. aft λογ. ins ουτος D Syr sah wth. <sup>ευαντιον C.</sup> aft πληθ. ins των  
μαθητων D. <sup>εξελεξαν τον (sic) N.</sup> <sup>πληρης [AC<sup>1</sup>]D[EH] P(-ris) N.</sup> <sup>trans-</sup>  
ποσο πιστους and πνευματος M<sup>1</sup>. <sup>προχωρον E l [-χωρον syt-mg-gr].</sup> <sup>νικανωρα</sup>  
B<sup>2</sup>E [18]: νικωρα D-gr: νικαρινον syt-mg-gr. <sup>τιμωνα B<sup>1</sup>D [18]: τιμωρα C<sup>2</sup></sup>  
[τιμων syt-mg-gr]. <sup>παρμενα D l (txt D-corr<sup>2</sup> (P)).</sup> <sup>αντιοχεαν C.</sup>  
6. ουτοι εσταθησαν D-gr Syr sah. <sup>for και, οτινες D-gr.</sup>

not that of ministering to the Hellenistic Jews only, but that of superintending the whole distribution.

4.] τ. διακονία τ. λόγων, in opposition to the διακονία τραπέζης. 'Hæ partes sunt nobilissimæ, quas nemo episcopus alteri, quasi ipse majoribus rebus intentus, delegare potest,' Bengel. 'Hinc apparet non frustra præcandi studium commendari verbi ministris,' Calvin.

5.] πίστεις,—not in the lower sense (Kuin.) of 'truthfulness,'—but in the higher of faith, the root of all Christian virtues: see ch. xi. 24 (De W.).

Of these seven, Stephen and Philip (ch. viii. 5, 26, 40; xxi. 8) only are elsewhere mentioned. On the idea of Nicolas having founded the heretical sect of the Nicolaitanes, Rev. ii. 6, 15 (Lightf. and Grot. from Iren. adv. Her. i. 26, p. 105, and Epiph. Hær. 25, p. 76), see note ad loc. From his being called προσήλυτον Ἀντιοχέα, some have argued (Heius.) that he only was a proselyte, and none of the rest: some (Salmasius), that all were proselytes,—but the rest, of Jerusalem. But neither inference seems justified: rather I should say that the addition simply imports that he became better known than the rest, from the very circumstance perhaps of Antioch having been afterwards so important a spot in the Christian history (ch. xi. 19, note). These names are all Greek: but we cannot thence infer that the seven were all Hellenists: the Apostles Philip and Andrew bore Greek names, but were certainly not Hellenists. There does appear however, in the case of these two Apostles, to have been a connexion with Greeks of some sort, see John xii. 20—22. Possibly, though Ἑβραῖοι, they may not have been ἐξ Ἑβραίων (see above on ver. 1), but sprung from intermarriage with Hellenists. And so these seven may have been partly Ἑβραῖοι, though their names seem to indicate, and their office would appear to require, that they were connected with Hellenists, and

not likely to overlook or disparage them.

The title of 'deacons' is nowhere applied to these seven in Scripture, nor does the word occur in the Acts at all. In 1 Tim. iii. 8 ff. there is no absolute identification of the duties of deacons with those allotted to the seven, but at the same time nothing to imply that they were different. And ἀνέκλητοι, ib. ver. 10, at all events is parallel with our μαρτυρουμένους, ver. 8. The universal consent of all Christian writers in regarding this as the institution of the office of deacons should not be overlooked: but at the same time we must be careful not to imagine that we have here the institution of the ecclesiastical order so named. The distinctness of the two is stated by Chrysostom, Hom. xiv. p. 115, ὁποῖον δὲ ἄρα ἀξίωμα εἶχον οὗτοι, καὶ ποίαν ἐδέχοντο χειροτονίαν, ἀναγκαῖον μαθεῖν. ἄρα τὴν τῶν διακόνων; καὶ μὴν τοῦτο ἐν ταῖς ἐκκλησίαις οὐκ ἔστιν ἀλλὰ τῶν πρεσβυτέρων ἐστὶν ἡ οἰκονομία. θθεν οὕτε διακόνων, οὕτε πρεσβυτέρων οἶμαι τὸ ὄνομα εἶναι δῆλον καὶ φανερόν. ἀλλὰ τίως εἰς τοῦτο ἐχειροτονήθησαν. So also Eusebius in loc.: τοὺς ἐκλεγέντας εἰς διακόνους ἐχειροτόνησαν, οὐ κατὰ τὸν νῦν ἐν ταῖς ἐκκλησίαις βαθμόν, ἀλλὰ τοῦ διανέμειν μετὰ ἀκριβείας καὶ ὀφθαλμοῖς καὶ χερσὶ τὰ πρὸς διατροφήν. See Suicer sub voce.

But that the subsequent office of deacon was founded upon this appointment is very probable. The only one of these seven who appears in the subsequent history (ch. xxi. 8), is called φίλικπος ὁ εὐαγγελιστής, probably from the success granted him as recorded in ch. viii. 12. In these early days titles sprung out of realities, and were not yet mere hierarchical classifications.

6.] ἐπέθηκαν, viz. the Apostles. Their office of giving themselves to prayer is here specially exercised.

The laying on of hands, the earliest mention of which is connected with blessing only (Gen. xlviii. 14), was prescribed to

c = ch. xi. 1.  
d = ch. vii. 17.  
xii. 24 al.  
Exod. i. 7.  
e as above (d).  
ch. xix. 20.  
Matt. vi. 28.  
Luke i. 80  
al. 2. trans.  
1 Cor. iii. 6.  
f as above (d).  
ch. ix. 31.  
1 Pet. i. 2.  
see ver. 1.  
g ch. i. 16. Luke  
v. 29. vi. 17.  
Ezek. xxiii.  
24.  
h = Rom. vi. 16, 17.  
j ver. 6.

αὐτοῖς τὰς <sup>b</sup> χεῖρας. <sup>7</sup> Καὶ ὁ <sup>c</sup> λόγος τοῦ <sup>c</sup> θεοῦ <sup>de</sup> ἤϋξανεν,  
καὶ <sup>d</sup> ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ  
σφόδρα, πολὺς τε <sup>e</sup> ὄχλος τῶν ἱερέων <sup>h</sup> ὑπήκουον ἰτῇ ...σφο  
πίστει.

<sup>8</sup> Στέφανος δὲ ἰπλήρης χάριτος καὶ δυνάμεως ἐπολεῖ  
τέρματα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ. <sup>9</sup> Ἄνέστησαν δέ  
τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτινῶν

C rec.  
ABCE  
HPM  
c d f g  
k l m  
13

7. for θεου, κυριον DE vulg[with fuld tol] syr Chr[-txt, Orig-int,]: txt ABCHP rel  
[am demid Syr coptt arm Chr-comm.].  
μαθανοντων E. for ιερων,  
ιουδαιων N<sup>1</sup> e o [Syr Thl-fin]. υπηκουον αν (or rather αν, Scriv) D<sup>1</sup>: ουεν  
AE g vulg [syrr] Chr. at end ins του ευαγγελιου syr-mg.

8. rec (for χαριτος) πιστεις (οσση from ver 5), with HP rel [Chr]: χαριτος κ.  
πιστ. E: χαριτος θεου with: txt ABDN k 36 vulg Syr coptt arm Bas, Did[-int, Procl.].  
transp ter. and σημ. E 40. 96. aft λαω add δια του ονοματος κυριον ιησου  
χρ. D sah Aug: δια του ονοματος του κυρ. ιησ. χρ. k 13; εν [τω] ονοματι του κυριου E;  
δ. τ. ον. κυρ. syr-w-ast.

9. καθ ο ανεστ. τινες E: aduersus quom &c E-lat.

om 1st των N. των

Moses as the form of conferring office on Joshua, Num. xxvii. 18, and from that time was used on such occasions by the Jews. From its adoption by the Apostles, it has ever been the practice of the Christian church in *ordaining*, or *setting apart* her ministers. It was also used by the Apostles on those who, having been baptized, were to be fully endowed with the gifts of the Holy Spirit: see ch. viii. 17; xix. 6, and Heb. vi. 2. 7.] καὶ (not 'therefore,' as Kuin.), and, i. e., on this measure being completed; as would be the case, seeing that these seven were not only servants of tables, but men full of the Holy Ghost and of wisdom:—and we soon hear of the part which Stephen bore in the work. πολὺς ὄχλ. τ. ἱερῶν] The number of priests who returned from Babylon, Ezra ii. 36—39, was 4289: and the number would probably have much increased since then. No evasion of the historian's assertion is to be attempted. Cassaubon, approved by Beza and Valcknaer, would read, πολὺς τε ὄχλος, καὶ τῶν ἱερέων (sc. τινὲς) ὄν.; and Heinsius, Wolf, Kuinoel, and Elsner attempt a distinction between ὄχλος τῶν ἱερ., 'sacerdotes ex plebe,' and the 'sacerdotes docti.' But, besides that the words will not bear this meaning, the distinction is one wholly unknown in the N. T. At this time was probably the *culminating point of popularity of the church at Jerusalem*. As yet, all seemed going on prosperously for the conversion of Israel. The multitude honoured the Apostles: the advice of Gamaliel had moderated the opposition of the Sanhedrim: the priests were gradually being won over. But God's designs were far different. At this period another great

element in the testimony of the church is brought out, in the person of Stephen,—its *protest against Pharisaism*. This arrays against it that powerful and zealous sect, and henceforward it finds neither favour nor tolerance with either of the parties among the Jews, but increasing and bitter enmity from them both.

8—CH. VII. 60.] THE ACCUSATION, DEFENCE, AND MARTYRDOM OF STEPHEN.

8.] This is the first instance of any, *not an Apostle*, working signs and wonders. The power was perhaps conferred by the laying on of the Apostles' hands; though, that having been for a special purpose merely, and the working miracles being a fulfilment of the promise, Mark xvi. 17, 18, to *all believers*, I should rather refer the power to the *eminence of Stephen's faith*. χάριτος, *divine grace* (not 'favour with the people'): the effects of which, the miracles, were called *χαρίσματα*.

9.] Λιβερτινῶν is rightly explained by Chrysostom: οἱ Ῥωμαίων ἀπελευθεροί. Philo, Legat. ad Caium, § 23, vol. ii. p. 568, speaks of τὴν πᾶσαν τοῦ Τιβέρεως ποταμοῦ μεγάλην τῆς Ῥώμης ἀποτομὴν . . . κατεχομένην καὶ οἰκουμένην πρὸς Ἰουδαίαν, and adds, Ῥωμαῖοι δὲ ἦσαν οἱ πλείους ἀπελευθερωθέντες· αἰχμάλωτοι γὰρ ἀχθέντες εἰς Ἰταλίαν, ὅτε τῶν κτησαμένων ἡλευθερώθησαν, οὐδὲν τῶν πατρῶν παραχαράξαι βιασθέντες (p. 1014, Potter). Tacitus, Ann. ii. 85 (A.D. 19), relates, 'Actum et de sacris Aegyptiis Judaicisque pellendis: factumque Patrum consultum, at quatuor millia libertini generis, ea superstitione infecta, quae idonea aetas, in insulam Sardiniam veherentur . . . ceteri cederent Italia, nisi certam ante diem profanos ritus exuissent.' In this Josephus agrees, Ant. xviii. 3. 5,



καὶ Κυρηναίων καὶ Ἀλεξανδρέων καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας συνζητοῦντες τῷ Στεφάνῳ, <sup>10</sup> καὶ οὐκ ὀισχον ἂντιστήναι τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει. <sup>11</sup> τότε ὑπέβαλον ἄνδρας λέγοντας ὅτι ἀκηκόαμεν αὐτοῦ λαλῶντος ῥήματα βλάσφημα εἰς Μωυσὴν καὶ τὸν θεόν. <sup>12</sup> συνεκίνησάν τε τὸν λαόν καὶ τοὺς πρεσβυτέρους καὶ

xxvi. 37. Job xli. 2.

xxiii. 4 Symm. so ὑπὸ βλάσφημος, Jos. B. J. v. 10. 4.

edn. 6, § 45. 1.

l. 12. 7 Tim. iii. 2 only.

viii. 4. Bel and Dr. 9 Theod.

q = Luke i. 17 al. Dan. vi. 3.

t ch. xi. 14 reff.

Isa. lxxi. 3 only.

Wisd. i. 6 al.

w here only t.

r here only t. Josh.

s constr., ch. xv. 27. 3 Pet. ii. 4. Winer.

u = 3 Pet. ii. 11. Rev. xiii. 8 only t. (1 Tim.

v constr., Mark iii. 28. 3 Mace.

m = ch. ii. 5 reff. n and constr. Mark viii. 11. ix. 14 t. w. πρός, ch. ix. 20. o = Matt. viii. 28. ch. xv. 10. xxv. 7 al. Isa. i. 2. ch. xiii. 8. Rom. ix. 19. xlii. 2. Lev.

λεγομένων ΑΝ κ [18] copt̃ Chr-mss., (συνζητ., so ΑΒΨΔΕΞ.)

10. for καὶ, στίγες D: om καὶ sah. ω ἐλάλει, δια το ελεγχῶνται αυτούς (διότι ελεγχοντο) ΕΥ (επ D<sup>1</sup>: υπ D<sup>2</sup>) αυτοι μετα πασης παρησιας μη δυναμενοι ουν (ου D<sup>1</sup>) αυτοφθαλμειν (so syr-mg, επιη ουκ ηδυναντο αντιλεγειν Ε) τη αληθεια DE: simply from δια το ελεγχ. am<sup>2</sup> syr-mg.

11. λεγοντες ΑΝ, so probably D<sup>1</sup>.

βλασφημιας D-gr N<sup>1</sup> (but corrd) 187 vulg [arm].

12. ins καὶ ταυτα ειπορτες bef συνεκ. τε Ε.

om καὶ ασιας AD<sup>1</sup> (and lat: ins D<sup>2</sup>).

τη σοφ. τη ουση εν αυτω κ. τα πν. τα αγια ο ελεγει, δια το ελεγχοντο ΕΥ (επ D<sup>1</sup>: υπ D<sup>2</sup>) αυτοι μετα πασης παρησιας μη δυναμενοι ουν (ου D<sup>1</sup>) αυτοφθαλμειν (so syr-mg, επιη ουκ ηδυναντο αντιλεγειν Ε) τη αληθεια DE: simply from δια το ελεγχ. am<sup>2</sup> syr-mg.

[λεγοντας Ε<sup>1</sup>] λεγοντος N<sup>1</sup> [om Α<sup>1</sup> (appy)].

relating a story as one of its causes, in which Ida, a freedwoman, was the agent of the mischief. Here then we have abundant reason for numbers of these Jews 'libertini generis' having come to Jerusalem, being among the *ceteri* who were ordered to quit Italy: and what place so likely a refuge for Jews as Jerusalem? Those who find a difficulty in this interpretation suppose them to have been inhabitants of Libertum, a town in Africa propria, or proconsularis, from which we find an episcopus Libertinensis sitting in the synod of Carthage in 411 (so Suidas, Λιβερτινοί, ὄνομα Ἰθρου, —Schleusn., al.); or conjecture Λιβυστίων to have been the true reading (so the Arm. version, *Lidborum*, Œcum., Lyra, Beza, Le Clerc, al.),—or even Λιβύων τῶν κατὰ Κυρήνην (Schulthess);—or suppose them (Lightf.) to have been freedmen from Jewish servitude,—or Italian freedmen, who had become proselytes. (The Arabic version given in the Paris polyglott curiously renders it *Corinthiorum*.) But none of these suppositions will bear examination, and the best interpretation is the usual one—that they were the descendants of Jewish freedmen at Rome, who had been expelled by Tiberius. There is no difficulty in their having had a synagogue of their own: for there were 460 or 480 synagogues at Jerusalem (Vitrina, Synag. p. 256. Lightf., Meyer).

Κυρηναίων] See ch. ii. 10, note. Ἀλεξανδρέων] Two of the five regions of Alexandria were inhabited by Jews (see Jos. Antt. xiv. 7. 2, 10. 1; xix. 5. 2 al.). It was also the seat of the learning and philosophy of the Grecian Jews, which was now at its height. This metropolis of the Hellenists would certainly have a synagogue in Jerusalem. I understand

three distinct synagogues to be meant, notwithstanding the somewhat equivocal construction,—and λεγομένων only to apply to the unusual term Λιβερτινών. τῶν ἀπὸ Κ.] It seems doubtful whether this genitive also depends on συναγωγῆς. At first sight it would seem not, from the repetition of τῶν, answering to the τῶν before. But then we must remember, that as Κυρηναίων and Ἀλεξανδρέων both belong to towns, and towns well known as the residences of Jews, a change of designation would be necessary when the Jews of whole provinces came to be mentioned, and the synagogue would not be called that of the Κίλικες or Ἀσιανοί (ch. xx. 4), but that of οἱ ἀπὸ Κ. κ. Ἀ.:—and, this being the case, the article could not but be repeated, without any reference to the τῶν before.

Cilicia was at this time a Roman province, the capital being the free city of Tarsus, see note on ch. ix. 11. Asia,—not exactly as in ch. ii. 9, where it is distinguished from Phrygia,—here and usually in the Acts implies Asia proconsularis, a large and important Roman province, including Mysia, Lydia, Caria, and Phrygia—known also as Asia cis Taurum. 11.] Neander well remarks (Pfl. u. Leit., p. 81 ff.) that this false charge, coupled with the character of Stephen's apologetic speech, shews the real character of his arguments with his opponents:—that he seems to have been the first who plainly set forth the transitory nature of the law and temple, as compared with the permanence of the latter and better covenant, thus being in a remarkable manner the forerunner of St. Paul.

12.] τὸν λαόν, first,—that by means of the popular feeling they might act upon the πρεσβ. κ. γρ., the members of the Sanhedrim.

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α αποστ., Luke  
xx. 1. Zech.  
i. 10, 11.  
y ch. xix. 29.  
xxvii. 15.  
Luke viii. 29  
only. Prov.  
vi. 25. 2 Macc.  
iii. 27. iv. 41  
only.  
z ch. iv. 15 ref.  
a ch. i. 23.  
ver. 6.  
b Rev. ii. 2.  
xii. 8 only.  
Prov. xxiv.  
33 (xxx. 9).  
see 1 Cor. xv.  
15.  
c and constr.,  
ch. xiii. 10  
ref.  
d = Matt. v. 11.  
ref.  
xii. 32.  
e Matt. xiv. 15. ch. xi. 28 only. Pa. lxvii. 5.  
f = Matt. xvi. 61 ff. 2 Cor. v. 1. Ezra v. 12. g 1 Cor  
ins blaσφημια (insertion from ver 11), with EHP (k) 36 lux with arm [Chr.] Procl., Thl  
om ABCDN rel vulg syrr coptt [Chr., Procl.]—κατα τ. τοκ. τ. αγιου κ. τ. νομου λαλων ρημ  
βλασφ. k 13 Chr., Procl., λαλ. bef ρημ. BCN (k) vulg syrr coptt [(with) arm (Tischdf  
Nyss, Chr.) Procl.; txt ADEHP] rel [arm (Treg)] Chr., Thl. rec aft γ. ins τουτοι  
(to agree with ver 14: or perhaps because the meeting of the Sanhedrim seemed to  
have been in a part of the temple), with BC 13 rel 36 tol syrr [copt] sah Chr., [Nyss  
Procl.]; bef, k: om ADEHPN a b c e f h i o vulg sēth arm Nyss-ms Chr-comm Damasc.  
14. εδνη B (corr'd appy eadem manu). for a παρεβ., απερ εδωκεν P d 78<sup>1</sup> 116-23  
15. ηενιζον δε αυτω D<sup>1</sup>-gr(txt D<sup>2</sup>(and lat)): om εις N<sup>1</sup>(ins N-corr<sup>1</sup>). for απαν  
τες, παυτες ABCD<sup>1</sup>EN<sup>1</sup> c Thl-sif: om 13: txt (see proleg) D<sup>2</sup>HP rel Chr.  
καθημενο D c 137-80. aft αγγ. ins εστωτος εν μεσω αυτων D: του θεου sah sēth

om 2nd τους C<sup>1</sup> k. om επισταντες N. aft ηγαγον ins αυτον A e (Syr syr-w  
ob) coptt [sēth(Tischdf)].

13. εστ. 8: H 13. 40. 96 E-lat copt: καλ εστ. D. aft ψευδ. ins κατα(κατ D-corr<sup>1</sup>  
αυτου D [(with)]. λεγοντες N. ουτ. bef o ανθρ. C [om ουτ. 13]. rec aft ρημ  
ins blaσφημια (insertion from ver 11), with EHP (k) 36 lux with arm [Chr.] Procl., Thl  
om ABCDN rel vulg syrr coptt [Chr., Procl.]—κατα τ. τοκ. τ. αγιου κ. τ. νομου λαλων ρημ  
βλασφ. k 13 Chr., Procl., λαλ. bef ρημ. BCN (k) vulg syrr coptt [(with) arm (Tischdf  
Nyss, Chr.) Procl.; txt ADEHP] rel [arm (Treg)] Chr., Thl. rec aft γ. ins τουτοι  
(to agree with ver 14: or perhaps because the meeting of the Sanhedrim seemed to  
have been in a part of the temple), with BC 13 rel 36 tol syrr [copt] sah Chr., [Nyss  
Procl.]; bef, k: om ADEHPN a b c e f h i o vulg sēth arm Nyss-ms Chr-comm Damasc.

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τες, παυτες ABCD<sup>1</sup>EN<sup>1</sup> c Thl-sif: om 13: txt (see proleg) D<sup>2</sup>HP rel Chr.  
καθημενο D c 137-80. aft αγγ. ins εστωτος εν μεσω αυτων D: του θεου sah sēth

CHAP. VII. 1. aft αρχ. ins τω στεφανω DE tol [illi coptt]. om απα (as unnecessary  
ABCN 36: ins D-gr EHP rel syr [(arm)] Chr.; enim E-lat: not expressed in vulg D-la  
[Syr(appy) sēth]. τουτο D.

ἐπιστάντες] The same persons,—acting now by the authority of the Sanhedrim; Saul, among of ἀπὸ Κιλικίας, being, as is afterwards (ch. vii. 58) implied, among the foremost,—came upon him (see ref.), and seized him.

13. ψευδεῖς] The falsehood of their witness consisted, as in the similar case of our Lord, in taking Stephen's words out of their context, and misrepresenting what perhaps, totidem verbis, he had actually said. τοῦτο τόω. τ. ἁγ.] The temple, see ref.

14.] We may either take the words thus, ὅτι Ἰησοῦς ὁ Ναζωραῖος, ὅτιος κατ., 'that Jesus of N., he it is who shall destroy' . . . (see ch. vii. 35; 1 Cor. vi. 4), or ὅτι Ἰησοῦς, ὁ Ναζωραῖος ὅτιος, κατ., 'that Jesus, this Nazarene, shall destroy' . . .—or, which seems by far the best, take the whole together, that this Jesus of N. shall destroy, as in E. V. Compare ὁ Παῦλος ὅτιος, ch. xix. 26.

15.] It is a question with regard to this verse, Does it relate any supernatural appearance, glorifying the face of Stephen,—or merely describe the calm and

holy aspect with which he stood before the council? The majority of Commentators suppose the latter: and certainly the foregoing description of Stephen would lead us to infer, that there was something remarkably striking in his appearance and demeanour, which overawed his adversaries. But both from the plain language of our text, well understood among the Jews to signify supernatural brightness (see examples in Weststein), and from the fact that in Luke's own narrative we have supernatural brightness associated with angelic appearances more than once (see Luke ii. 9; ch. xii. 7), I should be inclined to think that the face of the martyr was lighted up with a divine radiance. That the effect on those present was not such as to prevent the examination proceeding, is no argument against this view: in the very mildness of the question of the H. P. which follows, I see the trace of some unusual incident exercising an influence over him. Chrysostom (who does not, however, seem to adopt the above interpretation, his τοῦτο καὶ ἡ δόξα Μωυσέως

ἔχει; <sup>2</sup> ὁ δὲ ἔφη Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε. ὁ θεὸς τῆς δόξης ὤφθη τῷ πατρὶ ἡμῶν Ἀβραάμ

p ch. ii. 3 reff.  
ii. 31 only.

q Luke i. 73. (xvi. 24, 30.) John viii. 39, 53 (54). Rom. iv. (1) 12, 16. James

## 2. ἀδελφῇ (sic) D<sup>1</sup>-gr(txt D<sup>1</sup>).

being apparently only rhetorical) explains well the effect on the council: ἐπὶ χαρὶν δὲ αὐτὸν δοκεῖ μοι ποιῆσαι τὸν θεόν, τάχα ἐπεὶ ἐμελλε τινα εἶρεῖν, καὶ ἵνα εὐθέως τῇ προσώψει καταπλήξῃ αὐτοὺς. ἔστι γάρ, ἔστι καὶ πρόσφατα χάριτος· γέμοντα πνευματικῇ ἐπείρατα τοῖς ποθοῦσιν εἶναι, καὶ αἰδέσθαι τοῖς μισοῦσι καὶ φοβερά. ἡ καὶ ὡς αἰτίαν τοῦτο εἶπε, δι' ἣν ἠρέσχοντο τῆς διακονίας αὐτοῦ. τί δαὶ ὁ ἀρχιερεὺς; . . . ὁρᾷ πῶς μετὰ ἐπαικείας ἡ ἐρώτησις καὶ εὐδὲν τέως φορτικὸν ἔχουσα; In Act. Homil. xv. p. 120. CHAP. VII. 1.] On the H. P.'s question, see Chrys. just quoted.

It is parallel with Matt. xxvi. 62, but singularly distinguished from that question by its mildness: see above. 2—53.]

STEPHEN'S DEFENCE. In order to understand this wonderful and somewhat difficult speech, it will be well to bear in mind, (1) that the *general character* of it is *apologetic*, referring to the charge made against him: but (2) that in this apology, forgetting himself in the vast subject which he is vindicating, he every where mixes in the polemic and didactic element. A general synopsis of it may be thus given: (1) He shews (*apologetically*) that, so far from dishonouring Moses or God, he believes and holds in mind God's dealings with Abraham and Moses, and grounds upon them his preaching; that, so far from *dishonouring* the temple, he bears in mind its history and the sayings of the prophets respecting it; and he is proceeding,—when (interrupted by their murmurs or inattention? but see note, ver. 51) he bursts forth into a holy vehemence of invective against their rejection of God, which provokes his tumultuary expulsion from the council, and execution. (2) But simultaneously and parallel with this *apologetic* procedure, he also proceeds *didactically*, shewing them that a future Prophet was pointed out by Moses as the final Lawgiver of God's people,—that the Most High had revealed His spiritual and heavenly nature by the prophets, and did not dwell in temples made with hands. And (3) even more remarkably still does the *polemic* element run through the speech. "It is not I, but you, who from the first times till now have rejected and spoken against God." And this element, just appearing ver. 9, and again more plainly vv. 25—28, and again more pointedly still in ver. 35, becomes dominant

in vv. 39—44, and finally prevails, to the exclusion of the apologetic and didactic, in vv. 51—53.

That other connected purposes have been discovered in the speech, as e. g. that so ably followed out by Chrys. Hom. xv.—xvii. (similarly Grot. and Calv.), of shewing that the covenant and promises were *before the law*, and sacrifice and the law *before the temple*,—is to be attributed to the wonderful depth of words uttered like these under the immediate inspiration of the Holy Spirit, presenting to us, from whichever side they are viewed, new and inimitable hues of heavenly wisdom. Many of these will be brought out as we advance.

The question, *from what probable source Luke derived his report of this speech*, so peculiar in its character and citations as to bear, even to the most prejudiced, decisive evidence of authenticity, can be only conjecturally answered: but in this case the conjecture can hardly be wrong. I have discussed the point in the Prolegg. to this vol. ch. i. § ii. 12 (a). Another question has been, *in what language* the speech was delivered. (1) It is a hardly disputable inference from ch. vi. 9, that Stephen was a Hellenist: (2) his citations and quasi-citations for the most part agree with the LXX version. Hence it seems most probable that he spoke in *Greek*, which was almost universally understood in Jerusalem. If he spoke in Hebrew (Syr. Chaldaic), then either those passages where the LXX varies from the Hebrew text (see below) must owe their insertion in that shape to some *Greek narrator* or to *Luke himself*,—or Stephen must have, in speaking, *translated them, thus varying*, into Hebrew: either supposition being in the highest degree improbable. 3. ἀνδρ. ἀδ.

κ. παρ.] So Paul, ch. xxii. 1, before a mixed assembly of Jews. The ἀνδρ. ἀδ. would embrace all: the παρ. would be a title of respect to the members of the Sanhedrim, in *this case*, but hardly in ch. xxii. 1. ὁ θεὸς τ. δόξης] Not = θεὸς ἰσθός, but the God of (i. e. who possesses and manifests Himself by) Glory, viz. the Shechinah, see Exod. xxiv. 16, 17, and ver. 55. The words τῷ πατρὶ ἡμῶν decide nothing as to Stephen's genuine Hebrew extraction. Any Jew would thus speak.

ὠφθη . . . πρὶν ἢ κατ. αὐτ. ἐν Χαρ.] This was the Jewish tradition, though not asserted in Genesis. Thus Philo (de Abrah.

δυντι ἐν τῇ Μεσοποταμίᾳ ἔμπρην ἢ κατοικῆσαι αὐτὸν ἐν  
 Χαρρὰν, <sup>3</sup> καὶ εἶπεν πρὸς αὐτὸν Ὁ Ἐξελθε ἐκ τῆς γῆς σου ... πρὸς  
 καὶ [ἐκ] τῆς συγγενείας σου, καὶ <sup>4</sup> δεῦρο εἰς τὴν γῆν ἣν ABCI  
 ἂν σοι δεῖξω. <sup>4</sup> Τότε ἐξελλθὼν ἐκ γῆς Χαλδαίων κατώκη- HPM  
 σεν ἐν Χαρρὰν. κάκειθεν ἔμετὰ τὸ ἀποθανεῖν τὸν πατέρα c f g  
 Matt. xii. 18. Mark xiv. 30. ch. ii. 30. Iga. vii. 15. ὁ ὄρν. xii. 1. t Lake i. 61. ver. 14 only. Exod. xii. 21. Job xxxii. 2. u ver. 24 (from Exod. iii. 10). Matt. xix. 21 li. John xi. 43. Rom. i. 13. Rev. xvii. 1. xxi. 9 only. v ch. xix. 21 ref.

χαρρα E[so ver 4] m<sup>2</sup>: χαρα m<sup>1</sup>: χαραν D-gr vulg(not am demid fuld &c).

3. for lat εκ, απο D<sup>1</sup>(txt D<sup>2</sup>, de D-lat [vulg E-lat]). om 2nd εκ B D-gr sah Thl[-fin]: ins (so LXX) ACEHPN rel 36 vas [Orig.] Iren-int. aft συγγ. σου ins (from LXX) και εκ του οικου του πατρος σου E 65-7 Aug- aft δευρο ins ει D<sup>1</sup>[-gr]. rec om την

(perhaps an error owing to similarity of endings: perhaps an attempt to render *more indefinite*), with [C<sup>2</sup>(appy, Tischdf)] HP rel 36 Chr Thl: ins ABC<sup>1</sup>DEN. ean N<sup>1</sup>.

4. aft τοτε ins αβρααμ D Syr. και κατωκησεν D<sup>1</sup>(and lat). for εν, εις H e f m o Thl: om 65-7: ενι 13. for κακειθεν, κακει ην, insg και βελ μετων., D<sup>1</sup>

§ 15 end, vol. ii. p. 12), having paraphrased the divine command, says, διὰ τοῦτο τὴν πρῶτην ἀποικίαν ἀπὸ τῆς Χαλδαίων γῆς εἰς τὴν Χαρραίων λέγεται ποιῆσθαι. But he accurately distinguishes between the λόγιον which he obeyed in leaving Chaldaea, and the θεὸς ὡφθῆ afterwards, adding a reason after his manner, why God could not be seen nor apprehended by him while he was yet χαλδαῖ(ων) and an astrologer. The fact of his having left Ur by some divine intimation is plainly stated in Gen. xv. 7, and referred to in Neh. ix. 7. It was surely both natural and allowable to express this first command in the well-known words of the second. But we can hardly suppose that Stephen adopted the pluperfect rendering of ἔρχη in Gen. xii. 1, as the LXX has εἶπεν. (Josephus, ordinarily cited as relating the same tradition, throws, as he often does, the whole history into confusion, saying, it is true, Antt. i. 7. 1, καταλείπει τ. Χαλδαίαν . . . τοῦ θεοῦ κελύσαντος εἰς τὴν Χανααναν μετελθεῖν, but omitting entirely the sojourn in Haran, and connecting the migration with an outbreak of the Chaldeans against him for teaching the worship of the true God.) Χαρρὰν] So the LXX for ἔγγ, Gen. xi. 31, &c.; 4 Kings xix. 12; Ezek. xxvii. 23,—Κάρραι τῆς Μεσοποταμίας, Herodian iv. 13 (Ptol. v. 18. 12. Strabo, xvi. p. 747).—'Carras cæde Crassi nobiles,' Plin. v. 24,—'Miserando funere Crassus Assyrias Latio maculavit sanguine Carras,' Lucan i. 104. It lay on an ancient road, in a large plain surrounded by mountains; it was still a great city in the days of the Arabian caliphs. See Winer, Realw. 4. μετὰ τὸ ἀποθανεῖν τὸν πατ. αὐτ.] In Gen. xi. 26, we read that Terah lived 70 years and begot Abram, Nahor, and Haran; in xi. 32, that Terah lived 205 years, and died in Haran; and in xii. 4, that Abram was 75 years old when he left Haran.

Since then cir. 70 + 75 = cir. 145, Terah must have lived cir. 60 years in Haran after Abram's departure. It seems evident, that the Jewish chronology, which Stephen follows, was at fault here, owing to the circumstance of Terah's death being mentioned Gen. xi. 32, before the command of Abram to leave Haran;—

it not having been observed that the mention is anticipatory. And this is confirmed by Philo having fallen into the same mistake, de Migr. Abrah. § 32, vol. i. p. 464, πρότερον μὲν ἐκ τῆς Χαλδαϊκῆς ἀναστὰς γῆς Ἀβραὰμ ἔκησεν εἰς Χαρρὰν ταλентήσαντος δὲ αὐτοῦ τοῦ πατρὸς ἐκείθε καὶ ἐκ ταύτης μετακίσταται. It is observable that the Samaritan Pentateuch in Gen. xi. 32, for 205, reads 145, which has most probably been an alteration to remove the apparent inconsistency. The subterfuge of understanding the *spiritual death* of Terah, who is, as a further hypothesis, supposed to have relapsed into idolatry at Haran, appears to have originated with the Rabbis (see Kuinoel ad loc. and Lightf. Hor. Heb.) on discovering that their tradition was at variance with the sacred chronology. They have not been without followers in modern Christendom. It is truly lamentable to see the great Bengel, warped by the unworthy effort of squaring at all hazards, the letter of God's word in such matters, write thus: 'Abram, dum Thara vixit in Haran, domum quodammodo paternam habuit in Haran, in terra Canaan duntaxat peregrinum agens; mortuo autem patre, plane in terra Canaan domum unice habere cepit.' (This alteration of relation in the land being expressed by μετώκησεν αὐτὸν εἰς!) The way in which the difficulty has been met by Wordsworth and others, viz. that we have no right to assume that Abram was born when Terah was 70, but may regard him as the *youngest son*, would leave us in this equally unsatisfactory posi-

αὐτοῦ <sup>4</sup> μετώκισεν αὐτὸν εἰς τὴν γῆν ταύτην <sup>5</sup> εἰς ἣν ὑμεῖς  
 νῦν <sup>6</sup> κατοικεῖτε, <sup>7</sup> καὶ οὐκ ἔδωκεν αὐτῷ <sup>8</sup> κληρονομίαν  
 ἐν αὐτῇ, οὐδὲ <sup>9</sup> βῆμα ποδός· καὶ <sup>10</sup> ἐπηγγέιλτο <sup>11</sup> δοῦναι  
 αὐτῷ <sup>12</sup> εἰς <sup>13</sup> κατάσχεσιν αὐτὴν καὶ τῷ <sup>14</sup> σπέρματι αὐτοῦ  
<sup>15</sup> μετ' αὐτόν, οὐκ ὄντος αὐτῷ τέκνου. <sup>16</sup> ἐλάλησεν δὲ  
 οὕτως ὁ θεός, ὅτι ἔσται τὸ <sup>17</sup> σπέρμα αὐτοῦ <sup>18</sup> πάροικον ἐν  
 γῇ <sup>19</sup> ἀλλοτρίᾳ, καὶ <sup>20</sup> δουλώσουσιν αὐτὸ καὶ <sup>21</sup> κακώσουσιν  
 ἔτη τετρακόσια. <sup>22</sup> καὶ τὸ ἔθνος <sup>23</sup> ᾧ ἐὰν δουλεύουσιν  
<sup>24</sup> κρινῶ ἐγώ, ὁ θεὸς εἶπεν, καὶ μετὰ ταῦτα ἐξελεύσονται  
 καὶ <sup>25</sup> λατρεύουσιν μοι ἐν τῷ τόπῳ τούτῳ. <sup>26</sup> καὶ ἔδωκεν

d Rom. ix. 7 refl. e ch. xiii. 25 refl. f ver. 29. Eph. ii. 19. 1 Pet. ii. 11 only. Gen. xv. 13.  
 g Rom. xiv. 4 refl. h Rom. vi. 16, 22. i Cor. vii. 15. ix. 19. Gal. iv. 3. Tit. ii. 3. 2 Pet. ii. 19  
 only. Gen. i. c. Wisd. xix. 14. 1 Macc. viii. 11 only. i ver. 19. ch. xii. i. xiv. 2. xviii.  
 10. 1 Pet. iii. 13 only. Exod. v. 22 al. k = 1 Cor. xi. 31, 32. Rev. xviii. 8. xix. 3. Gen. i. c.  
 1 Matt. iv. 10 (from Deut. vi. 13). ver. 42. ch. xiv. 14. Rom. i. 9 al. Exod. iii. 12. (-πεῖε, Rom. ix. 4.)

(and lat: κακεῖθε D<sup>2</sup>). μετώκισεν D<sup>1</sup>[-οικ-](txt D<sup>3</sup>)[EHP]. aft aut. ins o  
 θεος E Syr. aft κατοικ. ins και οι πατερες υμων DE syr-w-ast Aug, but for υμων,  
 ημων D; D adds further οι προ ημων, syr-w-ast οι προ υμ.

5. for 2nd κα, αλλ D [vulg] am &c sah Iren-int: txt ABCDEHP rel fuld syrr copt  
 Chr Thl. rec autw bef δουραι: txt ABCDEHP b c e f g l m o [vulg arm].-δουραι  
 αυτην εις κατασχ. αυτω AEN a h k 13. for last αυτω, αυτου C.

6. for ουτως, αυτω H<sup>1</sup>N k [vulg-ed Syr: om am fuld]: αυτω ουτως b 49. 96 [sah].  
 aft o θ. ins προς αυτον D Iren-int: λεγων πρ. αυτον Syr. for αυτου, σου N [vulg-  
 sirt Syr coptt sath]. for αυτο, αυτους D vulg coptt sath: αυτω e 13. aft κακωσ.  
 ins αυτο C [Syr syr-w-ob; αυτους vulg coptt sath]; αυτω 13.-κακ. αυτο κ. δουλ. E.

7. το δε C e 120 sah sath-pl. an BD: txt ACEH[P]N rel Chrj. rec δουλευ-  
 σαιων (corra to suit LXX), with BEHP rel vulg [D-lat] Chrj: txt AC D-gr [sah] Iren-  
 intj. rec ειπεν bef o θ., with DEHP rel 36 vsa Iren-int: txt ABCN. aft  
 εξελθ. ins εκειθεν E. λατρευσαι C[appy] E-gr.

tion:—Terah, in the course of nature, begets his son Abram at 130 (205—75): yet this very son Abram regards it as incredible that he himself should beget a son at 99 (Gen. xvii. 1, 17); and on the fact of the birth of Isaac being out of the course of nature, most important Scriptural arguments and consequences are founded, cf. Rom. iv. 17—21, Heb. xi. 11, 12. We may fairly leave these Commentators with their new difficulty: only remarking for our instruction, how sure those are to plunge into hopeless confusion, who, from motives however good, once begin to handle the word of God deceitfully. μετ. εστ. ελε] In these words Stephen clearly recognizes the second command, to migrate from Haran to Canaan: and as clearly therefore made no mistake in ver. 2, but applied the expressed words of the second command to the first injunction, the λόγιον of Philo.

8. οὐκ ἔδωκεν] There is no occasion here to wrest our text in order to produce accordance with the history. The field which Abraham bought for the burial of his dead surely did not come under the description of κληρονομία, nor give him any standing as a possessor in the land. To avoid this seeming inconsistency,

Schöttgen and Bengellay a stress on ἔδωκεν, 'agrum illum . . . non ex donatione divina accepit Abraham, sed emit, ipsa emtione peregrinum eum esse docent' (Bengel).

Kuinoel and Olshausen take οὐκ for οὐκω. καὶ before ἐπηγγ. is not 'yet' (Beza), nor is ἐπηγγ. to be construed *pluperfect* (id.); and he promised is the simple rendering of the words, and the right one. The following καὶ is by Kuin. rendered 'nimis': but again it is only the simple copula, καί.

6, 7.] A free citation from the LXX, with the words καὶ λατρ. μοι ἐν τ. τόπ. τούτῳ adapted and added from Exod. iii. 12. The shifts of some Commentators to avoid this plain fact are not worth recounting: but again, the student who would not handle the word of God deceitfully should be here and every where on his guard against them. The round number, 400 years, given here and Gen. i. c., is further specified Exod. xii. 40 as 430. (See Gal. iii. 17, and note.)

7.] ὁ θεὸς εἶπεν is inserted by Stephen in passing from the narrative form (τὸ σ. αὐτοῦ) into the direct (κρ. ἐγώ).

8.] On the institution of circumcision, it is called a διαθήκη, Gen. xvii. 10, and the immediate promise of

<sup>m</sup> = ch. iii. 26. <sup>Heb. ix. 4.</sup> <sup>Exod. xix. 5.</sup> <sup>1 Cor. vii. 19.</sup> <sup>reff.</sup> <sup>o</sup> = Rom. v. 13 reff.  
<sup>p</sup> 1 Cor. vii. 18 reff. <sup>Gxx.</sup> <sup>xxi. 4.</sup> <sup>q</sup> here bis. <sup>ch. ii. 29.</sup> <sup>Heb. vii. 4.</sup> <sup>only. 1 Chron. xxiv. 31 B.</sup> <sup>xxvii. 22.</sup> <sup>r</sup> = ch. xvii. 5. <sup>1 Cor. xiii. 4.</sup> <sup>James iv. 2.</sup> <sup>Gxx.</sup> <sup>xxvii. 11.</sup> <sup>s</sup> = ch. v. 8. <sup>Heb. xii. 16.</sup> <sup>only. Gxx.</sup> <sup>xxviii. 38, 39.</sup> <sup>t</sup> ch. x. 36 reff. <sup>Gxx.</sup> <sup>xxix. 21, 23.</sup> <sup>u</sup> = ver. 34. <sup>ch. xii. 11.</sup> <sup>xxiii. 27.</sup> <sup>xxvi. 17.</sup> <sup>Gal. i. 4.</sup> <sup>(Matt. v. 29.</sup> <sup>xviii. 9) only.</sup> <sup>Exod. iii. 8.</sup> <sup>v</sup> Rom. v. 3 reff. <sup>w</sup> = ch. ii. 47 reff. <sup>Gxx.</sup> <sup>xxix. 21.</sup> <sup>x</sup> Mark ii. 12. <sup>Luke i. 6. x.</sup> <sup>26. xxiv. 19.</sup> <sup>ch. viii. 23 only.</sup> <sup>Gen. vi. 8.</sup> <sup>y</sup> Luke xii. 14. <sup>vv. 27, 28.</sup> <sup>Heb. vii. 26.</sup> <sup>Gxx. xli. 41.</sup> <sup>z</sup> = Matt. ii. 6. <sup>Luke xii. 64.</sup> <sup>Heb. xiii. 7, 17, 24.</sup> <sup>Deut. i. 15.</sup> <sup>a</sup> = Luke ix. 12. <sup>(Rom. iv. 1.)</sup> <sup>3 Tim. i. 18.</sup> <sup>Lam. i. 6.</sup> <sup>b</sup> Luke iv. 25. <sup>xv. 14.</sup> <sup>Gxx. xli. 64.</sup> <sup>c</sup> = Luke ix. 12. <sup>(Rom. iv. 1.)</sup> <sup>3 Tim. i. 18.</sup> <sup>Lam. i. 6.</sup> <sup>d</sup> here only. <sup>Gen. xlii. 27.</sup> <sup>Deut. xi. 15 al.</sup> <sup>e</sup> ch. v. 30 reff. <sup>f</sup> constr., ch. xxiv. 10 reff. <sup>g</sup> here only. <sup>Prov. xxx. 22.</sup> <sup>σίνος.</sup> <sup>Gxx. xlii. 2.</sup> <sup>σίνος.</sup> <sup>Job xii. 11 al.</sup> <sup>h</sup> = ch. xix. 23 reff. <sup>i</sup> ch. ix. 30. <sup>xi. 22 al.</sup> <sup>Gal. iv. 4, 6.</sup> <sup>Luke i. 53. xx. 10, 11 only.</sup> <sup>L.P.</sup> <sup>Gen. xiv. 1.</sup> <sup>k</sup> = here only. <sup>l</sup> here only. <sup>Gxx. xiv. 1.</sup> <sup>m</sup> 1 Cor. iii. 13 reff. <sup>n</sup> = ch. iv. 6 reff. <sup>o</sup> ch. x. 32. <sup>xx. 17.</sup> <sup>xxiv. 26 only.</sup> <sup>Hoc. xi. 2.</sup> <sup>p</sup> ver. 3 reff.

8. for *οσδοη, εβδομη* N<sup>1</sup>. rec ins o bef 2nd *ισαακ*, with DHP rel 36 Chr. Thl-fin: om ABCEN [k] Thl-sif. aft *ισ.* ins *εγεννησε* E [Syr copt, which have it after *ιακ.* also]. rec ins o bef 2nd *ιακωβ*, with D<sup>2</sup>HP rel 36 Chr Thl: om ABCD<sup>1</sup>EN [k].

10. (*εξελατα*, so ABCDEPN m 36 Thl-fin.) *χαριν* bef *αυτ.* D-gr: om *αυτ* A. *εναυτι* N<sup>1</sup> k [Chr.]. ins *εφ* bef *ολον* AC E-gr N g vulg syrr coptt [Tischdf]: om BDHP rel 36 E-lat Chr. for *αυτου, τουτου* B<sup>1</sup> [txt B-corr<sup>1</sup> (= B<sup>2</sup>, Tischdf)].

11. rec *την γην αιγυπτου*, with EHP rel 36 syr *αθη* [arm] Chr.: *εφ* *ολης της αιγυπτου* D, *super omnem terram aegypti* D-lat (see LXX): txt ABCN vulg Syr coptt. (*ηυρισκον*, so B[sic: see table] EP k.)

12. rec *σιτα*, with HP rel Chr.: *σιτεια* 15. 40. 100: txt ABCDEN. rec *εν αιγυπτω* (corr., as more usual: *Meyer* thinks *eis* *αγρ.* to have been a gloss to *εξαπεστειλεν*, and then to have found its way into the txt to the exclusion of the original *εν* *αγρ.*, but this is far-fetched), with DHP Chr Thl: txt ABCEN 40. *εξαπεστειλαν* N<sup>1</sup>.

13. for *εν, επι* D 18. *εγνωρισθη* AB: *εγνωσθη* 25: *agnitus est* E-lat: *recognitus est* D-lat: *cognitus est* vulg: txt CDEH [P<sup>1</sup>N rel 36 Chr., om *αδελφοις* P. *εγεννηθη* D. om *τω* (bef *φαραω*) N. rec ins *του* bef *ιωσηφ* (added for clearness), with DHP rel Chr: om BC.—for *ισω.*, *αυτου* AEN 40 vulg arm.

14. rec *τον πατ. αυ.* bef *ιακωβ*, with HP rel syr Chr.: om *ιακωβ* 15-8. 47<sup>1</sup>. 163 *αθη*: txt ABCDEN a h m vulg coptt arm. rec aft *συγγ.* ins *αυτου* (for *explicitness*), with DE rel [vulg-ed tol Syr coptt *αθη*]: om ABCHPN b f g m o 36 am demid fuld

that covenant was *δωσω σοι κ. τῷ σπέρματι σου μετὰ σε τὴν γῆν ἣν παροικεῖς, πᾶσαν τὴν γῆν Χαναὰν εἰς κατάσχεσιν αἰώνιον καὶ ἔσομαι αὐτοῖς εἰς θεόν*, id. ver. 8. *οὕτως*, thus, 'in this new covenant state,'—or, 'in fulfilment of the promise of seed implied in the above words.' In this word *οὕτως* lies hid the germ of the subsequent teaching of the Holy Spirit by St. Paul, Gal. iii. 9.] Here we have the first hint

of the rebellious spirit in Israel, which the progress of the history brings out.

10.] Observe (Mey.) the simple coupling of the clauses by *καὶ*, as characteristic of this speech. *χαρίν κ. σοφ.* No Hendiadys: *favour*, so that he was *acceptable* to Pharaoh (see reff.): and *wisdom*, so that Ph. consulted him and followed his suggestion, especially in the important case recorded. Gen. xli. 38. κατ.

ABCDI  
 HPNa1  
 e f g h  
 k l m o  
 13

ἐν ψυχαῖς ἑβδομηκονταπέντε. <sup>15</sup> καὶ κατέβη Ἰακώβ εἰς Αἴγυπτον, καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ πατέρες ἡμῶν, <sup>16</sup> καὶ μετετέθησαν εἰς Συχὲμ καὶ ἐτέθησαν ἐν τῷ μνήματι ᾧ ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου

v Gal. 1. 6. Heb. vii. 12. xi. 5 bis. Jude 4 only. Sir. xlv. 16. Deut. xlvii. 17. 42 ad. 3 Kings xlii. 31. 2 Luke viii. 27 [Mk. xlii. 53. xlv. 1. ch. ii. 29. Rev. x. 9 only. Exod. xiv. 11. 7 sicut. ch. i. 1 ref. 2 here only. 3 a = ch. iv. 34 ref. b ch. xii. 23. Exod. xxi. 32.

[syr] arm Chr. εβδ. bef ψυχ. (see LXX) DH a (c) f h m: δ και ε ψ D [(c)]: D syr Chr seem to join εν ε. π. ψ. with κατεβη follg (see LXX Deut x. 22).

15. rec κατεβη δε, with BH rel coptt [arm] Chr.: κατεβη (alone) D 40. 73. 96 syr: txt ACEPN 36 vulg Syr uth. (From similarity of και κατ., και dropped out as in D, and then δε was supplied.) om εἰς αἴγυπτον B. (Omitted as superfluous? or perhaps it was a gloss from the marg. Tischendorf (ed 7) excludes it from the txt: but the authority is too weak. [He has restored it in edn 8.]) aft avtos ins ekei E Syr: τε D.

16. μετηχθησαν D. συχεν (1st) D-gr. rec (for ε) δ, with HP rel Chr<sub>1</sub>.

ἔστησεν] viz. Pharaoh: a change of subject: see ref. Gen.

14. ἐν ψυχαῖς ἑβδομηκονταπέντε] In the Hebrew text, Gen. xli. 27; Exod. i. 5; Deut. x. 22, seventy souls are reckoned, viz. sixty-six born of Jacob, Jacob himself, Joseph, and his two sons born in Egypt. So also Josephus, Antt. ii. 7. 4; vi. 5. 6. But the LXX, whom Stephen follows, insert in Gen. xli. 20 an account of the children and grandchildren of Manasseh and Ephraim, five in number: and in ver. 27 read υἱοὶ δὲ Ἰωσήφ οἱ γενόμενοι αὐτῷ ἐν γῇ Αἴγ., ψυχὰς ὅντα. πᾶσαι ψυχὰς οἴκου Ἰακώβ αἱ εἰσεληθούσαι μετὰ Ἰακώβ (om μετὰ Ἰακώβ, and ψυχὰς below, A, but obviously without any effect on the general statement) εἰς Αἴγυπτον, ψυχὰς ἑβδομηκονταπέντε:—reckoning, as it appears, curiously enough, among the sons of Joseph, Joseph himself, and his wife Asenath; for these are required to make up the nine, according to their ver. 20. And similarly in Exod. i. 5, and in Deut. x. 22 A. (Wordsw., who is careful to note that A omits μετὰ Ἰακώβ in Gen. xli. 27, omits the fact that it reads πέντε here, by stating "seventy" as the LXX testimony.) With regard to the various attempts to solve the difficulty (66 + 12 wives, minus (Joseph and his wife, and Judah's wife who died in Canaan) = 75, Seb. Schmid and Wolf:—that Stephen spoke of those who were invited,—Moses of those who went, Krebs and Loesner:—that πέντε should be read for πέντε, Beza:—&c.), see above on vv. 6, 7. The remarks of Jerome are curious:—he is arguing, on Gen. i. c., that the number really was seventy,—and adds, 'Quod si e contrario nobis id opponitur, quomodo in Actibus Apostolorum in concione Stephani dicatur ad populum, septuaginta quinque animas ingressas esse Aegyptum, facilis excusatio est. Non enim debuit sanctus Lucas, qui

ipsius (istius?) historiae scriptor est, in gentes Actuum Apostolorum volumen emittens, contrarium aliquid scribere adversus eam scripturam, quae jam fuerat gentibus divulgata.' Philo, de Migr. Abr. § 36, vol. i. pp. 467 f., mentions both numbers (reading 75 in Gen. and 70 in Deut., see above), and gives allegorical reasons for both: and really Wordsworth's solution, that Stephen includes those born of Jacob's line in Egypt to shew that they "were equally children of the promise with those born in Canaan," is hardly better. When we come to understand μετακαλίστατο... πᾶσαν τὴν συγγένειαν ἐν ψυχαῖς ἑβδομηκονταπέντε, as represented by including, for a purpose, those already in Egypt, it seems to me that a stigma is cast on St. Stephen far more serious than that of mere numeral inaccuracy.

16.] μετετέθησαν, viz. αὐτὸς καὶ οἱ πατέρες ἡμῶν, not the latter only,—as Kuin., Olsh., and Wordsw., to evade part of the difficulty of the verse. The facts, as related in the O. T., were these: Jacob, dying in Egypt, was (Gen. i. 13) taken into the land of Canaan, and buried in the cave of Machpelah, before Mamre (on the rest of the verse see below): Joseph, dying also in Egypt, was taken in a coffin (Gen. i. 26) at the Exodus (Exod. xlii. 19), and finally buried (Josh. xxiv. 32) at Shechem. Of the burial of the other patriarchs the sacred text says nothing, but rather by the specification in Exod. xlii. 19, leaves it to be inferred that they were buried in Egypt. Josephus, Antt. ii. 8. 2, relates that they were taken and buried in Hebron, and adds, B. J. iv. 9. 7, ὃν καὶ τὰ μνημεῖα μέχρι τοῦ νῦν ἐν τῇδε τῇ πόλει (Hebron) δέκνυνται, πᾶν καλῆς μαρμάρου καὶ φιλοτιμίας εἰργασμένα:—the Rabbinical traditions mentioned by Wetst. and Lightf. report them to have been buried in Sychem: and Jerome (Ep. ad

e = Rev. iii. 18. <sup>2</sup> King. xxi. 21. d = (here only?) 2 Macc. i. 31. e = Luke xxi. 26. xxi. 1 et. Deut. xxxi. 14. f = ch. iii. 21. g ch. i. 4. h = Matt. xiv. 7. Jer. li. (xlii.) 26. <sup>17</sup> καθὼς δὲ ἤγγιζεν ὁ χρόνος τῆς ἐπαγγελίας ἧς ὁ θεὸς τῷ Ἀβραάμ, ἠύξησεν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ, ἄχρι οὗ ἀνέστη βασιλεὺς ἕτερος οὗ οὐκ ᾔδει τὸν Ἰωσήφ. οὗτος κατασοφισάμενος τὸ γένος ἡμῶν ἐκάκωσεν τοὺς πατέρας τοῦ ποιεῖν

txt ABCDEN e g l m. aft asr. ins o πατηρ ημων E(sic). rec εμμορ, with EP rel: txt ABCDHN a c h copt Chr<sub>1</sub>. for του, εν BCN<sup>1</sup> [copt] sah arm: του εν AEN<sup>2</sup> tol: του εκ syr: et Sychem D-lat: txt D-gr H(P) rel vulg æth Chr. (The varr arise from this συχη having been mistaken for a place, as above.)—του χεμ (passing from υ to υ) P.

17. for καθως, ως A. [for χρον, καιρος A.] rec ωμοσεν, with HP p rel syr-txt: επηγγειλατο DE tolsyr-mg: txt ABC N(ομολογ.), confessus erat vulg. [13 def.] (The varr have arisen from the unusual sense of ωμολ.)

18. rec αχρις (corrtn), with AB<sup>2</sup> EHPN 36 Chr: txt B<sup>1</sup> CD Thl-sif. aft ετερος ins εν αιγυπτου ABCN o 36 Syr syr-mg copt [æth arm]: om DEHP p [13(appy)] rel syr-txt Chr. for ηδει τον, εμνησθη του DE.

19. for ουτος, και D-gr(om D-lat). rec aft πατερας ins ημων, with ACEHP rel

Eustochium: Epitaph. Paulæ, 108 (27) 13, vol. i., p. 703) relating the pilgrimages of Paula to the sacred places, says: "transiit Sichem, . . . atque inde divertens vidit duodecim Patriarcharum sepulchra." These traditions probably Stephen followed; and, in haste or inadvertence, classed Jacob with the rest. ὁ ὠήσατο Ἀβραάμ] The burying-place which Abraham bought was not at Sychem, but (Gen. xxiii. 3–20) at Hebron, and was bought of Ephron the Hittite. It was Jacob who (Gen. xxxiii. 19) bought a field where he had pitched his tent, near Sychem, of the children of Hamor, Shechem's father: and no mention is made of its being for a burying-place. The two incidents are certainly here confused: and no ingenuity of the Commentators has ever devised an escape from the inference. The mention of a few such attempts may suffice. —(1) The omission of Ἀβραάμ (Beza, Valck., Kuin., Schött., al.) against all manuscript evidence (not excepting E, the reading of which, variously stated by Meyer and Tischendorf, has been ascertained by inspection),—and against the construction also; for after μετετέθησαν, ταύτῃ could hardly be the subject to ὠήσατο:—(2) rendering, against all grammar, while omitting Ἀβραάμ, ὠήσατο 'emptum erat' (Kuin.):—(3) construing Ἀβραάμ, Abrahamicides, i. e. Jacob (Surenhus. al.):—(4) that of Wordsworth, made up of—omitting Jacob from the grammatical construction (see above):—proving, from Jerome and Bede (without any allusion to the passage of Josephus above cited), that the other

patriarchs were buried at Shechem:—a priori reasons why Stephen should have chosen to bring forward Shechem and not Hebron; reasons (see Wordsw.'s note) not very creditable, if they existed: &c. &c. The fact of the mistake occurring where it does, will be far more instructive to the Christian student than the most ingenious solution of the difficulty could be, if it teaches him fearlessly and honestly to recognize the phenomena presented by the text of Scripture, instead of wresting them to suit a preconceived theory. I entirely agree with Wordsworth, that "there is nothing in these difficulties which invalidates the claims of St. Stephen to Inspiration," any more than those expressions in Scripture "invalidate its inspiration," which imply that the sun revolves round the earth. But as Wordsw. lives in days when men are no longer burnt for asserting that the earth moves, he surely might abstain from railing in such unmeasured terms (see his Acts, p. 35, col. i.) at those who in contending for common fairness and honesty find it necessary to carry somewhat further the same canon of reasonable interpretation. Humble searchers after divine truth will not be terrified by being charged with "assumption and conceit," or being told that their exegesis can produce no result but "degeneracy, degradation, disbelief, and demoralization." But they will deeply feel it to be their duty, to caution the student against all crooked and disingenuous ways of handling the word of God. "Non tali auxilio, nec defensoribus istis." 17.] καθὼς, not 'when' (as



τὰ ἑβρέφῃ ἔκθετα αὐτῶν εἰς τὸ μὴ ζωογονεῖσθαι. Luke i. 41, 44, ii. 12, 16, xviii. 15.  
 20 ἔν τῳ καιρῷ ἐγεννήθη Μωσῆς καὶ ἦν ἄστέιος τῳ θεῷ. δε ἀνετράφη μῆνας τρεῖς ἐν τῳ οἴκῳ τοῦ πατρὸς. 21 ἐκτεθέντος δὲ αὐτοῦ ἀνείλατο αὐτὸν ἡ θυγάτηρ Φαραὼ καὶ ἀνεθρέψατο αὐτὸν ἑαυτῇ εἰς υἱόν. 22 καὶ ἐπαυδαυθῆ Μωσῆς ἐν πάσῃ σοφίᾳ Αἰγυπτίων, ἦν δὲ δυνατὸς ἐν λόγοις καὶ ἔργοις αὐτοῦ. 23 ὥς δὲ ἔπληρουτο αὐτῷ τεσσαρεκονταετῆς χρόνος, ἀνέβη ἐπὶ τὴν

vol. ii. p. 83. ἔκθεσε, Wisd. xi. 14.) v ch. iii. 19. Rom. i. 11, 20 al. w Luke xviii. 22. 1 Tim. vi. 13 only. Exod. i. 17, 18, 22 al. x here only. ἐν αὐτ. τ. κ., Luke xiii. 1. ἔν τῳ καιρῷ, Matt. xi. 25. ἐν τῳ κ. τούτῳ, Mark x. 30. y Heb. xi. 23 only. Exod. ii. 2. 2 Cor. x. 4 James i. 5. (1 Cor. ix. 2.) Winer, edn. 6, § 31. 4 a, see Gen. x. 9. xlii. 6. xxx. 8 (Heb.). Luke i. 15. 2 Cor. i. 12. b = here only. Wisd. xviii. 5. (ch. xi. 4 reff.) see ver. 19 reff. c constr., John viii. 30. xii. 37. d = here only. Exod. ii. 10. see ch. v. 33 reff. e = ver. 6. ch. xiii. 22. Isa. xlii. 6. h = Luke xxi. 24. ver. 30. ch. ix. 25. xxi. 27. Gen. xiv. 24. i ch. g ch. xviii. 24 reff. h = Luke xxi. 24. ver. 30. ch. ix. 25. xxi. 27. Gen. xiv. 24. i ch. xiii. 18 only. k w. ἐν, 1 Cor. ii. 9 only. Isa. lxx. 16. Jer. iii. 16. w. ἐν, Luke xxi. 38 only.

36 am-corr<sup>1</sup> vss Chr.; om BDN am<sup>1</sup> fuld. rec εκθετα bef τα βρεφη, with DEHP rel 36 Chr.: τα βρεφη αυτων εκθετα m p: txt ABCN. aft (ζωογον. ins τα αρρενα E.

20. rec aft πατρος αυτου, with DE g m o 13 Thl: om ABCHP rel Chr.—N<sup>1</sup> has μου, but marked for erasure by the same hand.

21. rec εκτεθεντα δε αυτου, with EHP rel: txt ABCDN p 36. (ανειλατο, so ABCDE f<sup>1</sup> p [λετο H(Treg, expr)].—add eis (para D) τον ποταμον DE syr-w-ast.

om αυτου (aft ανειλατο) a c e h k o Chr, Thl. om και D<sup>1</sup>-gr(ins D<sup>2</sup> or 4).

om αυτου (aft ανεθρ.) D<sup>1</sup>(and lat) c, ins syr-w-ob; for αυτη, αυτη D<sup>1</sup> 180: txt D<sup>2</sup>. om eis B.

22. rec om lat εν, with B D-corr HP rel 36 vulg Orig-ms, [Eus, Did,] Chr.: ins ACEN vulg-ms coptt Orig, Ps-Just, Bas, Thdr̄t.,—πασαν την σοφian D<sup>1</sup> [Clem, (om την) Chr.]. for δε, τε D E-gr<sup>1</sup> [vulg Syr sah]: txt ABCHPN rel 36 E-lat copt [arm] Chr., rec ins εν bef εργ., with E-gr P g l m 18 vulg: om A B(sic: see table) CDHN a b f h o p 36 E-lat Chr.,—εργοις κ. εν λογοις c.—εν λογω κ. εν εργω κ. rec om αυτου (as unnecessary), with HP rel syr Ps-Just Chr.: ins ABCDEN p 36 vulg Syr coptt [meth arm].

23. μ<sup>1</sup> ετης (sic) bef αυτω D. for επι, eis H.

E. V., Beza, Kuin.), but as, 'in proportion as.' See ref. 19. τὸ ποιῆν] so that they exposed, see ref. Meyer maintains that the inf. of the purpose is not to be departed from,—'in order that they might expose:' but I do not see that this meaning would express the fact. The purpose is afterwards expressed, εἰς τὸ κ.τ.λ.

20. ἀστ. τῷ θεῷ] add to reff. (Meyer), Hesiod, Op. 825, ἀναλτιος ἀθανάτοισιν,—and Aesch. Agam. 352, θεοῖς ἀναπλάκηντος. The expression here seems borrowed from tradition: Josephus calls the infant Moses παῖδα μορφῇ θεῶν. Philo de vita Mos. § 3, vol. ii. p. 83, says, γεννηθεὶς οὖν ἐκ πατρὸς εὐθεὺς ὅψιν ἐνέφηνεν ἀσπειρίαν ἢ κατ' ἰδιότητα.

22.] That Moses was instructed in the wisdom of the Egyptians, is not found in the O. T., but derived from tradition, and following as a matter of course from his adopted station as the son of Pharaoh's daughter. This wisdom of the Egyptians, celebrated by so many ancient writers (see Wetst. ad loc.), consisted mainly in natural philosophy, medicine, and mathematics, and its teachers were the

priests. Philo de vita Mos. § 5, p. 84, enters into minute detail: ἀριθμοὺς μὲν οὖν κ. γεωμετρίαν, κ. τὴν τε ῥυθμικὴν κ. ἀρμονικὴν κ. μετρικὴν θεωρίαν, κ. μουσικὴν τὴν σύμψασαν, διὰ τε χρήσεως ὀργάνων, κ. λόγων τῶν ἐν ταῖς τέχναις, κ. διεισδύοις τοπικωτέραις, Αἰγυπτίους οἱ λόγοι παρεδσαν. κ. προσέτι τὴν διὰ συμβόλων φιλοσοφίαν, ἣν ἐν τοῖς λεγομένοις ἱεροῖς γράμμασιν ἐπιδείκνυνται, κ. διὰ τῆς τῶν ζώων ἀποδοχῆς, ἀ καὶ θεῶν τιμαῖς γεραίρουσι. τὴν δὲ ἄλλην ἐγκύκλιον παιδείαν Ἕλληνες ἐδίδασκον οἱ δ' ἐκ τῶν πλησιοχώρων, τὰ τε Ἀσσυρίων γράμματα, κ. τὴν τῶν οὐρανίων Χαλδαϊκὴν ἐπιστήμην. δυνατὸς ἐν λόγοις] So Josephus calls Moses πλήθεσιν ὀμιλεῖν πιθανώτατος, καὶ late in his course, during the journey through the wilderness;—when the divine Spirit, as the book of Deuteronomy abundantly testifies, had turned his 'slowness of speech' into the most fervid eloquence. That he was so thus early, during his Egyptian course, was probably reported by tradition, but hardly seems to agree with Exod. iv. 10—16. 23. τεσσαρε-

1 = ch. xv. 26. <sup>k</sup> καρδίαν αὐτοῦ <sup>l</sup> ἐπισκέψασθαι τοὺς ἀδελφοὺς αὐτοῦ τοὺς ABCD E  
 Matt. xxv. 26. <sup>m</sup> υἱοὺς Ἰσραὴλ. <sup>24</sup> καὶ ἰδὼν τινα <sup>n</sup> ἀδικοῦμενον <sup>o</sup> ἡμύνато H P W a b  
 Judg. xv. 1. <sup>p</sup> καὶ <sup>q</sup> ἐποίησεν <sup>r</sup> ἐκδίκησιν τῷ <sup>s</sup> καταπονουμένῳ <sup>t</sup> πατάξας c f g h k  
 m ch. x. 36 reff. <sup>u</sup> τὸν Αἰγύπτιον. <sup>25</sup> ἐνόμιζεν δὲ <sup>v</sup> συνιέναι τοὺς ἀδελφοὺς l m o p  
 Exod. ii. 11. <sup>w</sup> [αὐτοῦ] ὅτι ὁ θεὸς <sup>x</sup> διὰ χειρὸς αὐτοῦ <sup>y</sup> δίδωσιν <sup>z</sup> σωτηρίαν 13  
 1 Cor. vi. 7. <sup>aa</sup> αὐτοῖς οἱ δὲ οὐ <sup>ab</sup> συνήκαν. <sup>26</sup> τῇ τε <sup>ac</sup> ἐπιούσῃ ἡμέρᾳ <sup>ad</sup> ὥφθη  
 2 Cor. vii. 12. <sup>ae</sup> αὐτοῖς <sup>af</sup> μαχομένοις, καὶ <sup>ag</sup> συνήλασεν αὐτοὺς εἰς εἰρήνην  
 Isa. i. 17. <sup>ah</sup> εἰπὼν Ἄνδρες ἀδελφοί ἐστε [ὑμεῖς]. <sup>ai</sup> ἵνα τί ἀδικεῖτε  
 o here only. <sup>aj</sup> ἀλλήλους; <sup>ak</sup> 27 οἱ δὲ ἀδικῶν τὸν <sup>al</sup> πλησίον <sup>am</sup> ἀπόσπαστο αὐτὸν  
 p Luke xviii. <sup>an</sup> εἰπὼν Τίς σέ <sup>ao</sup> κατέστησεν ἄρχοντα καὶ <sup>ap</sup> δικαστὴν ἐφ'  
 7, 8 only. <sup>aq</sup> ἡμᾶς; <sup>ar</sup> 28 μὴ <sup>as</sup> ἀνελεῖν με σὺ θέλεις <sup>at</sup> ἢ δὴν τρόπον <sup>au</sup> ἀνέλεες  
 Micah v. 15. <sup>av</sup> ἐχθρὸς τὸν Αἰγύπτιον; <sup>aw</sup> 29 ἐφυγεν δὲ Μωυσῆς <sup>ax</sup> ἐν τῷ  
 q Rom. xii. 19 <sup>ay</sup> λόγῳ τούτῳ, καὶ ἐγένετο <sup>az</sup> πάροις ἐν γῇ Μαδιάμ, οὐ  
 r 2 Pet. ii. 7 <sup>ba</sup> (from Isa. vi. 9, 10). <sup>bb</sup> u ch. xi. 30 reff. <sup>bc</sup> y pres., ch. xvi. 36 reff. <sup>bd</sup> w = Luke i. 71. 1 Kings  
 2 Macc. viii. <sup>be</sup> xiv. 40. Jos. Antt. ii. 9, 7. <sup>bf</sup> z ch. xiii. ii. xvi. ii reff. 1 Chron. xx. 1. see Matt. vi. 11 and note.  
 2 AB compl. <sup>bg</sup> y ch. ii. 9 reff. <sup>bh</sup> 2 John vi. 62. 2 Tim. ii. 24. James iv. 1 only. Exod. xxi. 22. <sup>bi</sup> a here only. 2 Macc.  
 Ald. (not Ed- <sup>bj</sup> iv. 26, 42. v. 8 only. συναλάσας τὰ θῆρια, Xen. Cyr. i. 4, 14. συναλαυνόμενος ἄνωγς εἰς μάχην, Plut. Cam.  
 va F) only. <sup>bk</sup> p. 726 (Wetst.). <sup>bl</sup> b 1 Cor. x. 28 reff. <sup>bm</sup> c Rom. xiii. 9, 10 reff. Exod. ii. 12. <sup>bn</sup> d Rom.  
 = Matt. xvi. <sup>bo</sup> xi. 1, 2 reff. <sup>bp</sup> e ver. 10 reff. Exod. ii. 14. <sup>bq</sup> f ver. 26. Luke xii. 14 only. Exod. i. c. <sup>br</sup> g = ch.  
 31 ff., from <sup>bs</sup> v. 23 reff. <sup>bt</sup> h ch. i. 11 reff. <sup>bu</sup> i John iv. 62. Heb. xiii. 8 only. 4 Kings ix. 26. <sup>bv</sup> k = Matt.  
 Zech. xiii. 7. <sup>bw</sup> vi. 7. John xvi. 30. 1 Pet. ii. 12. <sup>bx</sup> l = Luke i. 29. ch. v. 8 al. <sup>by</sup> m ver. 6 reff. Exod. ii. 22.

ins του bef επισκ. E 180.

om 2nd τους B.

24. aft adik. ins εκ του γενοῦς αὐτου DE Syr syr-w-ast sēth.—om aut. D-gr.

aft any. add (from Exod ii. 12, LXX) καὶ ἐκρύψεν αὐτοῦ ἐν τῇ ἀμῶν D sēth.

25. ενομιζον D-gr 13. om 1st αυτου BCN vulg(am demid, not tol): ins ADEHP  
 rel. rec aut. bef σωτ., with EHP rel syrr sah [(sēth) arm] Chr: txt ABCDN  
 m p vulg copt. for oi, ου N¹(but corrd). om ου D¹-gr(ins D-corr¹).

26. elz (for τε) δε, with EP vulg coptt [arm]: txt ABCD²HN rel 36 syrr sēth Chr,  
 Thl Œc.—for τη τε, τοτε D¹. aft μαχ. (-vos D¹-gr: txt D¹) ins καὶ εἶδεν αὐτους

αδικουντας D¹. συνηλασεν BCDN o sah sēth, reconciliabit vulg, reconciliavit  
 D-lat: συνηλασεν H p: txt AEP rel [copt sēth arm, appy] Chr. (The sarr appear  
 to be occasioned by explanations of the origl συνηλασεν.) αυτους C¹H. om  
 υμεις (as unnecessary) ABCEN p vulg sah arm Chr; ins HP rel 36 (syr copt) [sēth].—  
 τι ποιετε ανδρες αδελφοι ινα τι αδικειται εις(om εις D²) αλληλους D.

27. ειπας D. for και, η E (demid copt). ημων (from LXX, Exod ii. 14)  
 ABCHPN m² p 13: txt DE rel Chr.

28. (εχθες, so B¹CDN.)

29. ουτως και εφυγαδευσεν Μωυσης D¹(txt D¹): εφυγαδευσεν δε Μωυσην E.

κονταετης χρ.] μέγας γενόμενος M., Exod.  
 ii. 11, LXX. The exact age was traditional,  
 see Lightf. ἀνιβη] No nominative  
 (as διαλογισμός, Kuin.) must be supplied:  
 it is impersonal; see reff. 24.] τὸν

Αἰγύπτιον, from the history being so uni-  
 versally known, that the agent in the ἀδικία  
 would be readily supplied: see Winer, edn.  
 6, § 67. 1, d. 26.] The present, δίδω-  
 σιν, sets forth the work of liberation as  
 already begun by the act just related,  
 see reff. Here we have again the

resistance to the Holy Spirit hinted: see  
 ver. 51, and note on ver. 2. 26.]  
 αὐτοῖς, to them, two of them, taken as  
 representing his brethren the children of  
 Israel. συνηλασεν, not imperf., 'he  
 endeavoured to unite': the aorist will not  
 bear this sense: nor is it needed:—the

act, on Moses' part, was complete;—not  
 'he would have set them at one' (E. V.),  
 but, he set them at one. If the explana-  
 tory reading συνηλασεν be taken, we  
 then have the imperfect force—"he was  
 reconciling," or "attempted to reconcile,"  
 then. ἄνδρες ἀδελφοί should be

taken together, as in Gen. xiii. 8, ἄνθρωποι  
 ἀδελφοί ἔσμεν ἡμεῖς. See also ch. ii. 14  
 (De W.). 27.] The further progress  
 of resistance to the Spirit on the part of  
 Israel. 29. Μαδιάμ] So LXX, Exod.

ii. 15, for ἡττο. Winer (Realw. 'Midian')  
 supposes this Midian to have been a nomad  
 detachment of the more settled Midianites,  
 —which at that time was encamped in the  
 neighbourhood of Sinai and Horeb. For  
 Jethro, Moses' father-in-law, is not found  
 there, in Exod. xviii. 1 ff., but comes to

ἐγέννησεν υἱοὺς δύο. <sup>30</sup> καὶ ἡ πληρωθέντων ἐτῶν τεσσαρά-  
κοντα ὁ ὤφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ ἄγγελος  
ἐν <sup>pa</sup> φλογὶ <sup>p</sup> πυρὸς ἡ βάτου. <sup>31</sup> ὁ δὲ Μωυσῆς ἰδὼν ἑθαύ-  
μαζεν τὸ ὄραμα προσερχομένου δὲ αὐτοῦ ἡ κατανοῆσαι  
ἡ ἐγένετο φωνὴ κυρίου <sup>32</sup> Ἐγὼ ὁ θεὸς τῶν πατέρων  
σου, ὁ θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ. ἡ ἔντρομος  
δὲ γενόμενος Μωυσῆς οὐκ ἐτόλμα ἡ κατανοῆσαι. <sup>33</sup> εἶπεν  
δὲ αὐτῷ ὁ κύριος ἡ Λύσον τὸ ἡ ὑπόδημα τῶν ποδῶν σου  
ὁ γὰρ τόπος ἐφ' ᾧ ἔστηκας γῆ ἁγία ἐστίν. <sup>34</sup> ἡ ἰδὼν

constr., Luke vii. 9. Jude 16. Job xxxiii. 23. Xen. Cyr. iii. 1. 36. t ch. ix. 10 a<sup>18</sup>. Acts only,  
see Matt. xvi. 9. Gen. xlii. 2. u Luke xii. 24, 27. ch. xi. 2. Heb. iii. 2. 2 Thess. i. 9.  
v = John x. 36. ch. x. 13. xiii. 32. Gen. xv. 1, 4. w ch. xvi. 29. Heb. xii. 21 only. Ps. xvi. 7. Dan.  
x. 11 Theod. z = Luke iii. 16 || Mk. J. ch. xiii. 25. Exod. iii. 5. y as above (x). Matt.  
xi. 11. Luke xv. 23. Gen. xiv. 23. z here only. Exod. iii. 7 al. fr. constr., Heb. vi. 14, from  
Gen. xxii. 17.

δύο D<sup>1</sup>(txt D<sup>3</sup>).

<sup>30</sup>. aft καὶ ins μετα ταῦτα D. πληρωθέντων αὐτῷ ἐτῇ D<sup>1</sup>(txt D<sup>2</sup>(and lat)).  
rec aft ἄγγελος ins κυρίου (natural addn, and here occasioned by Exod iii. 2, LXX),  
with DEHP rel Syr [æth arm]: om ABCN p vulg coptt. κυρι φλογος (see note)  
ACE 36 vulg Syr: txt BDHPN p rel syr coptt [æth arm] Chr Thl.

<sup>31</sup>. rec εθαύμαζε (corr to historical tense), with ABC rel vulg [syrr coptt æth  
arm] Chr: txt DEHPN b f g l m p 36 Aug. om το ὄραμα A. καὶ  
προσερ. αυτ. (κ)αι κατ. D<sup>1</sup>. ο κυριος ειπεν αυτω λεγων D Syr æth. for κυρ.,  
εκ του ουρανου λεγονσα E. rec aft κυρ. ins προς αυτον, with CEHP rel vulg-[clcm]  
mah Chr: om ABN p am demid syr copt arm [Aug].

<sup>32</sup>. om o (bef 1st θεος) CH<sup>1</sup>: εγω ειμι θ. E vulg(not am fuld) D-lat. om o (bef  
2nd θ.) C. rec ins o θεος bef ισ. and bef ιακ., with (D)EHP rel [vulg(with am  
demid tol) copt] æth Chr Thl: (om o, twice, D:): om ABCN p [fuld] syrr [sah] arm.  
(The insertion has prob been to suit LXX, which D does still more closely by omg  
the artt.) μωυσης bef γενομενος N. ετολημυσεν N.

<sup>33</sup>. om o (bef κυρ.) A. for κυρ., θεος E. for 1st clause, καὶ εγενετο φωνη  
προς αυτον D. λυσαι D<sup>4</sup>(P) 142. aft υποδ. ins σου εκ C<sup>1</sup> [syrr æth]: εκ C<sup>2</sup>E  
k.—σου bef τ. π. B. rec for εφ, εν (corr to suit LXX), with EHP rel 36 Chr<sup>1</sup>:  
txt ABCD<sup>2</sup>N p.—for εφ ω, ου D<sup>1</sup>: add ου C(συν C<sup>1</sup>) lect-13 arm.

visit Moses from a distance. See also  
Numb. x. 29 ff. υἱοὺς δύο] Exod. ii.  
22; iv. 20; xviii. 3. <sup>30</sup>. ἔτ. τεσσ.]  
This follows from the tradition of ver. 23,  
combined with Exod. vii. 7, 'Moses in  
palatio Pharaonis degit XL annos, in Mi-  
diane XL annos, et ministravit Israel XL  
annos.' Beresbith Rabba, f. 115. 3. (Mey.)  
Σινᾶ] Horeb, Exod. iii. 1. But  
both were points of the same mountain  
range, and the names were convertibly used.  
In Exod., Levit., and Numb., the law is said  
to have been given from Sinai; in Deut.  
from Horeb. 'The desert of Mount Sina'  
is the desert in which Mt. S. is situated.  
So 'the Peak of Derbyshire,' originally no  
doubt some single hill, has come to mean  
the whole district in which that hill is  
situated. ἄγγελος] Here, as con-  
tinually in the O. T., the angel bears the  
authority and presence of God Himself:  
which angel, since God giveth not his  
glory to another, must have been the great  
Angel of the covenant, the <sup>172</sup> <sup>173</sup> of Isa.  
lxiii. 9, 'the Angel of His Presence,'—the

SON OF GOD. See below on εἰς διαταγὰς  
ἀγγέλων, ver. 53. Stier remarks, that  
this second appearance of God, to Moses (see  
ver. 2), introduces the legal dispensation, as  
the first, to Abraham, the patriarchal.  
The readings of the LXX, as well as of our  
text, vary between κυρι φλογός (B) and  
φλογὶ πυρός (A). The Heb. is <sup>174</sup> <sup>175</sup>.  
The construction is, in the fiery flame (or,  
the flaming fire) of a bush. <sup>32</sup>.]  
The order of Exod. iii. 6, is here somewhat  
varied. The command to put off the shoe  
was given on the approach of Moses, and  
before these words were spoken. οὐκ  
ἐτόλμα. καταν. = ἐύλαβετο κατεμβλέψαι,  
LXX. <sup>33</sup>.] See Josh. v. 15. Putting  
off the sandals was a mark of reverence.  
The priests performed all their ministra-  
tions barefooted. The Arabs to this day  
continue the practice: they always enter  
their mosques barefooted. Among the  
Pythagoreans it was a maxim, ἀνυπόδητος  
θεὸς κ. προσκύνει, Iamblich. vita Pythag.  
105 (Mey.). So Juvenal, Sat. vi. 158,  
'Observant ubi festa mero pede sabbata

a here only. Exod. i. c. Thucyd. vii. 62 init.  
b Rom. viii. 26 only. Exod. ii. 24.  
c = Gen. xi. 5. Exod. iii. 8.  
d = ver. 10 reff.  
e = Rev. xvii. 1. xxi. 9.  
f = Gen. xxi. 44. f = Matt. x. 33. ch. iii. 13, 14. 2 Pet. ii. 1 al. 4.  
g ver. 10 reff. h ver. 27 reff.  
i here only. Lev. xxv. 31. 32. Ps. xviii. 14. lxxvii. 36 only.  
k συν = 1 Cor. xv. 10. 1 ch. ii. 3 reff. xii. 37 al. xv. 19. 2 Cor. xii. 12. 2 Thess. ii. 9. Heb. ii. 4 only. r = Matt. xxii. 24. ch. iii. 22, from Dscr. xviii. 18, 18.

2 εἶδον τὴν <sup>a</sup> κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ <sup>b</sup> στεναγμοῦ αὐτῶν ἤκουσα, καὶ <sup>c</sup> κατέβην <sup>d</sup> ἐξελεῖσθαι αὐτούς· καὶ νῦν <sup>e</sup> δεῦρο ἀποστείλω σε εἰς Αἴγυπτον. 35 τοῦτον τὸν Μωυσήν ὃν ἤρνήσαντο εἰπόντες Τίς σέ <sup>f</sup> κατέστησεν ἄρχοντα καὶ <sup>h</sup> δικαστὴν; τοῦτον ὁ θεὸς καὶ ἄρχοντα καὶ <sup>i</sup> λυτρωτὴν ἀπέσταλκεν <sup>k</sup> σὺν χειρὶ ἀγγέλου τοῦ <sup>l</sup> ὀφθέντος αὐτῷ ἐν τῇ <sup>m</sup> βάτῳ. 36 οὗτος <sup>n</sup> ἐξήγαγεν αὐτούς <sup>o</sup> ποιήσας <sup>p</sup> τέρατα καὶ σημεῖα ἐν γῇ Αἰγύπτῳ καὶ ἐν <sup>q</sup> ἐρυθρᾷ θαλάσῃ καὶ ἐν τῇ ἐρήμῳ ἔτη τεσσαεράκοντα. 37 οὗτός ἐστιν ὁ Μωυσῆς ὁ εἶπας τοῖς υἱοῖς Ἰσραὴλ <sup>r</sup> σὺν, = 1 Cor. xv. 10. 1 ch. ii. 3 reff. xii. 37 al. xv. 19. 2 Cor. xii. 12. 2 Thess. ii. 9. Heb. ii. 4 only. r = Matt. xxii. 24. ch. iii. 22, from Dscr. xviii. 18, 18.

34. καὶ ἰδὼν γὰρ D<sup>1</sup>. om μου D<sup>1</sup>[and lat](ins D<sup>2</sup>). for αὐτῶν, αὐτοῦ BD [Syr]. ακηκοῦ D 9. συν C<sup>2</sup>. rec αποστειλω, with HP rel (here, though αποστειλω is accordg to LXX, the corrtn to -ελω was so very obvious, that I have retained the more unusual form, esp as the authorities in its favour are so strong): αποστειλω a: txt ABCDEN c p Chr.

35. aft δικαστ. ins ef ημων CDN p 36; ef ημας E k o Chr Thl-fin: so, tol Syr syr-w-ast coptt aeth arm (corrtn to συν LXX and ver 27): om ABHP rel vulg Thl-sif. rec om 2nd kai, with ACHP rel vulg [Syr coptt arm] Chr: ins BDE p syr: it is supplied by N<sup>1</sup> or N corr<sup>1</sup>. αρχηγον A a h Chr. for λυτρωτην, δικαστην N<sup>1</sup>: λυτρωτην δικαστην N<sup>2</sup>. rec απεστειλεν, with CHP rel Chr: txt ABDEEN c p. rec (for συν) ev, with HPM rel 36 D-lat [Syr coptt aeth arm] Chr.[?]: per manus vs: txt ABC D[-gr] E c p 13 vulg syr sah Chr. (ev has appy arisen from a confusion with the last syll of απεσταλκεν. I cannot see the force of Meyer's reasoning, that συν is a corrtn setting forth more strikingly the superhuman powers of Moses).

36. ins o bef ποιήσας D<sup>1</sup>[-gr]. for γη, τη BC m D-lat sah: om b<sup>1</sup>: txt A D-gr EHPN Chr. rec αργυτῶν, with D rel [vulg E<sup>2</sup>-lat syrr coptt aeth arm] Thl-fin: txt ABCEHPN h k l m o p 36 sah Chr.

37. om 1st o DH a b<sup>1</sup> c e f h o [Chr<sub>2</sub>]. with EHP rel 36 Chr: txt ABCDN p. [Syr coptt arm Chr<sub>1</sub>]: om ABDN p vulg sah aeth: for θεος, κυριος syr [Chr<sub>1</sub>]. rec aft θεος ins υμων, with [P] b m 13: ημων EH rel Thl: om ABDN p vulg syrr coptt aeth [arm]. om υμων N<sup>1</sup>.

reges.' On the sanctity of the place, Chrys. remarks,—οὐδαμοῦ ναός, κ. δ τόπος ἅγιος τῇ ἐπιφανείᾳ κ. ἐνεργείᾳ τοῦ χριστοῦ.

34.] Ἰδὼν εἶδον, LXX. Emphatic, to express the γῆν ἡγῶν of the Heb., as often elsewhere. The instances commonly cited from the classics, of the phrase φεύγων ἐκφεύγειν, Herod. v. 96; Aristoph. Acharn. 177; Nub. 168; Eur. Phœn. 1231, &c., do not apply: for, as Porson observes, 'in his locis simplici verbo conatus, composito effectus indicatur.' ἀποστείλω] aorist subjunctive, as LXX, Exod. iii. 10. See Winer, edn. 6, § 41. a. 4. a. 35.] The second τοῦτον is repeated emphatically. So οὗτος again, vv. 36, 37, 38 [to impress on them God's choice of one whom they rejected]. ἤρνήσαντο, ver. 27. The rejecter of Moses there is regarded as the representative of the nation: see note on αὐτοῖς, ver. 26. In

this express mention of the rejection of Moses by the Jews and his election and mission by God, the parallel of Jesus Christ is no doubt in Stephen's mind, and the inference intended to be drawn, that it does not follow that GOD REJECTS those whom THEY REJECTED. The difficulty of ἀπέσταλκεν has caused it to be altered into the historic tense, ἀπέστειλεν. But the perf. sets forth not only the fact of God's sending Moses then, but the endurance of his mission till now — him hath God sent: with a closer reference than before, to Him whom God had now exalted as the true ἄρχοντα κ. λυτρωτήν. See oh. v. 31. 37.] See ch. iii. 22, notes. Our text has probably been altered to agree verbally with the former citation. 38.] γίνονται μετὰ is not a Hebraism, as Kuin.: see reff. That Moses conversed with both the Angel

ὡς ἐμέ. <sup>38</sup> οὗτός ἐστιν ὁ ἑγενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ καὶ τῶν πατέρων ἡμῶν, ὃς ἐδέξατο ἰδὼν τὰ ζῶντα δοῦναι ἡμῖν, <sup>39</sup> ᾧ οὐκ ἠθέλησαν ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν, ἀλλὰ ἀπάσαντο καὶ ἐστράφησαν ἐν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον, <sup>40</sup> εἰπόντες τῷ Ἀαρὼν Ποίησον ἡμῖν θεοὺς οἱ προπορεύονται ἡμῶν ὁ γὰρ Μωυσῆς οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἶδαμεν τί ἐγένετο αὐτῷ. <sup>41</sup> καὶ ἑμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκείναις καὶ ἀνήγαγον θυσίαν τῷ εἰδῶλῳ, καὶ εὐφράνιντο ἐν τοῖς ἔργοις τῶν χειρῶν

a 3 Cor. ii. 9. Phil. ii. 8 only. Prov. iv. 3. b ver. 27. Jer. li. 37. c ch. iii. 22. Matt. vii. 29. d Exod. xxxii. 1. e Luke i. 76 only. Exod. i. 19. Josh. x. 13. f constr., Rev. ii. 26. iii. 12. g see ver. 36. h Matt. xxi. 10. i here only. Exod. xxxii. 8. j = here only. 3 Kings xvi. 19 al. k abs., Matt. ix. 13. Heb. viii. 3 al. Gen. xli. 1. l Rev. ix. 20 (Heb. i. 10, from Ps. ci. 26) only. Pa. cxxiv. 16. Isa. xxxvii. 19. m ch. ii. 38. Luke xii. 19. Rom. xv. 10. 2 Cor. ii. 2. Gal. iv. 27. w ἐν, Rev. xviii. 20. 1 Kings ii. 1. Rev. ix. 20 (Heb. i. 10, from Ps. ci. 26) only. Pa. cxxiv. 16. Isa. xxxvii. 19.

ὡς αὖτ. rec aft εμε ins αυτου ακουσεσθε (from LXX), with CDE (ακουσεσθε D<sup>1</sup>[?], quæst audistis E-lat<sup>1</sup>) rel 36 vulg syrr copt [æth arm]: om ABHPN a f g h l m p sah Chr, Thl-sif.

<sup>38</sup>. om 2nd του D<sup>1</sup>(ins D<sup>6</sup>). υμων N: om e. for δεξεν, εξελεξατο B. υμν [B] N.

<sup>39</sup>. for ω, οτι D-gr. (αλλα, so ABCDEHN k o.) απεστρ. D m. aft εστρ. ins και N<sup>1</sup>(but corrd). rec om εν, with DEHP rel vulg Chr, Thl Iren-int; ins ABCN 36. 40 [coptt Cyr-p] Did-c. τη καρδια HP rel syr copt æth-pl Chr, Thl Iren-int; txt ABCDE p 36. 40 vulg Syr æth-rom [arm]. om αυτων D. 40. εισαγες D. aft ουτος ins ο ανθρωπος N. ο εξαγαγων E. rec γεγονεν (corrpt to LXX, Exod xxxii. 1), with DEHP p rel Chr; txt ABCN 36. 41. for απηγαγον, απηγοντο D<sup>1</sup>(απηγοντο D-corr<sup>1</sup>: txt D-corr).

of the covenant and our fathers, implies that he was the mediator between them, as indeed δὲ ἰδέσθαι λόγ. ζ. more plainly declares. ἐκκλησίᾳ probably, the assembly held (Exod. xix.) for the promulgation of the law at Mt. Sinai, not 'the Church' generally: but the article does not determine this: it would be expressed, whichever meaning we take. Wordsaw. observes on the meaning which the words ἡ ἐκκλησία ἐν τῇ ἐρήμῳ carry for the student of Christian prophecy, Rev. xii. 1—6.

λόγια ζῶντα] living, see reff., not = ζωοποιούντα (Grot., Kuin.), 'life-giving': still less to be understood 'given voice' (Pisc. Alberti). So Soph. Œd. Tyr. 482, τὰ μεσόμορφα γῆς ἀπονοσφίζων | μαντεία τὰ δ' αἰεὶ | ζῶντα περιπαταί.

39.] Another instance, brought home again by the words οἱ πατέρες ἡμῶν, of rejection of God's appointed messenger and servant. [εστράφησαν] they turned back in their heart to Egypt: not, 'they wished to return to Egypt,' of which in Exod. xxxii. there is no trace (but later, in Num. xiv. 4), and which would hardly suit προπορεύονται; but 'they apostatized in heart to the Egyptian idolatries.' The very title by which Aaron

proclaims his idol, is, 'These be thy gods, O Israel, which brought thee up out of the land of Egypt,' Exod. xxxii. 4. See also Neh. ix. 18.

40. προσωρ.] As God had done in the pillar of the cloud and fire. The plural is not (as Kuin.) put for θεόν, but is used categorically: not perhaps without implying also, that the only two religions were, the worship of Jehovah, and that of idols, a multitude. The plural is used by Aaron, see above.

In the οδρος may be implied, as Meyer suggests, 'who was the strong opponent of idolatry.'

41. ἑμοσχοποίησαν] apparently in imitation of Apis, a bull worshipped at Memphis as the living symbol of Osiris. Herod. iii. 28. Diod. Sic. i. 21. Strabo, xvii. 805 (Winer, Realw. 'Kalb'). The ox was a common symbolic form of idols in the East; it was one of the cherubic forms, Ezek. i. 10; and the most recent discoveries at Nineveh have brought to light colossal bulls. Sir Gardiner Wilkinson (second series, ii. 97, Winer) thinks the golden calves of Israel to have been imitations of Mnevis, a bull kept at Heliopolis (Diod. Sic. i. 21. Strabo, xvii. 803) as a living symbol of the sun. Jeroboam afterwards set up golden calves at Bethel

ο intrans. αὐτῶν. 42 ὅστρεψεν δὲ ὁ θεὸς καὶ παρέδωκεν αὐτοὺς  
 (appy), here only f. trans. λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ, καθὼς γέγραπται  
 Matt. v. 30. Rev. xl. 6. only, see ver. 36. ABCDE  
 HPNa b c f g h k  
 1 m o p  
 13  
 P = Rom. i. 24, 26, 28. Job xvi. 12. constr., here only, see ch. xvi. 4. q ver. 7. Luke ii. 13 only. 3 Kings xxii. 19. Jer. vii. 18. t here only. Amos v. 26. u = ch. xxi. 26. Heb. xl. 4. John xvi. 2. Num. xxxi. 80. v ch. ii. 36 reff. xxi. 26. ch. xxvii. 30. Luke only, etc. Heb. xl. 13 (from Exod. xxxii. 13). x Luke 4 al. l. c. only. Jos. Antt. i. 19. 8, 10. y ver. 4 reff. a here only. = Isa. xlviii. 1. of time, Lev. xxii. 27. Hag. ii. 19.

42. aft εστρ. δε ins αυτους C sah. om των D. εν τη επ. οικ. ισ. bef ετη  
 τες. (see LXX-A) A: εν τη ερημω is in the margin of B: εν επ. bef ετη τες. a h.  
 at end ins λαγει κυριος C [Cyr-p].

43. rec aft θεου ins υμων (corrpn to suit LXX), with ACE[H]PN rel vulg syr copt  
 [εϋθ Chr.]; ημων a l: om BD Syr sah arm Orig. Iren-int. Philas. rec ρεμφαν,  
 with rel [Orig.] Chr. Thl-fin: ρεμφαν D [vulg Iren-int.]; ρομφα B [Orig-ms]: ρομφαν  
 N<sup>1</sup> [Chr-ms]: ρεμφα p vulg-mss (Lachm) [arm]: ρεφα H: ρεφφα o: ρεφφαν h k l Ec:  
 [ρεφφαν P]: ραφαν 180 Just: txt (A)CE(N<sup>2</sup>) g 13. 36 Syr syr-mg-gr coptt Orig-mss  
 Thlrt Thl-sif Jer.—ραφαν AN<sup>2</sup> [Cyr-p]. for ενεκ., επι (τα μερη) D<sup>1</sup> (txt D<sup>4</sup>): in  
 illas partes D-lat, in partem E-lat.

and Dan, and with the same proclamation:  
 see 1 Kings xii. 28.

42. ὅστρεψεν] neuter, *changed*,—turned, as ἀναστρέψω, ch. xv. 16. No word, as *εἰαυτόν*, or *τὴν γνῶμην*, or *τὸ πρόσωπον αὐτοῦ*, need be supplied: nor must ἑστρ. κ. παρ. be rendered ‘*again delivered them*’ (Vitring., De Dieu, al.), a Hebraism which has no place in the N. T. (Mey.): nor must we understand αὐτοῖς (as C in var. readd.),—God turned *them*; for, though philologically there is no objection to this, the sense requires that ὅστρεψεν should form an introduction to παρέδωκεν—God, who had hitherto watched over them for good, *now provoked by their rebellion, turned*, and delivered them up to their own ways.

παρέδωκεν—not ‘*suffered them to fall into*’: all these explanations away of the strong expressions of Scripture belong to the rationalistic school of interpreters (which is not modern merely: even Chrysostom has here *εἶπε*): it was a *judicial delivering up*, not a mere letting alone, see reff.

τῇ στρ. τ. οὐρ.] This fact is not mentioned in the Pentateuch, but may refer to the worship of Baal. In aftertimes we have frequent traces of star-worship: see 2 Kings xvii. 16; xxi. 8, 5; xxiii. 4, 5; Jer. xix. 13; Zeph. i. 5. See also Deut. iv. 19; xvii. 3; Job xxxi. 26.

βιβλ. τ. προφ.] The book of the prophets, regarded as a whole. The citation (ref.) is from the LXX.

μὴ σφάγ. κ. θ.] A question usually preceding a *negative* answer, see Matt. vii. 9; Rom. xi. 1; 1 Cor. ix. 8 al.: but not always: see Matt. xii. 23

(xxvi. 22); John iv. 29; viii. 22. Winer, edn. 6, § 57. 3, b. There is no stress on μοι (‘Is it to *Me* that ye offered, &c. (i. e. to me only?’) as Rosenm., Heinr., Olsh., Kuin., Stier: the position of μοι in the sentence will not allow of this). I should take the question here according to the usual construction, and understand it as a reproach, implying that God does not receive as offered to Him, sacrifices in which He has been made to share with idols:—It is not true that ye offered to *Me* (but no stress on *Me*) sacrifices, &c.; ‘I regard it as never having happened.’

43.] The answer, by God Himself: *Yea, ἀνελάβετε, ye [took up, i. e.] carried about with you, (not My tabernacle as your sole or chief holy place, but) the tabernacle (ναβ), the portable tent for the image: Diod. Sic. xx. 66, mentions the ἱερὰ σκητὴ in the Carthaginian camp) of M., &c. Stephen was not the sole dishonourer, if a dishonourer, of the holy place—their fathers had done it before. Μολόχ] So the LXX: the Heb. has מלך, ‘of your king;’—the LXX probably followed another reading (מלך is actually found in 577 Kennicot and 440<sup>1</sup> De Rossi), or perhaps explained the expression by the cognate name of this god. Moloch (Winer, Realw.) was the Phœnician Saturn: his image was of brass with the head of an ox, and outstretched arms of a man, hollow; and human sacrifices (of children) were offered, by laying them in these arms and heating the image by a fire kindled within. The rigid prohibitions of the worship of Moloch (Lev. xviii. 21; xx. 2–5) were openly*

44 ἡ ὁ σκηνὴ τοῦ ὁ μαρτυρίου ἦν τοῖς ὁ πατράσιν ὁ ἡμῶν ἐν ὁ Rev. xv. 5  
 τῇ ἐρήμῳ, καθὼς ὁ διατάξατο ὁ λαλῶν τῷ Μωυσῇ ποιῆσαι ὁ only. Exod.  
 αὐτὴν κατὰ τὸν ὁ τύπον ὃν ἑώρακει, ὁ ἦν καὶ ὁ εἰσάγα- ὁ Rev. 21 al.  
 γον ὁ διαδεχόμενοι οἱ ὁ πατέρες ὁ ἡμῶν μετὰ ὁ Ἰησοῦ ἐν τῇ ὁ ch. v. 30 ref.  
 ὁ κατασχέσει τῶν ἐθνῶν ὁ ὃν ὁ ἐξῶσεν ὁ θεὸς ἀπὸ ὁ προσ- ὁ mid., ch.  
 xiv. 23.  
 xiv. 40. Phil. iii. 17 al. f = here only. Xen. Rep. Ath. ii. 3. g here only. 2 Chron. xxxi. 12.  
 h ver. 6 only. Num. xxiii. 5. i attr., ch. i. 1 ref. k = here (ch. xxvii. 30) only. Jer.  
 xxiv. 9. l ch. v. 41. Rev. xx. 11. Num. xx. 6. Dcut. xi. 23.

44. rec ins en bef τοῖς, with D<sup>1</sup> E-gr k<sup>2</sup> 36 syr Thl-fin : [cum vulg-clem am<sup>2</sup>, αρωδ  
 αθη:] om ABCD<sup>2</sup>PN p rel am<sup>1</sup> fuld lux E-lat copt Chrj Thl-sif. νμων Α g ο:  
 om k m 13. εταξατο N<sup>1</sup>. om δ D. αυτη (sic) N. κατα το  
 ται. (. .) τον (? παρατυπον) D<sup>1</sup>(txt D<sup>4</sup>). εωρακεν DH, εωρακεν E 36.  
 45. μ. ιησουν D<sup>1</sup>, cum jesum D-lat. εξωσεν E N (but corrd) 5. 13. 180.

transgressed by Ahaz, 2 Kings xvi. 3; by Manasseh, ib. xxi. 6; see also xxiii. 10; Jer. vii. 31; xxxii. 35. In the kingdom of Israel this abomination had been long practised, see 2 Kings xvii. 17; Ezek. xxiii. 37. We find traces of it at Carthage (Diod. Sic. ix. 14), among the Phœnicians (Q. Curt. iv. 8. 23. Euseb. laud. Const. xiii. 4. Porphy. de Abstin. ii. 56),—among the Cretans and Rhodians (Porphy. ibid.), and the Assyrian colonists at Sepharvaim, 2 Kings xvii. 31. τὸ ἑστρον τοῦ θ. ῥεφάν] Heb. מַרְכָּבָה, Chîin; but what the meaning of either this or ῥεφάν (LXX) is, we have nothing but conjecture to inform us. The principal opinions have been (1) that of Kircher, who maintains ῥεφάν (ῥηφάν) to be a Coptic word, signifying *the planet Saturn*, and answering to the Arabic 'Kewan;' (2) that of Hengstenberg, Authentie des Pentat. 110 ff., who entirely repudiates Kircher's interpretation, and supposes ῥηφάν to have arisen from a misreading of מַרְכָּבָה for מַרְכָּבָה. But Winer (Realw.) prefers the former opinion, and supports it by the authority of eminent modern Coptic and Arabic scholars. De Wette and Hengstenberg believe מַרְכָּבָה to be an appellative noun, and would render it, *the carriage or frame*, on which the star or image was carried: 'imaginem idolorum vestrorum,' Vulg. Amos. i. c. Wordsw. after Cyr. alex. in Catena, supposes ῥεφάν to signify *σκότισμα*, or blindness, and suggests that the name may have been one given by the Jews in contempt, like Beelzebub, to the god of the Ekronites. See Smith, Bibl. Dict., art. Remphan. Βαβυλώνος] Δαμασκού, LXX and Heb. The fulfilment of the prophecy would make it very natural to substitute that name which had become inseparably associated with the captivity.

44. ἡ σκ. τ. μαρτ.] In opposition to the σκ. just mentioned: but also in pursuance of one of the great aims of the speech, to shew that holiness is not confined to locality or building. This part of

his subject Stephen now enters on more particularly. The words ἡ σκ. τ. μαρτ. are the LXX rendering of תְּבִיטָה (Num. xvi. 18, 19 al.) 'the tabernacle of the assembly' (or 'congregation,' E. V.). They apparently derived the latter word from תָּבַט, 'testatus est,' instead of תָּבַע, 'constituit.' תָּבִיטָה (ref.): another contrast, cf. תָּבִיטָה וְהָיָה לְכֹהֵנִים, ver. 43. 45. εἰσῆγ.] absolute: introduced, viz. εἰς τὴν γῆν:—not connected with ἐν τῇ κατασχ.,—see below. διαδεξ.]

Having inherited it, i. e. succeeded to its custody and privileges. The sense of 'successores,' 'qui majores exceperunt,' is ungrammatical; as also is that of 'postea,' 'deinceps.' ἐν τῇ κατασχέσει] at (or 'in') their taking possession. The Vulg. rendering, 'in possessionem gentium,' is philologically inadmissible; 'in terram a gentibus occupatam' (Calvin, De Dieu, Grot., Kuin.) is still worse. The passage of the LXX, Num. xxxii. 5, δοθέντα ἡ γῆ αὐτῇ τοῖς οἰκέταις σου ἐν κατασχέσει, brought forward to justify these renderings, is directly against them. The word is one of those examples of verbal nouns in -σις where the meaning hovers uncertainly between the act of doing and the thing done. Such is often the case with καύχησις in St. Paul. Cf. for a very near approach to the concrete meaning of this word, Num. xxvii. 4, 7. But, abstract or concrete, it always, as might be expected from the very composition of the word, is used of that final and settled possession which Israel took of the land, not of that transitory possession from which the gentes were driven out. So that Wordsw.'s rendering, "the portion, or possession of the Gentiles," is out of the question.

The martyr combines rapidly a considerable period, during which this κατάσχεσις and this expulsion was taking place (for it was not complete till the time of David) in order to arrive at the next great event of his history, the substitution

m = 2 Tim. i. 18. n Luke i. 30. Heb. iv. 16 only. Gen. xxxiii. 10. o constr. (but not ellipse), ch. iii. 14 reff. see Eccl. ii. 10. p Ps. cxxxi. 5. = Heb. xii. 17. see Hos. xii. 8. q 2 Pet. i. 13, 14 only. Ps. xiv. 6. r 1 Chron. xxviii. 6. Matt. vii. 24. 26. Luke vi. 48, 49 (but οίκισαν). s aba. Luke i. 32, 36, vi. 35 only. Deut. xxxii. 8 al. only. Isa. ii. 18. u of God, ch. xvii. 24. Matt. xxiii. 31. Eph. iii. 17 only. (see Eph. ii. 23.) Ps. ii. 8. Isa. lvi. 10. w ch. ii. 35 reff. x ch. iv. 7 reff. y = ch. iv. 31. z Heb. iii. 11, 18. iv. 1, 3, 4c. only. Deut. xii. 9. = Ps. cxxxi. 14. a see ch. xi. 21 reff. b here only. Num. xxvii. 14. Herodian vi. 3. c here only. d Esch. xlii. 7. Jer. ix. 36. e Jer. vi. 10.

ABCD EHP a b c f g h k l m o p 13

46. om ηγησατο N<sup>1</sup>. σκηνα bcf evp. D. \* οϊκω BDHN<sup>1</sup>: θεω ACEPN<sup>8</sup>  
rel 36 vulg syrr [copt æth arm] Chr<sub>1</sub>.

47. σαλωμων AC: σαλομων N. οικοδ. B<sup>1</sup>(sic: see table) D. εαυτω CH  
Thl-aif.

48. ο δε ψ. ου(om ου D-lat) κατοικ. εν χειρ. D. rec aft ηεροσ. ins ναοις (explanatory gloss: or from ch xvii. 4), with HP rel 36 [arm] Chr, Aug; om ABCDEN  
p vulg syrr copt æth Pamph-int<sub>1</sub>. for καθως, ως D: καθως και E-gr( and lat<sup>2</sup>) 76.

49. for μοι, μου D<sup>1</sup>(txt D<sup>8</sup>): add εστιν D. και η γη (as LXX-B) B vss(not vulg  
syrr [arm]). οικοδομησατε B 42. for τις, ποιος (as LXX) D. at end add  
εστιν D [k] 13 Thdr<sub>1</sub>.

50. παντα bcf ταυτα (cf LXX) ACDEP l m: txt BHN p rel [vulg syrr Cyr-p<sub>1</sub>].

51. for τη καρδια, καρδιας (corr'd to plur to suit the plur subjct) ACD [Cyr-p<sub>1</sub>]: ταις  
καρδιαις N c Chr<sub>1</sub> [cordibus vulg syrr æth arm]: καρδιας B(sic: see table): txt EHP

of the temple of Solomon for the tabernacle.

46. [ηγησατο] asked permission, see 2 Sam. vii. 2 ff., in which this request is made through Nathan the prophet, and at first conceded by Nathan, though afterwards, on a revelation made from God, denied:—not 'wished' (Grot., Kuin.: 'desired,' E. V.). The vow (a species of prayer) here referred to, is defined by the words ετραίν σκηνα, to be that mentioned Ps. cxxxi. 1—5 (LXX).

48.] But, though Solomon built Him an house, we are not to suppose, for all that, that He is confined to earthly spots.

καθως δ πρ. A.] We have in substance the same declaration by Solomon himself at the dedication of his temple, 1 Kings viii. 27; see also the beautiful prayer of David, 1 Chron. xxix. 10—19. The citation is freely from the LXX.

The student will not fail to be interested in observing the apparent reference to this declaration in Stephen's apology, by St. Paul, ch. xvii. 24.

51.] I do not think there is any occasion to suppose an interruption from the audience to have occasioned this outbreak of holy indignation. At each separate recital (vv. 9, 25, 35, 39 ff.) he has dwelt, with continually increasing fervour,

on the rebellions against and rejections of God by His people.

He has now brought down the history to the establishment of the temple worship. From Solomon's time to his own, he saw but a succession of apostasies, idolatries, rejection of God's prophets:—a dark and loathsome catalogue, terminated by the betrayal and murder of the Just One Himself. It is not at all beyond probability, to believe that the zeal of his fervent spirit was by the view of this, the filling up of the measure of their iniquities, kindled into a flame of inspired invective. I find that this is also Neander's view, in opposition to the generality of Commentators (P. u. L., p. 92), as also that of Prof. Hackett, in his commentary on the Acts: and I cannot but think it far the most probable. εναυθα λοιπον καταφορικως τω λόγω κέχρηται. πολλή ην παρρησία μέλλοντος αυτού αποθίσκειν· και γαρ και τούτο οίμαι αυτόν ειδέναι, Chrysost. σκληρ. κ. άπερ.] Words and figures familiar to the prophets in speaking of the rebellious Israel: see, besides reff., Deut. ix. 6, 13; Neh. ix. 16:—Deut. x. 16; xxx. 6 Heb. See also Rom. ii. 29. ώσιν] I should hardly think of any allusion to Ps. xl. (xxxix.) 6,—because



πτετε, ὥς οἱ ἡ πατέρες ἡ ὑμῶν καὶ ὑμεῖς. <sup>52</sup> τίνα τῶν προ-  
 φητῶν οὐκ ἔδωξαν οἱ ἡ πατέρες ἡ ὑμῶν; καὶ ἀπέκτειναν  
 τοὺς ἡ προκαταγγέλλαντας περὶ τῆς ἡ ἐλεύσεως τοῦ ἡ δικαίου,  
 οὗ νῦν ὑμεῖς ἡ προδότες καὶ ὡ φονεῖς ἐγένεσθε, <sup>53</sup> ὡ οὔτινες  
 ἡ ἐλάβετε τὸν νόμον ἡ εἰς ἡ διαταγὰς ἀγγέλων καὶ οὐκ  
 ἡ ἐφύλαξτε. <sup>54</sup> Ἀκούοντες δὲ ταῦτα ἡ διεπρίοντο ταῖς  
 14. 1 Pet. iii. 18. see James v. 6. n Luke vi. 16. 2 Tim. iii. 4 only t. 2 Macc. v. 15. v. 13, 23  
 only. o Matt. xxii. 7. ch. iii. 14. xviii. 4. 1 Pet. iv. 15. Rev. xxi. 8. xxii. 15 only. 4 Kings  
 ix. 31 compl. Wad. xli. 5 only. p = ch. x. 41 reff. q = John vii. 39. Rom.  
 ix. 11 al. Hos. xiii. 1. r = ch. ii. 30. viii. 20. s Rom. xiii. 2 only. Esay. iv. 11 only. see  
 Gal. iii. 19. t = ch. vi. 4 reff. u ch. v. 33 only t. 1 Chron. xx. 3 only.

p rel [tol] spec Syr coptt [Eus.] Ath, Cyr-jer, [Orig-int.].—add ὑμῶν N o [Syr sah].  
 for ως, καθὼς D. ins και bef ὑμῶν D [-gr]. om και ὑμεῖς D [Orig-int.].  
<sup>52</sup> for οἱ πατ. ὑμ., εἰκονοῖ D' (txt D\*). απεκτ. αυτους τους προκαταγγελλοντας  
 π. (ins τῆς D\*) ελ. D'. rec γεγεννησθε (corr to arpy more suitable tense, see  
 note), with HP rel Chr, Thl: txt ABCDEK k p Orig, [Cyr-p].  
<sup>53</sup> εφυλαξεσθε A.

the LXX have rendered 'mine ears hast thou opened' by σώμα κατηρίσω μοι. τῷ πν. τ. ἀγ. ἀντ.] Apparently a reference to Isa. lxiii. 10. The instances as yet had been confined to οἱ πατ. ὑμ.: now he has arrived at their own times. The two are taken up again in the next verse.

<sup>52</sup> τίνα τ. προφ.] See Matt. xxiii. 31 ff.: 2 Chron. xxxvi. 16: where the same general expressions are used of their persecuting the prophets. Such sayings are not to be pressed to the letter, but represent the uniform attitude of disobedience and hostility which they assumed to the messengers of God. See also the parable, Matt. xxi.

35. τοὺς προφ.] The office of all the prophets, see ch. iii. 18. The assertion is repeated, to connect them, by this title, with Him, whom they announced.

τοῦ δικαίου] Schöttg. vol. ii. p. 18, has shewn from the Rabbinical writings that this name was used by the Jews to designate the Messiah. See reff. and note on James v. 6. προδότες] By Judas's

treachery, of which the Sanhedrists had been the accomplices; Matt. xxvi. 14—16: —φονεῖς, by the hands of the Romans; ch. ii. 23, note.

ἐγένεσθε is preferable not only on account of its manuscript authority, but as being the *historical tense*, like the rest. It was probably altered to the perfect, as suiting the *time then present*, better than the aorist. <sup>53</sup>] The use of οὔτινες, instead of οἱ, so very frequent in the Acts and Epistles, occurs when the clause introduced by it contains a *further explanation* of the position or classification of the person or persons alluded to, and not when the relative serves for simple identification. See Rom. i. 25, 32.

εἰς διαταγὰς ἀγγέλων] Many explanations have been given. Chrys. διαταχθέντα νόμον λέγει, τὸν ἐγκειρισθέντα αὐτῷ δι' VOL. II.

ἄγγελον τὸν ὁφθέντα αὐτῷ ἐν τῷ βάτῃ: and Ec. νόμον λαβόντας διατάξεις ἔχοντα, αἵτινες ἐσαγγέλον ἐποιοῦν πολιτείας ἔχειν τοὺς τελούοντας αὐτόν. Heinsius and Lightfoot understand by ἀγγέλ. the prophets: Grot., Calov., and Krebs, 'presentibus angelorum ordinibus,' taking διαταγὰς = διατάξεις in the sense of divisions of an army (Judith viii. 36), in which it never occurs,—not to say that εἰς will not bear this: Beza, Calv., Pisc., Eism., Hamm., Kuin., &c., 'ab angelis promulgatum,' which εἰς will not bear (ἐν): Winer, Gr., edn. 6, § 32. 4, b, 'as commands of angels' (but see below), which, however, was not the fact (Mey., who refers to Jos. Antt. xv. 5. 3, ἡμῶν τὰ κάλλιστα τῶν δογμάτων καὶ τὰ δοσιτάτα τῶν ἐν τοῖς νόμοις δι' ἀγγέλων παρὰ τοῦ θεοῦ μαθόντων):—the Syriac version, 'per mandatum angelorum':—Vulg. and Calv., 'in dispositione (or -onibus) angelorum': Schöttg., 'per ministerium angelorum.' These three last are precluded by the foregoing remarks. The key to the right rendering seems to be the similar expression in ref. Gal., ὁ νόμος διαταγὰς δι' ἀγγέλων. The law was given by God, but announced by angels. The people received God's law then, εἰς διαταγὰς ἀγγέλων, at the injunction (a sense of διατ. amply justified, see Palm and Rost's lex. διατάξις, and Polyb. iv. 19. 10; 87. 5: and preferred by Winer in his last edn., ut supra) of angels. So Matt. xii. 41, μετενόησαν εἰς τὸ κήρυγμα Ἰωάν. 'they repented at the preaching of Jonas.' The only other legitimate rendering, 'as the injunctions of angels,' comes under the objections made to Winer's former view, above. <sup>54</sup>—<sup>60</sup>.] EFFECT OF THE SPEECH: STONING OF STEPHEN. <sup>54</sup>] διεπρ., see note on ref.

<sup>55</sup>.] Certainly, in so far as the vision

v here only.

P. xxiiv. 16  
al. see Matt.  
viii. 12 al.

w = Matt. xv.

39. Luke

xiii. 20.

Rev. i. 7.

x ch. ii. 30 reff.

y Luke iv. 1.

ch. vi. 5. xl.

34 only.

z ch. i. 10 reff.

a ch. ii. 26 reff.

b = Mark v. 15.

John ix. 8 al.

c Luke ii. 22

(from Exod.

xiii. 12).

xxiv. 31 &amp;c.

ch. xvi. 14. xvii. 3.

L. only, exc. Mark xii. 34.

e = here only. Isa. lii. 15.

f Matt. vii. 32 ff.

ch. xix. 28 only.

g ch. i. 14 reff.

h = Matt. xiv. 19.

Luke iv. 29.

Lev. xiv. 40.

i here bis. Matt. xxi. 26. xxi. 27 ff.

(John viii. 6, v. 7.)

ch. xiv. 6.

Heb. xii. 30 only.

Exod. vii. 26 al.

καρδίαις αὐτῶν καὶ ἔβρυχον τοὺς ὀδόντας ἔπ' αὐτον. ABCDI

55 x ὑπάρχων δὲ ἰ πλήρης ἰ πνεύματος ἰ ἁγίου, ἰ ἀτενίσας HPN a

εἰς τὸν οὐρανὸν εἶδεν δόξαν θεοῦ καὶ Ἰησοῦν ἐστῶτα ἰ ἐκ f g h k

δεξιῶν τοῦ θεοῦ, 56 καὶ εἶπεν Ἰδοὺ ἰ θεωρῶ τοὺς οὐρανοὺς m o p l

c διηνοιγμένους, καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἰ ἐκ δεξιῶν

ἐστῶτα τοῦ θεοῦ. 57 ἰ κρᾶζαντες δὲ ἰ φωνῇ ἰ μεγάλη ἰ συν-

έσχον τὰ ὦτα αὐτῶν καὶ ὥρμησαν ἰ ὁμοθυμαδὸν ἐπ' αὐτόν,

καὶ ἰ ἐκβαλόντες ἔξω τῆς πόλεως ἰ ἐλιθοβόλουν. καὶ οἱ

54. ακουσάριτες δε αυτου D.

om ταυτα N¹.

και εβρ. τε D¹.

aft οδ.

ins αυτων E k Syr sah eth.

55. aft πληρης ins πιστεις και N o [Syr copt(Tischdf)].

ιησ. τον κυριον εκ δε.

του θ. εστ. D.

for τ. θεου,

αυτου C 1 Thl-fin.

56. rec απευγμεινους (οσντα το ποτε κιναι word), with D-corr¹ HP rel 36 Epiph, Chr,

[Nysse, Antch,] Thdr¹: ηνεωγμ. D¹: txt ABCN p Ath, Cyr-jer.

ACEN¹ m [vulg-ed demid syrr copt arm eth-pl] Epiph, Chr, [Antch,].

58. aft εκβ. ins αυτον A k 13 [Syr syr-w-ob] sah Thl-fin.

aft ελιθ. ins αυτον D

of Stephen was *supernatural*, it was not necessary that the *material heavens should have been visible* to him; but from the words *ἀτενίσας εἰς τὸν οὐρανόν* it would seem that they *were*. We are not told *where* the Sanhedrim were assembled. It does not seem as if they were convened in the ordinary session room: it may have been in one of the courts of the temple, which would give room for more than the members of the Sanhedrim to be present, as seems to have been the case. *ἐστῶτα*.]

A reason why the glorified Saviour was seen *standing*, and not *sitting*, has been pleasingly given by Chrysostom (in Cræmer's Catena): τὸ οὐν ἐστῶτα καὶ οὐχὶ καθήμενον; ἵνα δείξῃ τὴν ἀντίληψιν τὴν εἰς τὸν μέστυρα: καὶ γὰρ περὶ τοῦ πατρὸς λέγεται "ἀνάστα ὁ θεός." Similarly Gregory the Great, Hom. ii. 29, vol. i. p. 1572, 'Stephanus stantem vidit, quem adiutorem habuit.' So also Arator, i. 611 ff. p. 124, ed. Migne, 'pro martyre surgit, Quem tunc stare videt; confessio nostra sedentem Cum soleat celebrare magis.' (See also the collect for St. Stephen's day.) But not perhaps correctly: for 'help' does not seem here to be the applicable idea, but the *confirmation of his faith* by the ecstatic vision of the Saviour's glory at God's right hand. I should be rather disposed to think that there was reference in the vision to that in Zech. iii. 1, where Zech. sees 'Ἰησοῦν τὸν ἱερέα τὸν μέγαν, ἐστῶτα πρὸ προσώπου ἀγγέλου κυρίου. Stephen, under accusation of blaspheming the *earthly temple*, is granted a sight of the *heavenly temple*; being cited before the *Sadducees*

*High Priest* who believed neither angel nor spirit, he is vouchsafed a vision of the *heavenly* HIGH PRIEST, standing and ministering at the throne amidst the angels and just men made perfect.

56.] This is the only time that our Lord is by human lips called the SON OF MAN after His ascension (Rev. i. 13; xiv. 14, are not instances). And *why here?* I believe, for this reason. Stephen, full of the Holy Ghost, speaking *now* not of himself at all (ver. 55), but entirely by the utterance of the Spirit, repeats the *very words*, Matt. xxvi. 64, in which Jesus Himself, *before this council*, had foretold His glorification;—and assures them that that exaltation of the SON OF MAN, which they should hereafter witness to their dismay, was *already begun and actual*. 58.

ἔξω τ. πόλ.] See Levit. xxiv. 14. 'Locus lapidationis erat extra urbem: omnes enim civitates muris cinctæ paritatem habent ad castra Israelis.' Babyl. Sanhedr. ad loc. (Meyer.) Cf. also Heb. xiii. 12, 13.

ἐλιθοβόλουν] they stoned him: an anticipation of the fact, the details of which follow: not, '*they prepared to stone him*;' nor 'jam in itinere ad supplicii locum petulant eum lapidibus lacebant' (Heinr.): nor need we conjecture *ἐλιθοβόλουν* with Markland. Stoning was the punishment of blaspheming, Levit. xxiv. 16. The question whether this was a legal proceeding on sentence, or a tumultuary one, is not easy to answer. It would appear from John xviii. 31, that the Jews had not legally the power of putting any man to death (see note there). Certainly, from the narrative

<sup>k</sup> μάρτυρες <sup>1</sup> ἀπέθεντο τὰ ἱμάτια αὐτῶν <sup>m</sup> παρὰ τοὺς πόδας <sup>k = Deut xvii.</sup>  
<sup>n</sup> νεανίου καλουμένου Σαύλου, <sup>59</sup> καὶ <sup>1</sup> ἐλιθοβόλουν τὸν <sup>7</sup>  
 Στέφανον <sup>o</sup> ἐπικαλούμενον καὶ λέγοντα Κύριε Ἰησοῦ δέξαι <sup>7</sup>  
 τὸ <sup>p</sup> πνευμά μου. <sup>60</sup> αἱ θεῖς δὲ τὰ <sup>q</sup> γόνατα <sup>1</sup> ἔκραζεν <sup>1</sup> φωνῇ  
 μεγάλη Κύριε, μὴ <sup>1</sup> στήσης αὐτοῖς ταύτην τὴν ἁμαρτίαν,  
 καὶ τοῦτο εἰπὼν <sup>u</sup> ἐκοιμήθη. VIII. <sup>1</sup> Σαῦλος δὲ ἦν  
<sup>v</sup> συνευδοκῶν τῇ <sup>w</sup> ἀναίρεσει αὐτοῦ. ἐγένετο δὲ ἐν ἐκείνῃ τῇ

46 J. J. Eccl. xii. 7.

3 Kings viii. 54.

t met., here only. propr., Matt. xvi. 15?

v 1 Cor. vii. 12, 13 reff.

q ch. ix. 40. xx. 36. xxi. 5. Mark xv. 19.

r as above (q). Rom. xi. 4 reff. Luke v. 8. Heb. xii. 12.

2 Kings xiv. 26. Zech. xii. 12.

w here only. Num. xi. 15.

u = 1 Cor. vii. 39 reff.

n ch. xx. 9 reff.

o ch. ii. 21 reff.

p = Luke xlii.

q ver. 57.

Syr syr-w-aat coptt [eth]. om αυτων HP a b<sup>1</sup> f g h l m Thl-sif: ins A(B)CDEN  
 p rel 36 vms Chr.—ταυτ. B. aft νεαν. ins τινος D [tol] Syr arm: του f h 13.

59. aft ιησ. ins χριστε C d 40 Chr, [Eutheri].

60. om δε D<sup>1</sup>-gr (ins D-corr<sup>1</sup>): τε ο. φωνην μεγαλην D<sup>1</sup>: φωνην μεγαλη C<sup>1</sup> p:

om N<sup>1</sup>. add λεγων D [vulg-ed] am [demid(not fuld lux)] spec [Syr] copt.

σπασας D<sup>1</sup>(txt D<sup>2</sup>) d 180 [σπασας C]. rec την αμ. bef ταυτ., with EHPN rel [D-lat

Ep-of-ch-Lyons Orig, Bas, Nys,] Chr, Thdrt, : txt ABCD vulg spec Petr, Iren-int, Cypri.

before us, and from the fact of a bloody persecution having taken place soon after it, it seems that the Jews did, by connivance of, or in the absence of the Procurator, administer summary punishments of this kind. But here no sentence is recorded: and perhaps the very violence and zealous character of the execution might constitute it, not an encroachment on the power of the Procurator, as it would have been if strictly in form of law, but a mere outbreak, and as such it might be allowed to pass unnoticed. That they observed the forms of *their own law*, in the place and manner of the stoning, is no objection to this view. ol μάρτυρες] See ref.

[where it is enacted that the hands of the witnesses were to be first on the criminal to put him to death, and afterward the hands of all the people]. They disencumbered themselves of their loose outer garments, ὥστε εἶναι κοῦφοι καὶ ἀπαρεπόδιστοι eis τὸ λιθοβολεῖν. Theophyl. ἀπέθεντο] to keep them.

Such notices are deeply interesting, when we recollect by *whom* they were in all probability carefully inserted. See ch. xxii. 19, 20, and note on ch. xxvi. 10:—from which it appears that Saul can certainly not have been less than *thirty* at this time. He was a member of the Sanhedrim, and soon after was despatched on an important mission with their authority. 59.] The attempt to escape from this direct prayer to the Saviour by making Ἰησοῦ the genitive, and supposing it addressed to the Father,—in the face of the ever-recurring words κύριος Ἰησοῦς (see Rev. xxii. 20 especially), and the utter absence of any instance or analogy to justify it,—is only characteristic of the school to which it belongs. Yet in this case it has been fa-

voured even by Bentley and Valeknaer, who supposed θεόν to have been omitted in the text, being absorbed by the preceding *ov*. But if any such accus. had been used, it would certainly have been τὸν θεόν.

δέξαι τὸ πν. μ.] The same prayer in substance had been made by our Lord on the cross (ref. Luke) to His Father. To Him was now committed the key of David. Similarly, the young man Saul, in after years: πέντεισμαι δτι δυνατός ἐστιν τὴν παραθήκην μου φυλάξαι eis ἐκείνην τὴν ἡμέραν, 2 Tim. i. 12. 60.] The more accurate philological Commentators, De Wette and Meyer, deny that στήσης here can, as ordinarily explained, refer to weighing (reff. Matt.; Jer. xxxix. (xxxii.) 10), since not the *sin*, but the *punishment*, would be the thing weighed out,—and it would be harsh to take the one for the other, in a sentence of this kind.

Meyer would understand ἰσθάναι as opposed to ἀφίναί, τὴν ἁμαρτίαν, 'Fie not this sin upon them:' but De Wette, as seems to me more probably, renders it *Reckon not this sin to them* ('lay not this sin to their charge,' E. V.), supporting this by Rom. x. 3. This again was somewhat similar (though not exactly, see note there) to our Lord's prayer, Luke xxiii. 34.

ἐκοιμήθη.] Not a Christian expression only: Wetstein, on Matt. xxvii. 52, cites Jewish examples: and we have in the Anthology, iii. 1. 10, τῷδε Σάων δ Διάνος Ἀκάνθιος ἱερὸν ἔργον κοιμᾶται: θνήσκειν μὴ λέγε τοὺς αγαθοὺς. But it became the *usual* Christian term for death. Its use here, when the circumstances, and the actors in them, are remembered, is singularly touching, from the contrast.

CHAP. VIII. 1—3.] PERSECUTION OF THE CHURCH BY SAUL, CONSEQUENT ON

x 3 Cor. xii. 10  
 y ch. xiii. 50.  
 z ver. 4. ch. xi.  
 19 only.  
 Ezech. xxii.  
 16.  
 a plur., Luke  
 xxi. 31.  
 John iv. 35.  
 James v. 4.  
 only, Ezech.  
 xii. 15.  
 b here only.  
 Job v. 26  
 only. Soph.  
 Ajax, 1047.  
 c ch. ii. 6 reff.  
 Pa. lxix. 13.  
 Job ii. 8. ch. xiv. 19. xvii. 6.  
 xxii. 4. 2 Cor. iv. 11 al.  
 d here only. Gen. 1. 10. Micah 1. 8.  
 f = Luke xiii. 22. ix. 8. viii. 1.  
 g ch. iii. 2. Mark i. 21 al.  
 h John  
 i comstr., Luke xxi. 12. xxiv. 7. ch.  
 1 ch. v. 19 reff. 2 Kings xx. 3.  
 e here only. — 2 Chron. xvi. 10. and comstr.,  
 2 Kings xvii. 13.  
 1 comstr., Luke xxi. 12. xxiv. 7. ch.  
 1 ch. v. 19 reff. 2 Kings xx. 3.

CHAP. VIII. 1. N o join *σαυλος* . . . *αυτου* to ch vii. *αὐτ μεγαλ ins και θλειψεις*  
 D sah. *rec παντες τε, with A k o: om δε N<sup>1</sup> 13. 47: και παντες N<sup>2</sup> [et omnes vulg*  
 Syr s<sup>1</sup>th]: txt BCDEHP p rel syr copt Ps-Eus Isid, Chr<sup>1</sup>. *om της D<sup>1</sup>(ins D<sup>2</sup>).*  
*αὐτ αποσ. add οι εμειναν εν ιερουσαλημ D<sup>1</sup> sah Aug<sup>1</sup>.*  
 2. *συνομισωτες [omg δε] D<sup>1</sup>-gr(txt D<sup>2</sup>): συνομισωσαντο b o. for δε, τε D<sup>2</sup>(and*  
 lat) E-gr s<sup>1</sup>th. *rec εκοινησαντο, with EHP rel Chr<sup>1</sup>: txt ABCDN k p Chr<sup>1</sup> Thdr<sup>1</sup>,.*  
 3. *ο δε σ. D. ελυμνητο E-gr. ins τους bef ανδρας N<sup>1</sup>(N<sup>2</sup> disapproving).*  
*παρεδιδους(sic) D<sup>1</sup>.*

THE DEATH OF STEPHEN. 1. *συνευδ.]*  
 See reff.: and compare his own confession,  
 ch. xxvi. 9—11. From this time, the nar-  
 rative takes up Saul, and, at first with con-  
 siderable interruptions (ch. viii. x. xi. xii.),  
 but after ch. xiii. 1 entirely, follows his  
 history. *εν εκ. τη ημερ.* can hardly mean,  
 as some (Dr. Burton, De Wette, Meyer,  
 Stier) would render it, on *that very day*,  
 viz. when Stephen was stoned. For what  
 follows, *παντες δε διεσπαρσαν* . . . cannot  
 have happened on the same day, but would  
 take some little time: and it is hardly al-  
 lowable to render *εγνετο* 'broke out.' We  
 have *εν εκ. τη ημερ.* used indefinitely, Luke  
 vi. 23; John xiv. 20; xvi. 23, 26. In Luke  
 xvii. 31 it has direct reference to a *ημερ.*  
 just mentioned. *παντες]* Not per-  
 haps *literally*,—or some of them soon  
 returned: see ch. ix. 28—30. It may  
 describe the *general* dispersion, without  
 meaning that every individual fled.  
*Σαμαρειας]* Connected with ver. 4: this  
 word is not without importance, as intro-  
 ducing the *next step in the dissemination*  
*of the Gospel*, according to our Lord's  
 command in ch. i. 8. *πλην των*  
*αποστόλων]* Perhaps, from their exalted  
 position of veneration by the people, the  
 persecution did not extend to them: per-  
 haps they remained, as possessed of su-  
 perior firmness and devotion. But this latter  
 reason is hardly applicable, after the com-  
 mand of our Lord, 'When they persecute  
 you in one city, flee to another.' Matt.  
 x. 23. Stier (Reden d. Apostel, i. 253)  
 refers their remaining to an intimation of  
 the Spirit, to stay and strengthen those  
 who were left (*ετρους γενεσθαι ορθους*  
*αγριοι*, Chrys.). Mr. Humphry (Comm.  
 on Acts) cites an ancient tradition, men-

tioned by Clem. Alex., Strom. vi. 5 [43],  
 end, p. 762 P, from the Prædicatio Petri  
 (and by Euseb. H. E. v. 18), that the  
 Apostles were ordered by our Lord to re-  
 main at Jerusalem twelve years: *φηνεν δ*  
*Πέτρος ειρηνεαι τον κυριον τοις αποστόλοις*  
*'Εάν μεν ουν τις θελησθ του 'Ισραηλ μετα-*  
*νοησαι δια του ονόματος μου πιστευσεν επι*  
*τον θεόν, αφιθσονται αυτω αι αμαρτια'*  
*μετα δώδεκα ετη εξέλθετε εις τον κόσμον,*  
*μή τις επιρ οδκ ακηκοσμεν.* But this could  
 not be the case, as we have Peter and John  
 going down to Samaria, ver. 14.  
 2. *ανδρ. ελλαβεις]* Whether Jews or  
 Christians is not certain. Ananias is so  
 called, ch. xxii. 12 (not in rec.), and he  
 was a Christian. At all events, there is  
 no contrast implied in the *δε* (as Mey.),  
 'Yet, notwithstanding the persecution and  
 dispersion, pious men were found who,  
 &c.:' the *δε* is merely the transitional par-  
 ticle,—and, so far from its being any un-  
 usual thing to bury an executed person, it  
 was commanded among the Jews. Olshau-  
 sen thinks that, if they had been Chris-  
 tians, the term *αδελφοί* would have been  
 used: but this does not seem by any means  
 certain: we can hardly reason so minutely  
 from the diction of one section in the nar-  
 rative to that of another, especially in the  
 case of a section so distinct and peculiar as  
 this one. (Besides, *αδελφοί* in this sense  
 does not occur till ch. ix. 30: see reff.  
 there.) Probably they were pious Jews,  
 not yet converts, but hearers and admirers  
 of Stephen. 3. *ελυμνητο]* Properly  
 used of wild beasts, or of hostile armies,  
 devastating and ravaging. (See examples  
 in Kuin.) *κατα τους οικους, enter-*  
*ing (the houses) from house to house,*—  
 a pregnant construction. *σύρων]* So

<sup>4</sup> Οἱ μὲν οὖν <sup>1</sup> διασπαρέντες <sup>m</sup> διήλθον <sup>u</sup> εὐαγγελιζόμενοι <sup>1 ver. 1.</sup>  
 τὸν <sup>a</sup> λόγον. <sup>5</sup> Φίλιππος δὲ <sup>o</sup> κατελθὼν εἰς πόλιν τῆς  
 Σαμαρείας <sup>p</sup> ἐκήρυσσεν <sup>q</sup> αὐτοῖς τὸν χριστόν. <sup>6</sup> <sup>r</sup> προσείχον  
 δὲ οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου <sup>s</sup> ὁμοθυμα-  
 δόν, <sup>t</sup> ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα <sup>u</sup> αὐ-  
 τοῦ <sup>v</sup> ἐποίει. <sup>7</sup> πολλοὶ γὰρ τῶν <sup>w</sup> ἐχόντων <sup>x</sup> πνεύματα <sup>y</sup> ἀκά-  
 θαρτα <sup>z</sup> βοῶντα φωνῇ μεγάλῃ <sup>1</sup> ἐξήρχοντο, πολλοὶ δὲ

22) only. p = with acc. of person, 1 Cor. i. 23. Phil. i. 16. κ. τ. χρ., L.P. κ. τ. χρ.,  
 ch. ix. 30 reff. κ. τ. χρ., 3 Cor. iv. 6. see 2 Cor. i. 19. q so ch. xx. 2. Matt. iv. 23. Luke  
 iv. 15. 2 Cor. ii. 15. r, and const.; vv. 10, 11. ch. xvi. 14. 1 Tim. i. 4. iii. 8. iv. 1, 13. Tit.  
 i. 14. Heb. ii. 1. vii. 13. 2 Pet. i. 19 only. Pa. v. 2. s ch. i. 14 reff. t ch. ix. 3 reff.  
 u Mark iii. 30 only. v ch. v. 16 reff. w Luke xviii. 7, 30. ch. xvii. 6 al. Gen. xxix. 14.  
 x = Matt. xii. 43. xvii. 18. ch. xvi. 8 al. (Wied. xi.)

4. ἦλθον N<sup>1</sup> [sah(Tischdf)]. at end add του θεου E vulg(with am tol, not fuld  
 demid) Syr eth].  
 5. κατελθων D<sup>1</sup>-gr(txt D<sup>8</sup>). ins την bef πολ. (exegetical addition. The  
 art is not needed, see note) ABN m. κατωαρίας N<sup>1</sup>.  
 6. rec for δε, τε, with E-gr HP rel (eth-pl) [Chr<sub>1</sub>]: txt ABCD<sup>3</sup>N a h p 36 vulg E-lat  
 syr coptt.—ως δε ηκουον παν οι οχλοι προσειχ. τοις λεγ. D<sup>1</sup>(corr'd to txt by D<sup>3</sup> and-  
 corr). om του D<sup>1</sup>(ins D<sup>3</sup>) f. for ομοθ., (.....) οντο οτ -τα D<sup>1</sup>(txt D<sup>3</sup>).  
 αυτου N<sup>1</sup>(perhaps: s added or renewed by N<sup>3</sup>).  
 7. rec πολλων (alteration to avoid the difficulty: see note. Meyer's account, that εξη-  
 ρητο was first altered to οντο to suit πνευματα [the converse is much more probable], and  
 then πολλων το-οι to furnish a plur nom to εξηρχοντο, seems to me very unlikely), with HP  
 rel copt [arm] Chr<sub>1</sub>: (. . .)(π(αρ)α)? (απο D<sup>3</sup>) πολλοις D<sup>1</sup>: txt ABCEN p 36 vulg syrr  
 sah [eth-pl(Tischdf)]. rec μεγ. bef φωνη: txt ABCDEHPN rel vulg Chr. rec εξηρ-  
 ρητο (see above), with HP rel Chr: txt ABCDEN k p [sah(Tischdf) arm]. aft πολλ. δε

Philo, in Flacc. 9, vol. ii. p. 526, *συρόμενοι*  
 κ. *πατούμενοι* διὰ τῆς πόλεως ἀπάσης  
 ἐξανυλάθησαν. παραδίδου viz. to the  
 gaolers—so παραδίδου εἰς φυλακὰς, ch.  
 xii. 4.

4.—13.] PREACHING OF THE GOSPEL  
 IN SAMARIA BY PHILIP. 4.] μὲν οὖν

resumes the subject dropped at the end of  
 ver. 1, and determines this verse to be the  
 opening of a new section, not the close of  
 the former. διήλθ. See reff. εὐαγγ.  
 τ. λόγ. Here first we become acquainted  
 with the missionary language so frequent  
 in the rest of the book: and we have τὸν  
 λόγον, an expression very familiar among  
 Christians when the book was written, for  
 [the fuller one which must have prevailed  
 at first] τ. λ. τοῦ θεοῦ. 5. Φίλιππος]

The deacon; not, as apparently implied in  
 the citation from Polycrates in Eus. H. E.  
 iii. 31, v. 24, one of the twelve: this is  
 precluded by vv. 1 and 14. And it is  
 probable, that the persecution should have  
 been directed especially against the col-  
 leagues of Stephen. Philip is mentioned  
 again as ὁ εὐαγγελιστής,—probably from  
 his having been the first recorded who  
 εὐηγγελίσαστο τὸν λόγον,—in ch. xxi. 8,—  
 as married and having four daughters,  
 virgins, who prophesied. πόλιν τ.  
 Σαμ.] Verbatim as John iv. 5, in which  
 case it is altered as being Sychar (Sichem).  
 As the words stand here (πόλιν = τὴν

πόλιν, after εἰς, compare also 2 Pet. ii. 6),  
 seeing that Σαμαρεία (vv. 9, 14; ch. ix.  
 31; xv. 3) signifies the *district*, I should  
 be inclined to believe that Sychem is here  
 also intended. It was a place of rising  
 importance, and in after-times eclipsed the  
 fame of its neighbour Samaria, which latter  
 had been, on its presentation by Augustus  
 to Herod the Great, re-fortified and called  
 Sebaste, Jos. Antt. xv. 7. 3, and 8. 5. It  
 still, however, bore the name of Samaria,  
 Jos. xx. 6. 2,—where, from the context,  
 the *district* can hardly be intended.

αὐτοῖς] The inhabitants, implied in πόλιν.  
 6. προσείχον . . .] If this place  
 was Sychem, the narrative in John iv. will  
 fully account for the readiness with which  
 these people received the κήρυγμα τοῦ  
 χριστοῦ—'the proclamation of the Christ.'

7.] According to the reading in the  
 text, which is too strongly upheld by  
 manuscript authority to be rejected for  
 the easier ordinary one, πολλοὶ is a 'nomi-  
 nativus pendens' (compare ch. vii. 40;  
 Rev. iii. 12. Winer, edn. 6, § 29. 1). For  
 in the case of many who had unclean  
 spirits, they crying out with a loud  
 voice, came out: ἐξήρχοντο being plur.,  
 as often when the neuter plural betokens  
 living agents; see Winer, edn. 6, § 58. 3.  
 α. β. πολλοί has probably been  
 altered to πολλῶν, to agree with τῶν  
 ἐχόντων, on the difficulty being perceived.

<sup>y</sup> Luke v. 10, <sup>24</sup> ch. ix. 33. <sup>1</sup> παραλελυμένοι καὶ <sup>2</sup> χωλοὶ <sup>3</sup> ἐθεραπεύθησαν <sup>8</sup> ἐγένετο δὲ ABCDI  
<sup>1</sup> Luke only. <sup>9</sup> πολλὰ χαρὰ ἐν τῇ πόλει ἐκείνῃ. <sup>9</sup> ἀνὴρ δὲ τις ὀνόματι HPN a  
<sup>exc. Heb. xii.</sup> <sup>12</sup> Ἰσάκ. <sup>1</sup> Σίμων <sup>b</sup> προϋπήρχεν ἐν τῇ πόλει <sup>c</sup> μαγεύων καὶ <sup>d</sup> ἐξιστά- d f g h i  
<sup>ix. 60.</sup> <sup>1</sup> Matt. xi. 5. <sup>a</sup> Matt. iv. 23. xvii. 16†. (Sir. xviii. 18.) <sup>b</sup> Luke xxiii. 12 only. Job 1 m o i  
<sup>ch. iii. 2.</sup> <sup>2</sup> Lev. xxi. 18. <sup>c</sup> here only τ. (-γος, ch. xiii. 8. -γος, ver. 11.) <sup>d</sup> -άνων here only. trans. 12  
<sup>xlii. 17 (only ?).</sup> <sup>1</sup> Luke xxiv. 22 only. see Job xlii. 7. Eur. Frag. Ἀντή 1, ὅν δ' οὐκ ἐξήσθησέ με.

ins καὶ E 13 syr Chr., om καὶ D<sup>1</sup>(ins D<sup>2</sup>) m. <sup>8</sup> θεραπευόντο D 13.  
<sup>8</sup> rec καὶ σγ., with EHP rel syr: χαρὰ τ. μεγ. σγ. D-gr [Syr (sah)]: txt ABCN p  
 coopt. rec χ. μεγάλη, with DEHP rel [vulg-ed syr arm]: txt ABCN p am demid  
 fuld [sah] sēth.  
<sup>9</sup> προϋπαρχων D-gr. om καὶ D<sup>1</sup>(ins D<sup>1</sup>). rec εξίστων, with D<sup>2</sup>EH rel  
 Chr, Thl: seducens vulg Iren-ipt: suadens E-lat: mentem auferens D-lat: εξε( . . . )  
 (εξίστασιν Wetst) D<sup>1</sup>: txt ABCN p.

9. Σίμων] Neander, in the course of some excellent remarks on this whole history (see further on ver. 14), identifies, and I believe with reason, this Simon with one mentioned as living from ten to twenty years after this by Josephus, Antt. xx. 7. 2, καθ' ὃν καιρὸν τῆς Ἰουδαίας ἐπετρόπευσεν Φηλῆς, θρασυμένους ταύτην (Drusilla) . . . λαμβάνει τῆς γυναίκος ἐπιθυμίαν, καὶ Σίμωνα ὀνόματι, τὸν ἐαυτοῦ φίλον, Ἰουδαίον, Κύπριον δὲ γένος, μάγον εἶναι σκηπτόμενον, τέμνων πρὸς αὐτὴν ἐπειθε τὸν ἄνδρα καταλιποῦσαν αὐτὴν γήμασθαι. The only difficulty seems to be, that Simon is stated by Justin Martyr, himself a Samaritan, to have been Σαμαρεῖς, ἀπὸ κύμης λεγομένης Γίττων. But it has struck me that either Justin, or perhaps more probably Josephus, may have confounded Ghittim with Chittim, i.e. Citium in Cyprus. This conjecture I also find mentioned in the Dict. of Biography and Mythology, sub voce. The account in Josephus is quite in character with what we here read of Simon: not inconsistent (Meyer) with ver. 24, which appears to have been uttered under terror occasioned by the solemn denunciation of Peter. Justin goes on to relate that he was worshipped as a God at Rome in the time of Claudius Caesar, on account of his magical powers, and had a statue on the island in the Tiber, inscribed 'Simoni Deo Sancto.' Singularly enough, in the year 1574, a stone was found in the Tiber (or standing on the island in the year 1662, according to the Dict. of Biogr. and Myth.), with the inscription SEMONI SANCO DEO FIDIO SACRVM, i.e. to the God Semo Sancus, the Sabine Hercules, which makes it probable that Justin may have been misled. The history of Simon is full of legend and fable. The chief sources of it are the Recognitions and Clementina of the pseudo-Clemens. He is there said to have studied at Alexandria, and to have been, with the heresiarch Dosithus, a disciple of John the Baptist. Of Dosithus

he became first the disciple, and then the successor. Origen (in Matt. Comm. § 33, vol. iii. p. 851) makes Dosithus also a Samaritan: so also contra Cels. i. 57, vol. i. p. 372, and Hom. xxv. in Luc. vol. iii. p. 962. His own especial followers (Simoniani) had dwindled so much in the time of Origen, that he says νυνὶ δὲ τοὺς πάντας ἐν τῇ οἰκουμένῃ οὐκ ἔστι Σιμωνιανοὺς εὐρεῖν τὸν ἀριθμὸν οἰμαι τριάκοντα. καὶ τάχα πλείονας ἔπουν τῶν δυνάτων, contra Cels. ubi supra; see also ib. vi. 11, p. 638, and περὶ ἀρχόν, iv. 17, p. 176. In the Recognitions and the Clementina are long reports of subsequent controversies between Simon Magus and Peter, of which the scene is laid at Caesarea. According to Arnobius (adv. Gentes, ii. 12, p. 828 ed. Migne), the Const. Apostol. (ii. 14, p. 620; vi. 9, p. 932 ed. Migne), and Cyril of Jerusalem, he met with his death at Rome, having, during an encounter with Peter, raised himself into the air by the aid of evil spirits, and being precipitated thence at the prayer of Peter and Paul. [I saw in the church of S. Francesca Romana in the forum, a stone with two dents in it and this inscription, "On this stone rested the knees of S. Peter when the dæmons carried Simon Magus through the air."] The fathers generally regard him as the founder of Gnosticism: this may be in some sense true: but, from the very little authentic information we possess, it is impossible to ascertain how far he was identified with their tenets. Origen (contra Cels. v. 62, p. 625) distinctly denies that his followers were Christians in any sense: λαμβάνει τὸν Κέλσον, ὅτι οὐδαμῶς τὸν Ἰησοῦν ὁμολογοῦσιν υἱὸν θεοῦ Σιμωνιανοί, ἀλλὰ δόξαμιν θεοῦ λέγουσι τὸν Σίμωνα. μαγεύων.] Not to be joined with προϋπήρχεν (as in E. V. and Kuin.), which belongs to ἐν πόλει: exercising magic arts, such as then were very common in the East and found wide acceptance; impostors taking advantage of the very general expectation of a Deliverer at this time, to set them-

ων τὸ ἔθνος τῆς Σαμαρείας, λέγων εἶναι ἑτινα ἑαυτὸν  
 ἔμεγαλ 10 ὧ ἡ προσείχον πάντες ἀπὸ μικροῦ ἕως  
 ἡ μεγάλου λέγοντες Οὗτός ἐστιν ἡ ἡ δύναμις τοῦ θεοῦ ἡ  
 BCDE καλουμένη μεγάλη. 11 ἡ προσείχον δὲ αὐτῷ διὰ τὸ ἰκανῶ  
 d f g h 1 χρόνῳ ταῖς μαγείαις ἔξιστακέναι αὐτούς. 12 ὅτε δὲ  
 : 1 m o ἡ ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ περὶ τῆς βα-  
 p 13 σιλείας τοῦ ἡ θεοῦ καὶ τοῦ ὀνόματος Ἰησοῦ χριστοῦ, ἐβαπ-  
 τίζοντο ἄνδρες τε καὶ γυναῖκες. 13 ὁ δὲ Σίμων καὶ αὐτὸς  
 ἐπίστευσεν, καὶ βαπτισθεὶς ἦν ἡ προσκαρτερῶν τῷ Φιλί-  
 ππῳ, θεωρῶν τε σημεῖα καὶ δυνάμεις μεγάλας γινο-  
 24. 1 Luke vii. 27. xx. 9. ch. xiv. 3. xxvii. 9 only. see ch. ix. 23, 43. dat. of duration, Luke viii.  
 26. Rom. xvi. 26. m here only. see ver. 9. n 3 Cor. v. 13 ref. perf., here only.  
 o = Matt. xxi. 25 h. 1 John v. 10 al. Gen. xv. 6. a 3 Cor. v. 13 ref. perf., here only.  
 q ch. xii. 8 ref. r constr., ch. ii. 5 ref. s = ch. i. 14 ref. t ch. vii. 56 ref.  
 u = Matt. xi. 20, 21, 23 and II. Mark vi. 5. ch. ii. 22. 1 Cor. xii. 10. Gal. iii. 5 f.

om το Ε.

εθος B<sup>2</sup>.

10. προσείχον N. om παντες HP rel aeth-pl Iren-int.; ins ABCDEN k p 13 vas Chr.  
 rec om καλουμένη (as appearing unnecessary, and being difficult, see note), with HLP  
 rel Syr sah aeth-pl Chr: ins ABCDEN p 13 vulg syr copt aeth-rom arm Orig. Iren-int.  
 11. μαγίαις ACDEHN f 13. ἐξιστακέναι ACEH k m o: txt BDLPN rel.  
 12. του φιλιππου ευαγγελιζομενου N<sup>1</sup>. rec ins τα bef περι, with HLP rel Chr.; om  
 ABCDEN p 36 vulg syrr [coptt] aeth. for θεου, κύ N<sup>1</sup>. rec ins του bef ιησ. (with  
 13): om ABCDEHLPN rel Chr Thl.—om ιησ. 13. om τε A lect-12 vas(some).  
 13. ins και bef προσ. D<sup>1</sup>. θεωρων(sic) N. for τε, τα B. transp. σημ. and  
 den. EHLP rel syr Chr: txt ABCDN k m p 13. 36 vulg Syr coptt aeth [arm].—μεγάλα  
 E o syr-w-ast aeth-pl: om HLP rel: txt ABCDEN k m p 13 vulg Syr coptt aeth-rom Chr.

selves up by means of such trickeries as 'some great ones.' We have other exam-  
 ples in Elymas (ch. xiii.): Apollonius of  
 Tyana; and somewhat later, Alexander of  
 Abonoteichos: see these latter in Dict.  
 of Biogr. and Myth. τινὰ μέγαν  
 Probably not in such definite terms as his  
 followers later are represented as putting  
 into his mouth: 'Ego sum sermo Dei...  
 ego paracletus, ego omnipotens, ego omnia  
 Dei.' Jerome on Matt. xiv. 5, vol. vii.  
 p. 193. 10. ἡ δὲν. τ. θ. ἡ καλουμένη  
 μεγάλη] Neander (l. c.) and Meyer think  
 that they must have referred to the λόγος,  
 the creating and governing manifestation  
 of God so much spoken of in the Alexan-  
 drine philosophy (see extracts from Philo in  
 note on John i. 1. The term, but by no  
 means with the same idea, was adopted by  
 the Spirit, speaking by John, as belonging  
 to the Son of God: see the same note, end),  
 and must have regarded Simon as an in-  
 carnation of the λόγος (the μητρόπολις πα-  
 σῶν τῶν δυνάμεων τοῦ θεοῦ, Philo), so that  
 their erroneous belief would form some  
 preparation for the great truth of an in-  
 carnate Messiah, preached by Philip. But  
 to this De W. well replies, that we can  
 hardly suppose the Alexandrine philosophy  
 to have been so familiar to the mass of the  
 people, and refers the expression to their  
 popular belief of a great angel (Chron.

Sam. 10), who might, as the angels were  
 called by the Samaritans the powers of  
 God (for which he refers to Heland, de  
 Samar. § 7. Gessen. Theol. Samar. p. 21 ff.),  
 be designated as ἡ δὲν. τ. θ. ἡ καλουμένη  
 μεγάλη. καλουμένη rests on such  
 strong manuscript authority, and is so un-  
 likely to have been inserted (the idea of a  
 scholium to indicate the force of the art.  
 (Bloomf.) is quite out of the question,  
 no such scholium being here needed), that  
 both on external and internal grounds it  
 must form part of the text. The lit.  
 rendering will be, This man is the power of  
 God which is called great: the sense,  
 'This man is that power of God (see above)  
 which we know as the great one.'  
 λεγομένη, found in a few later mss., is an  
 explanation of καλ. by a more usual word.

11.] ἐξιστακέναι can hardly be as  
 E. V., transitive, 'he had bewitched them:'  
 there appears to be no example of the per-  
 fect being thus used. 13.] Simon saw  
 his followers dropping off, and was him-  
 self astounded at the miracles wrought by  
 Philip: he therefore thought it best himself  
 also to acknowledge this superior power.  
 He attached himself to Philip, and was bap-  
 tized like the rest: but we are not, as the  
 sequel shews, to understand that the preach-  
 ing of the Gospel had made any impression  
 on his heart, but that he accounted for what

μένας ἔξιστατο. 14 Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις ἀπόστολοι ὅτι <sup>vx</sup> δέδεκται ἡ Σαμάρεια τὸν <sup>x</sup> λόγον τοῦ

v mid., Matt.

xii. 28.

Mark ii. 12.

vi. 61. Luke

ii. 47. ch. ii. 7, 12. ix. 21 only. Gen. xliii. 33.

xi. 1. xvii. 11. 1 Thess. i. 6. ii. 13. Prov. iv. 10.

w Luke ix. 53. 2 Cor. xi. 4.

y ch. xi. 1 reff.

x Luke viii. 13. ch.

ABCDE

HLPN a

b d f g h

k l m o

p 13

γινόμενα EHLPr: om C 126-80 lect-25: txt ABDN k m p 13.  
C'D'D'N¹.

εξίστατο

14. ἱεροσολημ D.

he saw in his own fashion. He was convinced, from the works which Philip did, that he was in *league with some powerful spirit*: he viewed baptism as the initiation into communion with that spirit, and expected that he should be able to make use of the higher power thus gained for his own purposes, and unite this new magical power to his own. All were baptized who professed belief in Jesus as the Messiah: there was therefore no reason for rejecting Simon, considering besides, that from the nature of the case he would for the time have given up his magical practices.' Neander, Pfl. u. Leit. p. 102.

'Hoc Simonis exemplo clare patet, non conferri omnibus indifferenter in Baptismo gratiam, quas illic figuratur. Papistarum dogma est, Nisi quis ponat obicem peccati mortalis, omnes cum signis recipere veritatem et effectum. Ita magicam vim tribuunt Sacramentis, quasi absque fide prosint. Nos autem aciamus offerri nobis a Domino per Sacramenta quicquid sonant annexæ promissiones, et non frustra nec inaniter offerri, modo fide ad Christum directi ab ipso petamus quicquid Sacramenta promittunt. Quamvis autem nihil illi tunc profuerit Baptismi receptio, si tamen conversio postea secuta est, ut nonnulli conjiciunt, non extincta fuit nec abolita utilitas. Sæpe enim fit, ut post longum tempus demum operetur Spiritus Dei, quo efficaciam suam Sacramenta conferre incipiant.' Calvin in loc. 14—24.]

MISSION OF PETER AND JOHN TO SAMARIA. A question arises on this procedure of the Apostles:—whether it was as a matter of course, that the newly baptized should, by the laying on of hands subsequently, receive the Holy Ghost, —or whether there was in the case of these Samaritans any thing peculiar, which caused the Apostles to go down to them and perform this act. (1) The only analogous case is ch. xix. 5, 6: in using which we must observe that there it is distinctly asserted that the *miraculous* gifts of the Spirit followed the laying on of Paul's hands; and that by the expression *ἰδὼν* in ver. 18, which must be taken literally, the same is implied here. And on this point the remarks of Calvin are too important to be omitted: 'Hic occurrit questio. Dicit enim tantum *fuisse baptizatos* in nomine Christi, atque ideo nondum fuisse Spiritus participes. Atqui vel inanem et omni virtute et gratia carere

Baptismum oportet, aut a Spiritu sancto habere quicquid efficaciam habet. In Baptismo abluimur a peccatis: atqui lavacrum nostrum Spiritus sancti opus esse docet Paulus (Tit. iii. 5). Aqua Baptismi sanguinis Christi symbolum est: atqui Petrus Spiritum esse prædicat, a quo irrigamur Christi sanguine (1 Pet. i. 2). In Baptismo crucifigitur vetus noster homo, ut nascimur in vitæ novitatem (Rom. vi. 6): unde autem hoc totum, nisi ex sanctificatione Spiritus? Denique Baptismo nihil reliquum flet, si a Spiritu separetur. Ergo Samaritanos, qui vere Christum in Baptismo induerant, Spiritu quoque vestitos fuisse negandum non est (Gal. iii. 27). Et sane Lucas hic non de communi Spiritus gratia loquitur, qua nos sibi Deus in filios regenerat, sed de singularibus illis donis, quibus Dominus initio Evangelii quosdam esse præditos voluit ad ornatum Christi regnum.' And a little after: . . . 'Papistas, dum ficticiam suam confirmationem extollere volunt, in hanc sacrilegam vocem prorumpere non dubitant, semichristianos esse, quibus manus nondum fuerant impositæ. (See this asserted by Wordsworth, in loc. p. 40, col. 2, bottom.) Hoc jam tolerabile non est, quod quum symbolum hoc temporale esset, ipsi perpetuam legem finxerunt in Ecclesia. . . . Atqui fateri coguntur ipsi quoque, Ecclesiam nonnisi ad tempus donis istis fuisse ornatam. Unde sequitur, impositionem manuum, qua usi sunt Apostoli, finem habuisse, quum effectus cessavit' (in loc.). And yet after this, Wordsw. refers to "Calvin here," "in whose opinion," says R. Nelson, "this passage in the Acts shows that Confirmation was instituted by the Apostles." This example may serve to suggest extreme caution in trusting to Wordsw.'s reports of the opinions of the Fathers and ecclesiastical writers. The English church, in retaining the rite of confirmation, *has not grounded it on any institution by the Apostles*, but merely declared the laying on of hands on the candidates, to certify them (by this sign) of God's favour and goodness towards them, to be, 'after the example of the holy Apostles.' Nor is there any trace in the office, of the *confering of the Holy Ghost* by confirmation;—but a distinct recognition of the *former reception of the Holy Spirit* (at Baptism), and a prayer for the increase of His influence, proportioned to the





1 pres., ch. xvi. 36 ref.  
 m Luke xl. 13.  
 John iii. 34.  
 ch. v. 32. xv.  
 8. 1 Theas.  
 iv. 8 (1 John  
 iv. 13).  
 n = Matt. xxv.  
 30. 2 Kings  
 xvii. 28.  
 o ch. iv. 37  
 ref.  
 p = Matt. x. 1  
 al. fr. 1 Macc.  
 i. 15.  
 q = ch. ii. 30.  
 r Matt. vii. 13.  
 Rom. ix. 22.  
 1 Tim. vi. 9.  
 Heb. x. 39.  
 Rev. xvii. 8.  
 11. Isa. xxiii. 2.  
 xlii. 2 al.  
 y const., 1 Cor. vi. 36. 2 Macc. vii. 19. P. xlix. 13 Syam.  
 z Luke x. 42. ch. xvi. 12. 2 Cor. vi. 15. Col. i. 12 only. L. P.  
 1 vii. 6. see Col. i. 12.  
 only. Pa. lxxviii. 37.  
 d Luke i. 9 only. Exod. xxviii. 34 (36) al. fr.  
 Rev. ii. 21 al. 2 Cor. xii. 21.)  
 xi. 13 only. Xen. Mem. ii. 2. 2. Anab. iii. 2. 22.  
 2 Pet. ii. 1 &c. iii. 7, 16. t = ch. ii. 36 ref.  
 u Matt. x. 34 al. 4 Wind.  
 v const., 1 Cor. vi. 36. 2 Macc. vii. 19. P. xlix. 13 Syam.  
 w Deut. xii. 12. xiv. 27. xviii. 1. Isa.  
 x = ch. i. 17, 26. xvi. 18. a = Luke iv. 36. ch. xv. 6. b here  
 c Luke iii. 4 ii. 8 (from Isa. xl. 3, 4). ch. ix. 11. xiii. 10. 2 Pet. ii. 15 only.  
 e here only. Jer. viii. 6 only. see Heb. vi. 1. (= μ. δε,  
 f = 1 Cor. xiv. 30 ref.  
 g ch. [vii. 1] xvii. 27. Mark

ABCDE  
 HLPN  
 a b d f g h  
 k l m o  
 p 13

13. 36 Constt, Bas, Chr, Damasc[-ms], Taras, rec aft πν. ins το αγιον (common addition, and suspicious wherever there is any variation in MSS), with ACDEHLP rel 36 vs [Bas,] Chr: om BN sah Constt, προσηγγεναν D<sup>1</sup>[-gr](txt D<sup>4</sup>).

19. ins παρακαλων και bef λεγ. D. Steph (for ear) aw, with DH a b<sup>2</sup> g h l m o 36 Constt, Cyr-jer, Chr, [Bas, Damasc-ms], Taras, : txt ABCELPN rel. aft εντω ins καγω D.

20. αυτους N<sup>1</sup>. om το and σου D<sup>1</sup>(ins D<sup>4</sup>). (N.B. D-lat is wanting from το αργυριον σου to ch. x. 4.)

21. μερος E l. om γαρ D<sup>1</sup>(txt D<sup>3</sup>) 177<sup>1</sup>. rec ενωπιον (corra to more usual word), with EHLP rel Constt Taras: ενωπιον Ch p 13 Bas, Chr: txt ABDN 36.

23. rec for κυρ. θεου (corra from ver 21: or doctrinal?), with HLP rel vulg Syr Taras, [Iren-int,]: txt ABCDEN k o p 13 syr copt arm Constt, Bas, Chr, Ambr., αφηθησεται σου D<sup>1</sup>(txt D<sup>4</sup>) l<sup>1</sup>.

on of hands is preceded by prayer, ch. vi. 6; xiii. 3.

18. ὧν.] Its effects were therefore *visible* (see above), and consequently the effect of the laying on of the Apostles' hands was not the *inward* but the *outward* miraculous gifts of the Spirit. προσήν. αὐτ. χρήματα] De W. excellently remarks, 'He regarded the capability of imparting the Holy Spirit,—*rightly*, as *something conferred*, as a *derived power* (see ref. Matt.), but *wrongly*, as one to be obtained by an *external method*, without an *inward disposition*; and, since in external commerce every thing may be had for gold, *he wanted to buy it*. This is the essence of the sin of *Simony*, which is intimately connected with unbelief in the power and signification of the Spirit, and with materialism.'

Clearly, from the narrative, Simon himself did not receive the Spirit by the laying on of hands. His nefarious attempt to treat with the Apostles was *before he himself had been presented to them for this purpose*.

20.] The solemn denunciation of Peter, like the declaration of Paul, 1 Cor. vi. 13, has reference to the perishableness of all worldly good, and of those with it, whose chief end is the use of it (see Col. ii. 22), 'Thy gold and thou are equally on the way to corruption: *thy gold*, as its nature is:

*thou with it*, as having no higher life than thy natural corrupt one: as being bound in the σύνδεσμος τῆς ἀδικίας. The expression of Peter, 1 Pet. i. 7, χρυσιον τοῦ ἀπολλυμένου, is remarkably parallel with this (see too 1 Pet. i. 18). ἰνόμους] nor thou thoughtest: not '*thou hast thought*,' as E. V. The historic force of the tense is to be kept here: the Apostle uses it as looking forward to the day of ἀπώλεια, 'Let thy lot be *aw.*, and that because thou thoughtest,' &c. κτῶσθ.] to acquire, not pass, as E. V., ungrammatically.

21. μέρος . . . κλήρος] synonymous: the first lit., the second fig. (see ref.), but not without reference perhaps to the κληρονομία of the kingdom of God, the κλ. ἀφάρτος, 1 Pet. i. 4.

τῷ λόγ. τοῦτ.] The matter now spoken of,—'to which I now allude.' εὐθεία.] Hardly, '*right before God*,' E. V., but thy heart is not right,—sincere, single-meaning,—in God's presence, 'as God sees it': i. e., 'seen as it really is, by God, is not in earnest in its seeking after the gospel, but seeks it with unworthy ends in view.'

23.] εἰ ἄρα, if perhaps (not '*at sane*,' which it will not bear: see on its meaning, '*if, which none can say*,' Hartung, Partikellehre, i. 440): and the uncertainty refers, not to the doubt whether Simon would repent

<sup>h</sup> ἀφεθήσεται σοι ἡ ἐπίνοια τῆς καρδίας σου <sup>23</sup> <sup>k</sup> εἰς γὰρ <sup>h</sup> — Rom. iv. 7 reff.  
<sup>lm</sup> χολὴν <sup>mn</sup> πικρίας καὶ <sup>o</sup> σύνδεσμον <sup>p</sup> ἀδικίας ὁρῶ σε ὄντα. <sup>i</sup> (—) here only.  
<sup>24</sup> ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν Δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ <sup>i</sup> (Jer. xx. 10 only.) Bir.  
 πρὸς τὸν κύριον, ὅπως μὴδὲν <sup>1</sup> ἐπέλθῃ ἐπ' ἐμέ ὦν εἰρήκατε. <sup>21</sup> 2 al.  
<sup>25</sup> Οἱ μὲν οὖν <sup>1</sup> διαμαρτυράμενοι καὶ <sup>1</sup> λαλήσαντες τὸν <sup>1</sup> λόγον τοῦ κυρίου, <sup>1</sup> ὑπέστρεφον εἰς Ἱερουσόλυμα, πολλὰς <sup>1</sup> τε <sup>1</sup> κόμας τῶν Σαμαρειτῶν <sup>1</sup> εὐηγγελίζοντο. <sup>26</sup> ἄγγελος <sup>1</sup> Matt. xxvii. 34 only.  
 o Eph. iv. 3. Col. ii. 19. Hl. 14 only. L.P. p here only. Isa. lviii. 6.  
 s Luke xvi. 28. ch. ii. 40 al. 1 Thess. iv. 6. Heb. ii. 6. L.P.H. Jer. vi. 10.  
 a Luke i. 24 al. fr. Luke only, exc. (Mark xiv. 40 rec.) Gal. i. 17. Heb. vi.  
 2 Pet. ii. 21. Gen. xliii. 10. y Matt. ix. 36. Luke ix. 62 al. fr. Josh. xiii. 30.  
 w constr., Luke iii. 18. ch. xiv. 13, 21. xvi. 10. Isa. xl. 9 (?).

<sup>23</sup>. ἡ (= εν ? eis D<sup>2</sup>) γὰρ πικρίας χολή(χολῆς D<sup>2</sup>) κ. σύνδεσμον(σύνδεσμον D<sup>2</sup>) D<sup>1</sup>.  
 for ὁρῶ, θεωρῶ DK Constt., Chr.  
<sup>24</sup>. om o EH. aft εἶπεν ins pros autous D (meth). ins παρακαλῶ bef  
 δεῖθ. D 137-80 syr-w-ast Constt. D<sup>1</sup> has altered δεῖθητε to δεῖθῃτι. for υπερ,  
 περι D<sup>1</sup>(txt D<sup>2</sup>) 96. for κυρ., θεον (see above, ver 23) D k m o 13 demid fuld syrr  
 (but κυριον syr-mg) meth. for εν' εμα, μοι D : εμα ε : om εν' C. ins τούτων  
 των κακων bef εν D. for αν, ον D<sup>1</sup>(txt D<sup>2</sup>) : ως L. aft ειρ. ins κακων E :  
 μοι D, D<sup>1</sup> syr-mg add also os[om syr-mg] πολλὰ κλαιων ου διελυμπατες.  
<sup>25</sup>. διαμαρτυρομενοι LPN d f l o Thl-sif. for κυρ., θεον A 68 demid Syr copt  
 [arm] : om τ. κ. 3. 4<sup>1</sup>. 65. rec υπεστρεψαν (alteration to historica tense), with  
 CEHL P rel vms Thl : txt ABDK p 36 vulg. rec ιερουσαλημ (corrupt to  
 common form, see ver 26). It has been suggested that -σολυμα occurs here as belong-  
 ing to a narrative in which this form has been the one used, see vv. 1, 14 ; whereas  
 in the follg narrative, -σαλημ is used, see 26, 27), with HL[P] rel : txt ABCDEN c k  
 o p 13. 36 [vulg] Chr [Aug.]. for τε, δε D. rec ευηγγελισαντο (see above,  
 on υπεστρ.), with HLP rel E-lat syr copt [meth] Chr Thl : txt ABCD E-gr N p 36 vulg  
 [syr arm] sah Aug.

or not (see below on γὰρ) : but as to whether or not his sin may not have come under the awful category of those unpardonable ones specified by our Lord, Matt. xii. 31, to which words the form ἀφεθήσεται seems to have a tacit reference. Peter does not pronounce his sin to have been such, but throws in this doubt, to increase the motive to repent, and the earnestness of his repentance. This verse is important, taken in connexion with John xx. 23, as shewing how completely the Apostles themselves referred the forgiveness of sins to, and left it in, the sovereign power of God, and not to their own delegated power of absolution.

<sup>23</sup>.] γὰρ gives the reasons, not why it would be difficult for forgiveness to take place, but why he had such extreme need of repentance and prayer, as being tied and bound by the chain of sin. ὄντα eis] a pregnant construction—having fallen into and abiding in : not to be taken (as Kuin., &c.) as ‘amounting to,’—‘totus quantus es, nil nisi venenum amarum es et colligatio iniquitatis,’ which is very harsh, and improbable : nor (as Stier) is it prophetic, as to what would be the consequence, if he did not repent : ‘I see that thou wilt come to,’ &c. Least of all must it be said, here or any where else, that eis is put for ἐν. I cannot too often remind my younger readers, that it is a funda-

mental maxim of all sound scholarship, that no word is ever put for another.

χολ. πικρ.] see reff. ‘the gall which is the very seat and essence of bitterness’—a very gall of bitterness. The poison of serpents was considered to be seated in their gall : so χολή ἀσπίδες ἐν γαστρὶ αὐτοῦ, Job xx. 14. See Plin. H. N. xi. 37.

<sup>24</sup>.] Simon speaks here much as Pharaoh, Exod. (viii. 28 ; ix. 28) x. 17,—who yet hardened his heart afterwards (Stier). It is observable also that he wishes merely for the averting of the punishment. The words ὅπως μὴδὲν ἐνέλθῃ ἐπ' ἐμέ ὦν εἰρήκατε seem remarkably to set forth the mere terror of the carnal man, without any idea of the ἐμέ becoming another man in thoughts and aims.

<sup>25</sup>—<sup>40</sup>.] CONVERSION OF THE ÆTHIOPIAN EUNUCH BY PHILIP'S TEACHING.

<sup>25</sup>.] μὲν οὖν indicates (see note on ver. 4) that the paragraph should begin here, not at ver. 26 as commonly.

κόμας τ. Σαμ.] It is interesting to recall Luke ix. 52, where on their entering into a κόμη Σαμ., the same John wishes to call down fire from heaven, καὶ ἀναλῶσαι αὐτούς. On constr. (εὐαγγ. w. accus.), see reff.

The gradual sowing of the seed further and further from Jerusalem is advancing : not only is this eunuch to carry it to a far distant land, but Philip is sent

x = Matt. ix.  
9. Luke i. 30.  
v. 29. ch.  
v. 6, 17.  
Joah iii. 2.  
y = ver. 36.  
ch. xxv. 6.  
(xxvii. 12.)  
Phil. iii. 14.  
Joah. v. 7.  
vii. 13, 14. Prov. vii. 27.

δὲ κυρίου ἐλάλησεν πρὸς Φίλιππον λέγων ἡ Ἀνάστηθι  
καὶ πορεύου ὡς κατὰ ἡμεσημβρίαν ἐπὶ τὴν ὁδὸν τὴν κατα-  
βαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν ἡ ἔρη-

ABCDE  
HLPW a  
b c d f g  
h k l m  
o p 13

z ch. xxii. 6 only. Gen. xviii. 1.  
b = here only?

a here only. see Matt.

36. πορεύεσθαι CD.—ἀναστὰς πορ. D 40.  
for εἰς, eis H: om p. B<sup>1</sup> repeats τὴν ὁδόν.  
disapproving). om εἶπιν p.

for κατα, προς E 130-80 Chr.,

aft 2nd τὴν ins καλουμένην N<sup>1</sup> (N<sup>2</sup>

to a desert road, away from town or vil-  
lage, to seek him. The imperfects (altered  
in the rec., see var. readd., into aorists)  
are significant. They were on their way  
back to Jerusalem, and were evangelizing  
the Samaritan villages, when the angel  
spoke (aor.) to Philip. 36.] An angel,  
*visibly appearing*: not in a dream,—which  
is not, as some suppose, implied by ἀνά-  
στηθι, see reff. The ministration of angels  
introduces and brings about several occur-  
rences in the beginning of the church, see  
ch. v. 19; x. 3; xii. 7 (xxvii. 23). The  
appearance seems to have taken place in  
Samaria, after the departure of Peter and  
John; see above, on the imperfects.

He would reach the place appointed by  
a shorter way than through Jerusalem:  
he would probably follow the high road  
(of the itineraries, see map in Conybeare  
and Howson's St. Paul) as far as Gophna,  
and thence strike across the country south-  
westward, to join, at some point to which  
he would be guided, the road leading from  
Jerusalem to Gaza. Γάζαν] The south-  
ernmost city of Canaan (Gen. x. 19), in  
the portion of Judah (Josh. v. 47), but  
soon taken from that tribe by the Philis-  
tines, and always spoken of as a Philistian  
city (1 Sam. vi. 17; 2 Kings xviii. 8; Amos  
i. 6—8; Zeph. ii. 4; Zech. ix. 5). In Jer.  
xlvii. 1, we have 'before Pharaoh (Necho?)  
smote Gaza,'—implying that at one time  
it was under Egypt. Alexander the Great  
took it after a siege of five months (Q. Curt.  
iv. 6, 7. Arrian, Alex. ii. 26), but did not  
destroy it (as Strabo relates in error, xvi.  
769, see below in this note), for we find it  
a strong place in the subsequent Syrian  
war, see 1 Macc. (ix. 52) xi. 61, f.; xiii.  
43 (xiv. 7; xv. 28; xvi. 1); Jos. Antt. xiii.  
5. 5; 13. 3 al. It was destroyed by the  
Jewish king Alexander Jannæus (96 A.C.),  
Jos. Antt. xiii. 13. 3, after a siege of a year,  
but rebuilt again by the Roman general  
Gabinus (Antt. xiv. 5. 3),—afterwards  
given by Augustus to Herod (xv. 7. 3), and  
finally after his death attached to the pro-  
vince of Syria (xvii. 11. 4). Mela, in the  
time of Claudius, calls it 'ingens urbs et  
munita admodum,' with which agree Euse-  
bius and Jerome. At present it is a large  
town by the same name, with from 15,000

to 16,000 inhabitants (Robinson, ii. 640).  
The above chronological notices shew that  
it cannot have been ἔρημος at this time:  
see below.

αὕτη ἐστὶν ἡ ἔρημος] The  
words, I believe, of the angel, not of Luke.  
There appear to have been two (if not more)  
ways from Jerusalem to Gaza. The Anto-  
nine itinerary passes from Jerus. to Eleu-  
theropolis—Askalon—Gaza. The Peutin-  
ger Table, Jerus.—Ceperaria—Eleutherop-  
olis—Askalon—Gaza. But Robinson (ii.  
748. Winer, Realw.) found an ancient road  
leading direct from Jerusalem to Gaza,  
through the *Wadi Musurr*, and over the  
Beit Jiibrin, which certainly at present is  
ἔρημος, without towns or villages. Thus  
the words will refer to *the way*: and denote  
the way of which I speak to this is desert  
(Schöttg. cites from Arrian, iii. p. 211,  
ἐρήμην δὲ εἶναι τὴν ὁδὸν δι' ἀνυδρίαν).  
Besides the above objection to applying  
ἔρημος to Gaza, there could be no possible  
reason for adding such a specification here,  
seeing that Gaza had nothing to do with  
the object of the journey, and the road  
would be designated *the road from Jeru-  
salem to Gaza*, whether the latter city was  
inhabited, or in ruins. Those who apply  
ἔρημος to Gaza, have various ways of re-  
conciling the apparent discrepancy with  
history: most of them follow Bede's ex-  
planation, that the *ancient* city was ἔρημος,  
and that the Gaza of this day was another  
town nearer the sea. But how this helps  
the matter I cannot perceive, unless we  
are to suppose that the deserted Gaza and  
the inhabited Gaza were so far apart that  
it was necessary to specify which was  
meant, because there would be from Jeru-  
salem two different roads,—of which no  
trace is found, nor could it well be. Some  
again suppose (Hug, al.) that the Acts were  
written after the *second* Gaza was de-  
stroyed (Jos. B. J. ii. 18. 1), just before the  
destruction of Jerusalem, and that Luke  
inserts this notice: but to what purpose?  
and why *no more* such notices? In the  
passage of Strabo, commonly cited to sup-  
port the application of ἔρημος to Gaza,  
ἐνδοξός ποτε γενομένη, κατεσπασμένη δ'  
ὡπὸ Ἀλεξάνδρου (the Great, according to  
Strabo, which it was not) καὶ μένουσα  
ἔρημος, the last three words are wanting in

μος. 27 καὶ ἄναστὰς ἐπορεύθη. καὶ ἰδοὺ ἀνὴρ Αἰθίοψ <sup>c here &c., 5 times and Matt. xix. 12(3e) only. Esth. ii. 14 al. Luke i. 62. 1 Tim. vi. 16 only.—Levit. xix. 15. Sir. vii. 1. Matt. xii. 42 || L. Rev.</sup> εὐνοῦχος <sup>g here only. Ezra vii. 21. Esth. iv. 7. see Luke xxi. 1 || John viii. 20. f = ch. xii. 20. Rom. ix. 5. Eph. iv. 6. 4 Kings x. 5. b abs., John iv. 20. xii. 20. ch. xiv. 11. Jer. xxxiii. (xxvi.) 2. 1 ver. 25 reff. h = Matt. xix. 28. xxi. 2 al. i here &c., 3ce. Rev. ix. 9 only. 4 Kings x. 15. m ch. xv. 21. 2 Cor. iii. 2, 15. 4 Kings x. 14.</sup> δυνάστης Κανδάκης <sup>h here &c., 5 times and Matt. xix. 12(3e) only. Esth. ii. 14 al. Luke i. 62. 1 Tim. vi. 16 only.—Levit. xix. 15. Sir. vii. 1. Matt. xii. 42 || L. Rev.</sup> βασιλίσσης Αἰθίοπων, <sup>g here only. Ezra vii. 21. Esth. iv. 7. see Luke xxi. 1 || John viii. 20. f = ch. xii. 20. Rom. ix. 5. Eph. iv. 6. 4 Kings x. 5. b abs., John iv. 20. xii. 20. ch. xiv. 11. Jer. xxxiii. (xxvi.) 2. 1 ver. 25 reff. h = Matt. xix. 28. xxi. 2 al. i here &c., 3ce. Rev. ix. 9 only. 4 Kings x. 15. m ch. xv. 21. 2 Cor. iii. 2, 15. 4 Kings x. 14.</sup> ὅς ἦν ἐπὶ πάσης τῆς γᾶς αὐτῆς, ὅς ἐληλύθει <sup>h here &c., 5 times and Matt. xix. 12(3e) only. Esth. ii. 14 al. Luke i. 62. 1 Tim. vi. 16 only.—Levit. xix. 15. Sir. vii. 1. Matt. xii. 42 || L. Rev.</sup> ἡ προσ- <sup>g here only. Ezra vii. 21. Esth. iv. 7. see Luke xxi. 1 || John viii. 20. f = ch. xii. 20. Rom. ix. 5. Eph. iv. 6. 4 Kings x. 5. b abs., John iv. 20. xii. 20. ch. xiv. 11. Jer. xxxiii. (xxvi.) 2. 1 ver. 25 reff. h = Matt. xix. 28. xxi. 2 al. i here &c., 3ce. Rev. ix. 9 only. 4 Kings x. 15. m ch. xv. 21. 2 Cor. iii. 2, 15. 4 Kings x. 14.</sup> κινήσων εἰς Ἱερουσαλὴμ, <sup>g here only. Ezra vii. 21. Esth. iv. 7. see Luke xxi. 1 || John viii. 20. f = ch. xii. 20. Rom. ix. 5. Eph. iv. 6. 4 Kings x. 5. b abs., John iv. 20. xii. 20. ch. xiv. 11. Jer. xxxiii. (xxvi.) 2. 1 ver. 25 reff. h = Matt. xix. 28. xxi. 2 al. i here &c., 3ce. Rev. ix. 9 only. 4 Kings x. 15. m ch. xv. 21. 2 Cor. iii. 2, 15. 4 Kings x. 14.</sup> ἦν τε ὑποστρέφων καὶ καθ- <sup>g here only. Ezra vii. 21. Esth. iv. 7. see Luke xxi. 1 || John viii. 20. f = ch. xii. 20. Rom. ix. 5. Eph. iv. 6. 4 Kings x. 5. b abs., John iv. 20. xii. 20. ch. xiv. 11. Jer. xxxiii. (xxvi.) 2. 1 ver. 25 reff. h = Matt. xix. 28. xxi. 2 al. i here &c., 3ce. Rev. ix. 9 only. 4 Kings x. 15. m ch. xv. 21. 2 Cor. iii. 2, 15. 4 Kings x. 14.</sup> ἦμενος <sup>g here only. Ezra vii. 21. Esth. iv. 7. see Luke xxi. 1 || John viii. 20. f = ch. xii. 20. Rom. ix. 5. Eph. iv. 6. 4 Kings x. 5. b abs., John iv. 20. xii. 20. ch. xiv. 11. Jer. xxxiii. (xxvi.) 2. 1 ver. 25 reff. h = Matt. xix. 28. xxi. 2 al. i here &c., 3ce. Rev. ix. 9 only. 4 Kings x. 15. m ch. xv. 21. 2 Cor. iii. 2, 15. 4 Kings x. 14.</sup> ἐπὶ τοῦ ἄρματος αὐτοῦ καὶ ἀνεγίνωσκεν τὸν

27. rec ins της bef βασ. (corr), with HL[P] rel Chr, Thl: om ABCDEN p.—D<sup>1</sup> adds τινος. αὐτοῦ D<sup>1</sup>(txt D<sup>3</sup>). om 2nd os AC<sup>1</sup>D<sup>1</sup>N<sup>1</sup> vulg sah (Ec[-txt] (corr) for constr sake, to prevent αὐτῇ being pendent, and make it the nom to ἐληλύθει): ins BC<sup>2</sup>D<sup>2</sup>EHLPN<sup>3</sup> rel syr [arm] Chr [et Syr æth, hic copt]: ως 13. om eis D<sup>1</sup>: εν D<sup>2</sup>L.

28. for τε, δε BC E-lat syr coptt Chr, om 1st και (as unnecessary to the constr) D<sup>1</sup>(ins D<sup>2</sup>) 40 vulg copt. om του C. om αὐτου D<sup>1</sup>(ins D<sup>3</sup>). om 2nd και DN<sup>1</sup> a c e f 13(not 1st κ. as Sz) [sah arm Thl-sif] (adopted by Lachm and Tischd<sup>1</sup> 1849. The omissions in this case seem to me very like attempts to escape from the repetitions of και, which however are characteristic of this section, see v 27, v 36, 38, 39. The τε in A may have the same source).—αναγινωσκων D vulg[legensque] sah.—for κ. ανεγ.,

some add. and are supposed to have been a gloss from the Acts. Others suppose ἑρμους to signify 'unfortified,' which standing alone it cannot. Besides, this notice would be wholly irrelevant;—and would probably not have been true,—see Mela above. The objection of Meyer to the interpretation given above, that if ἑρμ. referred to ἡ ὁδός, the article would be expressed, is not valid: the emphasis is on αὐτῇ; 'that way, of which I speak, is desert': not, 'is the desert one': no reference is made to the other.

27. εὐνοῦχος.] The very general use of eunuchs in the East for filling offices of confidence, and the fact that this man was minister to a female sovereign, makes it probable that he was literally an eunuch. If not so, the word would hardly have been expressed. No difficulty arises from Deut. xxiii. 1, for no inference can be drawn from the history further than that he may have been a proselyte of the gate, in whose case the prohibition would not apply. Nay, the whole occurrence seems to have had one design, connected with this fact. The walls of partition were one after another being thrown down: the Samaritans were already in full possession of the Gospel: it was next to be shewn that none of those physical incapacities which excluded from the congregation of the Lord under the old covenant, formed any bar to Christian baptism and the inheritance among believers; and thus the way gradually paved for the great and as yet incomprehensible truth of Gal. iii. 28. Κανδάκης.] As Pharaoh among the Egyptians was the customary name of kings, so Candace of the Queens among the Ethiopians in upper Egypt (Aldrovandus de insul. Aegypti oikoumenes, Dio Cass. liv. 5),—in the island of Meroe, Plin. vi. 29, where he

says, 'Ipsum oppidum Meroen ab introitu insulae abesse LXX m. pass. . . . Regnare foeminam Candacen, quod nomen multis jam annis ad reginas transit. . . . Cæterum cum potirentur rerum Æthiopes, insula ea magnæ claritatis fuit.' γᾶς] A Persian term. Q. Curt. iii. 13. 5, 'pecuniam regiam, quam gazam Persæ vocant.' See Virg. Æn. i. 119. δε ἐληλύθει . . .] This did not only Jews and proselytes, but also those pious Gentiles who adhered to Judaism,—the proselytes of the gate, see John xii. 20. Euseb. ii. 1, prope fin., speaking of this eunuch says, εν πρώτον ἐξ ἰσθμῶν πρὸς τὸν φιλιππου δι' ἐπιφανείας τὰ τοῦ θελου λόγου ὁργια μετασχόντα, τὰν τε ἀνὰ τὴν οἰκουμένην πιστῶν ἀπαρχὴν γενόμενον κ.τ.λ., taking for granted that he was a Gentile. There were (see below, ch. xi. 21) cases of Gentile conversion before that of Cornelius; and the stress of the narrative in ch. x. consists in the miscellaneous admission of all the Gentile company of Cornelius, and their official reception into the church by that Apostle to whom was especially given the power. We may remark, that if even the plain revelation by which the reception of Cornelius and his company was commanded failed finally to convince Peter, so that long after this he vacillated (Gal. ii. 11, 12), it is no argument for the eunuch not being a Gentile, that his conversion and baptism did not remove the prejudices of the Jewish Christians. 28. ἀνεγίνωσκων] aloud, see ver. 30. Schöttg. quotes from the Rabbis: 'Qui in itinere constitutus est, neque comitem habet, in studeat in Lege.'

He probably read in the LXX, the use of which was almost universal in Egypt. The word περὶ below (see on ver. 32)



αὐτοῦ τίς <sup>k</sup> διηγήσεται; ὅτι <sup>h</sup> αἵρεται ἀπὸ τῆς γῆς ἡ ζωὴ <sup>k</sup> αὐτοῦ. <sup>34</sup> ἀποκριθεὶς δὲ ὁ <sup>1</sup> εὐνούχος τῷ Φιλίππῳ εἶπεν <sup>m</sup> Δέομαι <sup>m</sup> σου, περὶ τίνος ὁ προφήτης λέγει τοῦτο; περὶ ἑαυτοῦ ἢ περὶ ἑτέρου τινός; <sup>35</sup> <sup>n</sup> ἀνοίξας δὲ ὁ Φίλιππος τὸ <sup>a</sup> στόμα αὐτοῦ καὶ <sup>o</sup> ἀρξάμενος ἀπὸ τῆς <sup>p</sup> γραφῆς ταύτης <sup>q</sup> εὐηγγελίσαστο αὐτῷ τὸν Ἰησοῦν. <sup>36</sup> ὥς δὲ ἐπορεύοντο <sup>r</sup> κατὰ τὴν ὁδόν, ἤλθον ἐπὶ τι <sup>s</sup> ὕδωρ, καὶ φησιν ὁ <sup>t</sup> εὐνούχος <sup>u</sup> Ἰδοὺ ὕδωρ· τί καλύει με βαπτισθῆναι; <sup>38</sup> καὶ ἐκέ-

Job iii. 1. see Eph. vi. 19.  
ch. xi. 20 reff.

o ch. i. 22 reff.  
r ver. 36 reff.

o ch. i. 22 reff.  
s = John iii. 23.

p ch. i. 16 reff.

q constr.,

<sup>34</sup>. om *τοῦτο* B-txt: ins B<sup>1</sup>-marg.  
ἐπεὶ Ε.

for *εἰ*, αὐτοῦ H.

τινος βε

<sup>35</sup>. om o E[H] c 137.

aft ταύτης ins και Ν<sup>1</sup>(Ν<sup>3</sup> disapproving).

<sup>36</sup>. ἰδὼρ (2nd) Ν<sup>1</sup>.

[<sup>37</sup>. rec inserta εἶπε δὲ ο Φίλιππος εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας ἐξέστιν ἀποκριθεὶς δὲ εἶπε πιστεῦσαι τὸν υἱὸν τοῦ θεοῦ εἶναι τὸν ἰησοῦν χριστόν, with (E) and 10 others specified by Scholz (addg "alii permulti") [vulg-ed tol] am<sup>1</sup> demid syr-w-ast arm Irengr (and int) Thl-fn-txt Cyp, Jer Aug Prædest Pacian—aft δὲ ins αὐτῷ Ε [e arm]—om o φιλ. [e] 36 syr [arm]—for εἰ, εἰ Ε—aft καρδ. ins σου Ε [tol syr-w-ast arm] Cyp— for ἐξέστιν, σωθήσεται Ε; alii aliter—aft πιστ. Ε has εἰς τὸν χρ. τὸν υἱὸν τ. θ.—spec reads the whole thus *et respondens epado ait Credo filium dei esse Chr Jes.*—: om ABCHLPN 13(sic) rel and 44 others specified by Scholz (addg "alii plurimi") am<sup>1</sup> fald syr copt sth Chr, Thl-sif. (*The insertion appears to have been made to suit the formularies of the baptismal liturgies, it being considered strange that the eunuch should have been baptized without some such confession.*)]

Jessias, &c., pp. 466—470. Cf. also Gesenius' Thesaurus under τίς.

<sup>34</sup>. ἀποκριθεὶς] to the passage of Scripture, considered as the question proposed: not, to the question in ver. 30. We can hardly suppose any immediate reference in ἐπεὶ τίνος to Christ.

<sup>36</sup>. τί ὕδωρ] In the scholia to Jerome's Epitaph of Paula (not in Jerome himself) on the words, 'A Bethsur venit,' we have, 'hæc ætate Hieronymi vocabatur Bethsura: vicus est in tribu Juda, obviis vigesimo lapide euntibus ab Hierosolyma Chæbron. Juxta hunc fons est ad radices montis ebulliens, qui ab eadem in qua gignitur humo sorbetur. In hoc fonte putant eunuchum Candacis Reginæ baptismum fuisse.' Jerome's own words (Ep. 108 (27) ad Eustochium, 11, p. 700) are: 'cœpit per viam veterem pergere quæ ducit Gazam . . . et tacita secum volvere, quomodo Eunuchus Æthiops, gentium populos præfigurans, mutaverit pellem suam, et dum vetus relegit instrumentum, fontem reperit Evangelii. Atque inde ad dexteram transit. A Bethsur venit Escol' . . . where no reference is made to the tradition, save what may be inferred from the mention of Bethsur. Eusebius also (περὶ τῶν πόλεων) states it to be twenty miles south of Jerusalem in the direction of Hebron: and so it is set down in the Jerus. Itin. and the Peutinger Tab. (Howson's map.) Pocock

found there a fountain built over, and a village called Betur on the left. Fabri describes the fountain as the head of a considerable brook, and found near it the ruins of a Christian church. There is no improbability in the tradition except that, even supposing a way going across from Hebron straight to Gaza to be called ἔρημος, this would not be on that portion of it, but on the high road (Winer, Realw.). τί καὶ μ. βαπ.] There is no reason for supposing Philip to have preached to him the necessity of baptism: his own acquaintance with Jewish practices, and perhaps his knowledge of the progress of the new faith in Jerusalem, would account for the proposition.

[<sup>37</sup>.] The authorities against this verse are too strong to permit its insertion. It appears to have been one of those remarkable additions to the text of the Acts, common in D (which is here deficient) and its cognates: few of which, however, have found their way into the received text. This was made very early, as Irenæus has it. The manuscripts which contain it vary exceedingly: another strong mark of spuriousness in a disputed passage. See var. readd. Wordsw. retains it, citing Bornemann as doing the same; but it is Bornemann's principle that all these insertions of D and its cognates formed part of the original text: so that his authority goes for nothing. Wordsw. also

t = Matt. xx. 32. Luke vii. 14. Josh. x. 19, 13. 4 Kings xiii. 18. u vv. 26, 29. v = John v. 7. w Matt. iii. 16 f. Gen. xli. 2. x Luke iv. 18. ch. v. 9. 2 Cor. iii. 17. 3 Kings xvi. 12. xxi. 31. ver. 20 ref.

λευσεν ὁ στήναι τὸ ἄρμα, καὶ κατέβησαν ἀμφότεροι εἰς τὸ ὕδωρ, ὃ τε Φίλιππος καὶ ὁ εὐνούχος, καὶ ἐβάπτισεν αὐτόν. 39 ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, πνεῦμα κυρίου ἤρπασεν τὸν Φίλιππον, καὶ οὐκ εἶδεν αὐτὸν οὐκέτι ὁ εὐνούχος, ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων. 40 Φίλιππος δὲ εὐρέθη εἰς Ἀζωτον, καὶ διερ-

y = John vi. 15. 2 Cor. xii. 3, 4. Rev. xii. 5. ἤρπασεν ὁ ποταμός, Xen. Anab. iv. 3. 6. Judg. a = ch. ii. 27. xx. 14. Matt. ii. 23. Luke xi. 7 al. see b absol., ver. 4 ref.

ABCEH  
LPs ab  
od fgh  
kimo  
p 13

38. eis to udw bef amphoteroi E c k 137-80 syr copt Chr.

39. [ανεβη (for -βησαν) C 137. (13 def.)] for ek, awo E c f o 137-77-80.

αγγελος κυριου ηρπασεν τον φιλιππον αγγελος δε κυριου Α' πνευμα αγιον επεσεν επι τον ευνουχον αγγελος δε (see note) A-corr<sup>1</sup> 15-8. 27-9. 36. 60. 100 arm, syr stands thus πνευμα κυριου (αγιον syr-ing) επεσεν επι τον ευνουχον αγγελος δε κυριου: Jerome's testimony is doubtful. On Isa lxiii. 14, vol. iv. p. 754 [vol. iii. p. 470, ed Bened.], "*Spiritus Domini ductor ejus fuit*," he says, *id est, gregis Domini, Spiritum autem hic Angelum debemus intelligere, qui ductor fuit populi Israel, iuxta illud quod scriptum est* (Ps civ. 4, Heb i. 14). *Consideremus illud quod in Act. Ap. scribitur, "Spiritus Domini rapuit Philippum, et non vidit eum ultra eunuchus,"* an super Angelo debeamus accipere. Sunt qui Angelum in Spiritu sancto haec fecisse testentur. But in Dial. adv. Lucif. 9, vol. ii. p. 182 [vol. iv. pt ii. p. 295], he says *Inde venit ut sine christmate et episcopi juratione, neque presbyter, neque diaconus jus habeant baptizandi. . . Ut enim accipit quis, ita et dare potest: nisi forte eunuchus a Philippo diacono baptizatus sine Spiritu sancto fuisse credendus est, de quo scriptura ita loquitur "Et descenderunt ambo . . et cum abscederent ab aqua, Spiritus sanctus venit in Eunuchum."* Si autem illud obijciendum putas quia "*Cum audivissent . .* (vv 14-17)" —: txt is supported by Chr (who says οὐκέτι ἄγγελος ἀλλὰ τὸ πνεῦμα αὐτὸν ἄρπάει) and by Did (who explains *spiritus domini* by *angelus domini*). αυτου bef την οδον B. [13 def.]

states that it is found in the codex amiatinus of the vulgate, which it is not, except as a correction a secunda manu.]

38. εκδλ.] viz. the eunuch. 39. wv. κυρ. ἤρπ. τ. φ.] The reading, '*the Spirit fell on the Eunuch, and an angel of the Lord caught away Philip*,' is curious, and has probably arisen from a desire to conform the results of the eunuch's baptism to the usual method of the divine procedure, and the snatching away of Philip to his commission, ver. 26. But the Spirit did not fall on the Samaritans after baptism by Philip.

The text clearly relates a supernatural disappearance of Philip: compare μήποτε ἤρπεν αὐτὸν πνεῦμα κυρίου, 4 Kings ii. 16; no interpretation (as Eichhorn, Kuin., Olsh., Meyer) of his being suddenly hurried away by the prompting of the Spirit, will satisfy the analogy of the above-cited passage, and of (see below) a parallel one in Luke's own Gospel. The ἀρπάειν of ref. John, which Meyer cites to justify his view, tells in my mind the other way; the fear was lest the multitude should come and carry Him off to make Him a King: and in the ref. I have therefore marked the two as bearing the same meaning. οὐκ εἶδεν αὐτὸν οὐκέτι.] Not 'never saw him from that day,' though (see below) that meaning may be indirectly included:

—but as Luke xxiv. 31, αὐτὸς ἀφανὸς ἐγένετο ἀπ' αὐτῶν, and as in the strictly parallel words of 4 Kings ii. 12, οὐκ εἶδεν αὐτὸν ἐτι,—after the going up of Elijah. These last words in my view decide the question, that the departure of Philip was miraculous. γάρ] refers to what follows (φ. 34 εἰρ.). Philip was found at Azotus: if the eunuch had gone *that way*, he might have met with him again: but he did not, for he went from the fountain on his own way, which did not lead through Azotus.

40. εἶρ. εἰς Ἀζ.] A constr. pregnans,—was borne to, and found at. The word εὐρέθη again appears to refer to 4 Kings ii. 17. AZOTUS or ASHDOD (Josh. xiii. 3; 1 Sam. v. 5 al.) was one of the five principal cities of the Philistines, never, though nominally in Judah, thoroughly subjugated by the Jews:—it was taken by Tartan the Assyrian general (Isa. xx. 1),—again by Psammetichus, Herod. ii. 157; Jer. xxv. 20,—again by Judas Maccabæus (1 Macc. v. 68), and Jonathan (ib. x. 84), and by the latter destroyed:—rebuilt by Gabinus (Jos. Ant. xiv. 5. 3. B. J. i. 7. 7), and belonged to the kingdom of Herod, who left it in his will to his sister Salome (Antt. xvii. 8. 1; 11. 5). At present, it is a small village, retaining the name Eadad, but no remains. (Robinson, ii. 629;



χόμενος ° εὐηγγελίζετο τὰς πόλεις πάσας, ° ἕως τοῦ ° constr., ver. 25 reff.  
 ἔλθειν αὐτὸν εἰς Καισάρειαν. d constr. w. inf here only.

IX. 1 ° Ὁ δὲ Σαῦλος ἔτι ° ἐμπνέων ° ἀπειλῆς καὶ φόνου  
 ° εἰς τοὺς μαθητὰς τοῦ κυρίου, ° προσελθὼν τῷ ἀρχιερεῖ  
 2 ° ἤγγισατο ° παρ' αὐτοῦ ° ἐπιστολὰς ° εἰς Δαμασκὸν πρὸς ° here only.  
 and constr.,

Josh. x. 40 B (om gen., A Ald.). (-νεύσας, Pa. xvii. 15.) f ch. iv. [17] 29. Eph. vi. 9 only. Job  
 xlii. 8. g ch. xlii. 30. Rom. viii. 7 al. h = Matt. xxvii. 86 g L. John xli. 21. ch.  
 xlii. 16 al. 3 Kings xxi. (xx.) 13. 1 ch. ii. 2. John iv. 9. James i. 5. 1 John v. 18 only. Deut.  
 x. 12. k = ch. xv. 30. xlii. 25, 33. Rom. xvi. 22 al. L.P., exc. 3 Pet. iii. 1, 16. Neh. ii. 7.  
 1 constr., here only. see 2 Cor. iii. 1.

40. τας πολ. κα. bef ev. A. (ms 13 is very much defaced from viii. 30 to ix. 1, but the words *καταλειπει με βαπτισθηναι και* can be read, thus shewing the om of ver 37; again, in ver. 39, almost the only syllables legible are *πνευμα κυριου ηνρ*, thus shewing that cod. colb. does not here, as frequently elaw, agree with A's peculiar reading. Such are the results in two verses alone of Dr. Tregelles' painstaking collation of the mutilated parts of this important ms.)

CHAP. IX. 1. for *ετι, σι* B<sup>1</sup>: om N<sup>1</sup> | 24-6. 78. 126 sah.

2. *επιστολας* bef *παρ αουτου* N.

iii. 1, 232. Winer, Realw.) τὰς πό-  
 λεις πάσας] viz. Ekron, Jamnia, Joppa,  
 Apollonia, on the direct road: or, if he  
 deviated somewhat for the purpose, Lydda  
 also (which seems implied ch. ix. 32).

Καισάρειαν] See note, ch. x. 1.

CHAP. IX. 1—30.] CONVERSION OF  
 SAUL. 1.] The narrative is taken up  
 from ch. viii. 3, but probably with some in-  
 terval, sufficient perhaps to cover the events  
 of ch. viii.

ἐμπνέων] Meyer charges  
 the ordinary interpretation, 'breathing,'  
 i.e. as in E. V., 'breathing out,' with an  
 arbitrary neglect of the composition of the  
 word. He would render it 'inhaling,' with  
 the partitive genitives signifying the ele-  
 ment. But the sense would thus be flat;  
 and there seems to be no need for pressing  
 the sense of the compound verb. We should  
 perhaps hardly render it breathing out,—  
 but breathing; his 'spiritus,' inhaled or  
 exhaled, being ἀπειλῆς κ. φόνος. So ἔθ'  
 αἰματόεντος ἀναπνέων ὀρυμαγδοῦ, Q. Cala-  
 ber, xiv. 72, and πνέων θυμοῦ, Aristæon. I.  
 ep. 5 (Kuin.). ἐμπνέων, προσελθὼν]  
 As σοὶ πιστεύσας, μεταναστὰς, (Ed. Col.  
 172, where Hermann remarks, 'Si recte  
 observavi, ea est hujus constructionis ratio,  
 ut præcedat illud participium, quod, sepa-  
 ratim enunciata sententia, indicativus case  
 verbi debet: ut hoc loco sensus sit, ἔτι σοὶ  
 ἰστίσμενα, μεταναστὰς.' τῷ ἀρχιερεῖ]  
 See table in Prolegg. to Acts;—it would  
 be Theophilus,—brother and successor to  
 Jonathan, who succeeded Caiaphas, Jos.  
 Antt. xviii. 5. 3.

2. ἐπιστολὰς] of  
 authorization; written by the high priest  
 (in this case, but not always, president of  
 the Sanhedrim) in the name of πάν τὸ  
 πρεσβυτέριον, ch. xxii. 5. εἰς Δα-  
 μασκὸν] DAMASCUS is probably the oldest  
 existing city in the world. We read of it

in Abraham's time (Gen. xiv. 15; xv. 2):  
 then no more till David subdued it (2 Sam.  
 viii. 6): it became independent again under  
 Solomon (1 Kings xi. 24 ff.), and from that  
 time was the residence of the kings of Syria  
 (1 Kings xv. 18; xx. 1 ff.), who were long  
 at war with Israel and Judah, and at last  
 were permitted to prevail considerably over  
 Israel (2 Kings x. 32; Amos i. 3, 4) and to  
 exact tribute from Judah (2 Kings xii. 17,  
 18, see also 2 Kings xiii. 3, 22, 25). Da-  
 mascus was recovered to Israel by Jero-  
 boam II. (cir. 825 A.C. 2 Kings xiv. 28).  
 Not long after we find Rezin, king of  
 Syria, in league with Pekah, king of Israel,  
 against Ahaz (2 Kings xv. 37). Ahaz in-  
 vited to his assistance Tiglath-pileser, king  
 of Assyria, who took Damascus and slew  
 Rezin, and led the people captive (2 Kings  
 xvi. 5—9; Isa. viii. 4). From this time  
 we find it subject to Assyria (Isa. ix. 11;  
 x. 9; xvii. 1), then to Babylon (2 Kings  
 xxiv. 2; Jer. xxxv. 11),—Persia (Arrian.  
 Alex. ii. 11, Δαρείος τῶν χρημ. 2, τὰ πολλὰ  
 . . . πεπόμφει εἰς Δαμασκόν, Strabo, xvi.  
 756; Q. Curt. iii. 12. 27),—the Syrian  
 Seleucidæ (1 Macc. xi. 62; xii. 32),—and  
 from the time of Pompey (64 A.C.), to the  
 Romans, and attached to the province of  
 Syria (Jos. Antt. xiv. 4. 5; 9. 5). Many  
 Jews were settled there, and the majority of  
 the wives of the citizens were proselytes,  
 Jos. B. J. ii. 20. 2. On its subjection to  
 Aretas, see below, ver. 24, note. It was  
 later the residence of the Ommiad Caliphs,  
 and the metropolis of the Mahommedan  
 world. (Conybeare and Howson, edn. 2,  
 vol. i. p. 106.) At present it is a large  
 city, with (Burckhardt) 250,000 inhabit-  
 ants, nearly 70,000 of whom are Chris-  
 tians. It is situated most beautifully, in  
 a large and well-watered plain, on the river

m = ch. xviii. 26. xli. 9. 23. xlii. 4. xliii. 14, 22. n Matt. xlii. 4. 25. ch. iii. 28. viii. 6 al. Easch. ix. 8. o constr., ch. iv. 6 reff. p dat. Luke vii. 12. xv. 26. ch. x. 9. xlii. 6. Exod. xxxii. 19. q Mark xlii. 36. Luke ii. 13. ix. 30. ch. xlii. 6 only. Prov. xxiv. 22. 9. xvi. 14. John iii. 8. Rev. v. 11 al. Exod. xxxii. 18. r ch. xlii. 6 only r. t = ch. vii. 52 reff. a w. acc., ch. xlii. p 13

τὰς συναγωγὰς, ὅπως εἰάν τις εὖρη τῆς ὁδοῦ ὄντας ἄνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάπῃ εἰς Ἱερουσαλήμ. 3 n ἐν δὲ τῷ πορεύεσθαι ὁ ἐγένετο αὐτὸν ἔγγιζεν τῇ Δαμασκῷ, ἡ ἐξαίφνης τε αὐτὸν περιήστραψεν φῶς ἀπὸ τοῦ οὐρανοῦ, καὶ πεσὼν ἐπὶ τὴν γῆν ἤκουσεν φωνὴν λέγουσαν αὐτῷ Σαούλ Σαούλ, τί με διώκεις; ὁ εἶπεν δὲ Τίς εἶ [σύ], κύριε; ὁ δὲ Ἐγώ εἰμι Ἰησοῦς, ὃν σὺ διώκεις.

for τας, τα B<sup>1</sup>. for εαν, αν N[E Chr.]. opt. bef της οδ. AN p [syrr sath]: om opt. 13 [vulg E-lat coopt].

3. rec καὶ ἐξαίφν., with EHL P rel Chr.; txt ABCN p. rec περιήστραψεν bef αυτον, with EHL P 13 rel [vulg syrr arm] Chr: txt (A)BCN m p.—aut. φως π. Α.—[elz] περιήστρ. [with] C<sup>3</sup>; so, appy, but perh περιήστρ. A<sup>1</sup>: περιήστρ. C<sup>1</sup>. \*ἐκ (corrpt from ch xlii. 6 p) ABCLN d p Thl-fin, do vulg E-lat: απο EHP 13 rel Thl-sif. add σκληρον σοι προς κεντρα λακτιζειν (from ch xvi. 14) E 180 am<sup>2</sup> Syr syr-w-ast (adding a note that these words are not here in the text, but where Paul gives the account of himself).

5. rec om (as ||) σν, with ABEHLPN rel: ins C. rec aft ο δε ins κυριος ειπεν (kurios appears to have been an insertion to avoid the apparent insufficiency of ο δε;—ειπεν, from ch xvi. 15), with HLP 13 rel syrr [sah] Chr, Thl; κυριος προς αυτον E o 11. 27-9. 66<sup>2</sup>; κυριος 100 Hil; ειπεν N k p<sup>1-2</sup> 43. 105-37 copt sath arm: om ABC p<sup>1</sup> 36 vulg. aft ιησ. add ο Ναζωραιος (from ch xlii. 8) ACE [demid] Syr syr-w-ast copt sath Hil, Aug<sup>2</sup>.

5, 6. rec aft διωκ. (omg αλλα) adds σκληρον σοι προς κεντρα λακτιζειν τρεμων τε και

Chrysorrhoas (Barrada), which divides into many streams (see 2 Kings v. 12), and fertilizes the plain (Strabo, xvi. 756, ἡ Δαμασκηνὴ χθώρα διαφειρόντως ἔταινουμένη),—bounded on all sides by the desert. See Winer, Realw., from which the above is mainly taken: Vitrina in Jesaiam, p. 650 f. (Notitia Damasci et Regni Damasceni), and a vivid description in C. and H., pp. 104—108. πρὸς τ. συν.] i. e. to the presidents of the synagogues, who would acknowledge the orders of the Sanhedrim, and could, under the authority of the Ethnarch, carry them out. τῆς ὁδοῦ] Not 'this way,' E. V., which rendering should be kept for the places where the pronoun is expressed, as ch. xlii. 4,—but the way, viz. of 'salvation,' ch. xvi. 17, or 'of the Lord,' ch. xviii. 25. (The genitive, as τῆς γνώμης εἶναι, see 1 Cor. i. 12.) The expression 'THE WAY' had evidently become a well-known one among Christians (see reff.); and it only was necessary to prefix the pronoun when strangers were addressed.

The special journey to Damascus presupposes the existence of Christians there, and in some numbers. This would be accounted for by the return of many who may have been converted at the Pentecostal effusion of the Spirit, and perhaps also by some of the fugitives from the persecution having settled there. This latter is rendered probable by Ananias's ἡκουσα

ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου, ver. 13.

3.] The journey from Jerusalem was probably made on the Roman road, i. e. that of the Itineraries, by Neapolis (Sichem) and Scythopolis, crossing the Jordan S. of the lake Tiberias,—Gadara, and so to Damascus. Or he might have joined,—either the Petra road, by Jericho and Heahbon, and so by Boterah to D.,—or the Egyptian caravan-track, which passes to the north of the lake of Tiberias, and near Cæsarea Philippi. In either case the journey would occupy from five to six days, the distance being 130 to 150 miles.

περιήστρ. κ.τ.λ.] It was (ch. xlii. 6) περὶ μεσημβριαν,—and from ch. xvi. 13, the light was ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου. These details at once cut away all ground from the absurd rationalistic attempt to explain away the appearance as having been lightning. Unquestionably, the inference is, that it was a bright noon, and the full splendour of the oriental sun was shining.

His companions saw the light, and were also cast to the ground, ch. xvi. 13, 14; xlii. 9, see below on ver. 7. 4. λέγουσαν αὐτῷ τῇ Ἑβραϊδὶ διαλέκτῳ, ch. xvi. 14. And it is a remarkable undesigned coincidence, that the form Σαούλ should have been preserved in this account, and rendered in Greek in the translation of Paul's speech in ch. xlii. In ch. xvi., where he was speaking in Greek before

6 ἄλλὰ ὡς ἀνάστηθι καὶ εἰσελθε εἰς τὴν πόλιν, καὶ ὡς Mark ix. 27.  
 7 λαληθήσεται σοι ὃ τι σε δεῖ ποιεῖν. 7 οἱ δὲ ἄνδρες οἱ Luke iv. 30.  
 8 συνοδεύοντες αὐτῷ εἰστήκεισαν ὡς ἐνεοί, ἀκούοντες μὲν v. 25. ver.  
 9 34. ch. xii. 7  
 10 3 Kings  
 11 22. (xii. 1)  
 12 v. 22. ch. (x. 32)  
 13 xii. 10. 1 Cor. xiv. 3. Ezek. iii. 22. w here only. T. Wind. vl. 23 (25) only. (-δία, Luke  
 14 ii. 44.) x here only. Prov. xvii. 28. Isa. lvi. 10. Ep. Jer. 41 only.

θαμβῶν εἶπε κυρίε τι με θέλεις ποιῆσαι καὶ ὁ κύριος πρὸς αὐτὸν (from ch. xxvi. 14, and  
 xii. 10. *Inserted by Erasmus from the Latin: in his annotations on "Durum est  
 tibi" he says "In græcis codicibus id non additur hoc loco, cum mox sequatur, Surge;  
 sed aliquanto inferius, cum narratur hæc res." See Treg on the Printed Text p 23),*  
 with no Greek manuscript as far as Griesbach ("codices græci, quantum acinus, nulli"),  
 Scholz (repeating Gb's words), and Tischdf are aware—vulg(demid fuld) syr-w-ast(but  
 varies, and syr ins ἀλλα) ssth(but varies) arm(ed-usc: but addg ἀλλα) Thl-ed-fin-txt  
 Hil, (γρμ. το πω., omg the former part): ἀλλα is inserted and the rec omitted by all  
 our manuscripts, by 23 others which Scholz specifies, by am<sup>1</sup> tol(Tischdf) Syr coptt  
 [arm-zoh] Chr.

6. εἰσθι B. rec om δ, with EHL P 13. 36 rel: ins ABCN p. δε: bef se  
 E-gr: om σε k.

7. rec εννεοι, with L rel [Chr-ed.]: txt ABCEHPN a b<sup>1</sup> h m p 13 syr-mg-gr.  
 for μν, δε (omg δε follg) p.

Festus, he inserts the words τῇ Ἑβρ. διαλ.,  
 to account for the use of the form Σαούλ:  
 or perhaps he spoke the solemn words, in-  
 effaceable from his memory, as they were  
 uttered, in Hebrew, for King Agrippa.  
 (See note on Σαούλ, ver. 17.)

τὶ με  
 διώκεis.] A remarkable illustration of  
 Matt. xxv. 45. The με is not emphatic  
 (agst Wordsw.); but the very lack of  
 emphasis, assuming the awful fact, gives  
 more solemnity to the question.

δ. δ 84] That Saul saw, as well as heard,  
 Him who spoke with him, is certain from  
 Ananias's speech, ver. 17, and ch. xxii.  
 14,—that of Barnabas, ver. 27,—from ch.  
 xxvi. 16 (ἑθῆν σοι), and from the re-  
 ferences by Paul himself to his having  
 seen the Lord, 1 Cor. ix. 1; xv. 8. These  
 last I unhesitatingly refer to this occasion,  
 and not to any subsequent one, when he  
 saw the Lord ἐν ἑκστάσει, ch. xxii. 17.  
 Such appearances could hardly form the  
 subject of autoptic testimony which should  
 rank with that of the other apostles: this,  
 on the contrary, was no ἑκστασις, but the  
 real bodily appearance of the risen Jesus:  
 so that it might be adduced as the ground  
 of testimony to His Resurrection.

On the words excluded from our text, as having  
 been interpolated from ch. xxvi. 14, and  
 xxii. 10, see note at xxvi. 14. It is natural  
 that the account of the historian should be  
 less precise than that of the person con-  
 cerned, relating his own history. In ch.  
 xxvi. 15—18, very much more is related to  
 have been said by the Lord: but perhaps  
 he there, as he omits the subsequent par-  
 ticulars, includes the revelations made to  
 him during the three days, and in the mes-  
 sage of Ananias. 7.] In ch. xxii. 9,  
 οἱ δὲ σὺν ἐμοὶ ὅτις τὸ μὲν φῶς θεόεισαντο  
 [κ. ἔμφθοι ἐγένοντο], τὴν δὲ φωνὴν οὐκ

ἤκουσαν τοῦ λαλοῦντός μοι. Two accounts  
 seemingly (and certainly, in the letter)  
 discrepant; but exceedingly instructive  
 when their spirit is compared,—the fact  
 being this: that the companions of Saul  
 saw and were struck to the ground by the  
 light, but saw οὐδέν, no person:—that  
 they stood (or 'were fixed': but I should  
 acknowledge the discrepancy here, and re-  
 cognize the more accurate detail of ch.  
 xxvi. 14, that they fell to the ground) mute,  
 hearing τῆς φωνῆς, the sound of the  
 voice, but not τὴν φωνὴν τοῦ λαλοῦντός  
 μοι, the words spoken and their meaning.  
 Compare John xii. 29, note. (Only no  
 stress must be laid on the difference be-  
 tween the gen. and acc. government of  
 φωνή, nor indeed on the mere verbal dif-  
 ference of the two expressions:—but their  
 spirit considered, in the possible reference  
 which they might have to one and the same  
 fact.)

Two classes of readers only will  
 stumble at this difference of the forms of  
 narration; those who from enmity to the  
 faith are striving to create or magnify  
 discrepancies,—and those who, by the sui-  
 cidal theory of verbal inspiration, are effec-  
 tually doing the work of the former. The  
 devout and intelligent student of Scripture  
 will see in such examples a convincing  
 proof of the simple truth of the narrative,  
 —the absence of all endeavour to pare away  
 apparent inconsistencies or revise them  
 into conformity,—the bona fide work of  
 holy truthful men, bearing each his testi-  
 mony to things seen and heard under the  
 guidance, not of the spirit of bondage, but  
 of that Spirit of whom it is said, οὗ τὸ  
 πνεῦμα κυρίου, ἐλευθερία. I should not  
 too hastily determine that this account  
 has not come from Saul himself, on ac-  
 count of the above differences: they are

γ ch. vii. 56 ref. τῆς φωνῆς, μηδένα δὲ ὁ θεωροῦντες. <sup>8</sup> ἡγέρθη δὲ Σαῦλος ἀπὸ τῆς γῆς, ἠνεωγμένον δὲ τῶν ὀφθαλμῶν αὐτοῦ οὐδένα ἔβλεπεν. <sup>9</sup> χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκόν. <sup>10</sup> καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν. <sup>11</sup> Ἦν δὲ τις μαθητὴς ἐν Δαμασκῷ ὀνόματι Ἀνανίας. καὶ εἶπεν πρὸς αὐτὸν ἐν ὁράματι ὁ κύριος Ἀνανία. ὁ δὲ εἶπεν Ὅτι οὐκ ἐγώ, κύριε. αὐτὸν Ἀναστάς πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλουμένην εὐθείαν, καὶ ζήτησον ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνό-

θεορουντες N<sup>3</sup>: ορωντες N<sup>1</sup>.

8. rec ins o bef σαυλος, with HLP rel: om ARCEB b<sup>1</sup> p. rec ανεωγ., with BHLP rel: txt (A)CE(N) p.—ηνοιγ. A: ηνυγ. N<sup>1</sup>. for 2nd δε, τε HLP a b (c?) d g h k l o aeth arm[appy] Chr Thl. ουδεν (cf ch xxii.) A<sup>1</sup>BN vulg E-lat syrr sah aeth[-rom]: txt A<sup>2</sup>C E-gr HLP rel copt Chr Thl.—in N a seems to have been begun above the line, but is left unfinished.

9. for ουδε, και ουκ C.

10. rec o κυρ. bef εν ορ., with HLP p rel vss [Chr.]: txt ABCEN vulg aeth-rom.

11. αναστα B fuld syrr (but so also ch x. 13, 20) copt; and, adding και, vulg (not am) aeth (but so also elsw when there is no varn in the Greek).

no more than might arise in narrations at different times by the same person.

εἰσθήκεισαν] It will be well to warn younger readers against an error often found in English Commentators (e.g. Dr. Burton here),—that ἔστηκα is *past*, and εἰσθήκειν *pluperfect* in signification,—ἔστηκα, 'I have been standing,' and εἰσθήκεισαν, 'had been standing.' This error arises from forgetting the peculiar character of the verb ἵστημι with regard to transitive and intransitive meanings. ἔστηκα is *strictly present*,—εἰσθήκειν *imperfect*: as much so as *sto* and *stabam*. See Matthew, § 206. And this accuracy is important here: they had *not* 'been standing,' but had fallen. See ch. xxvi. 14, πάντων τε καταπεσόντων ἡμῶν εἰς τὴν γῆν. Wordsw.'s explanation, that εἰσθήκεισαν refers to the *standing still* of the cavalcade, not to the *standing* of Saul's companions, is untenable: for 1) the *evoc*, which qualifies the εἰσθήκεισαν, forbids it; and 2) his justifying instances are all aorists, Luke vii. 14; viii. 44; ch. viii. 38, not perfect, which surely will not bear this sense of mere arrestation in a course.

8.] On his eyes being opened (it would seem that he had closed them on the first disappearance of the vision), he saw no one. He explains it, ch. xxii. 11, ὅς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτὸς ἰκεῖνον. He had seen, what those with him had not seen, the glorious Person of the Lord Jesus. See below on ver. 18.

9.] Obs. μὴ βλέπων, his personal subjective state: οὐκ ἔφ., the historical fact.

οὐκ ἔφ. οὐδὲ ἔπ.] There is no occasion to

soften these words: the effect produced on him by the οὐράνιος ὁπτασία (ch. xxvi. 19), aided by his own deeply penitent and remorseful state of mind, rendered him indifferent to all sustenance whatever.

10.] Paul adds, ch. xxii. 12, with particularity, as defending himself before the Jews, that Ananias was ἀνὴρ εὐλαβὴς κατὰ τὸν νόμον μαρτυρούμενος ὑπὸ πάντων τῶν κατοικοῦντων Ἰουδαίαν: saying nothing of the command received by him, nor that he was a disciple. In ch. xxvi., speaking before the Roman governor, he does not mention him.

Mr. Howson (edn. 2, vol. i. p. 114) remarks on the close analogy between the divine procedure by visions here, and in ch. x. Here, Ananias is prepared for his work, and Saul for the reception of him as a messenger, each by a vision: and similarly Peter and Cornelius in ch. x. I may add, that in ch. viii., where the preparation of heart was already found in the eunuch, Philip only was supernaturally prepared for the interview.

11.] "We are allowed to bear in mind that the thoroughfares of Eastern cities do not change, and to believe that the 'straight street,' which still extends through Damascus in long perspective from the eastern gate, is the street where Ananias spoke to Saul." (C. and H., p. 115.) οἰκία Ἰούδα] The houses of Ananias and Judas are still shewn to travellers. Doubtless they (or at least the former) would long be remembered and pointed out by Christians; but, in the long degradation of Christianity in the East, most such identities must have

ματι Ταρσέα. <sup>12</sup> ἰδοὺ γὰρ ᾿προσεύχεται, καὶ εἶδεν ἄνδρα ᾿Ανανίαν ὀνόματι εἰσελθόντα καὶ ἐπιθέντα αὐτῷ χεῖρα ὅπως ἠ ἀναβλέψη. <sup>13</sup> ἀπεκρίθη δὲ ᾿Ανανίας Κύριε, ἡκουσα ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου, ὅσα κακὰ τοῖς ἁγίοις σου ἐποίησεν ἐν Ἱερουσαλὴμ. <sup>14</sup> καὶ ὤδε ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων δεῖσαι πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου. <sup>15</sup> εἶπεν δὲ πρὸς αὐτὸν ὁ κύριος Πορεύου, ὅτι σκευὸς ἔκλογῆς ἐστίν μοι οὗτος τοῦ βασιτάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν τε καὶ βασιλέων

Θα. 2 Tim. iv. 14. 1 = here first. Acts, vv. 32, 41, and ch. xxvi. 10 only. Epp. Pasm. (Matt. xxi. 12. Pa. xv. 3 and freq.) m 1 xxi. 12. 37 ref. n ch. ii. 21 and Rom. x. 13 ref. o absol., Matt. ii. 8. ch. xxi. 21 al. fr. Jer. iii. 12. p = Rom. ix. (21) 22, 23. 2 Cor. iv. 7. (1 Thess. iv. 4.) 2 Tim. ii. (30) 21. (1 Pet. iii. 7. Pa. xxi. 12.) q Rom. ix. 11 ref. r constr., 1 Cor. x. 13 ref. s = here only. t = ch. ii. 20 ref.

<sup>12</sup>. rec aft εἶδεν ins εν οραματι (addition to complete sense, as is shown by its various position), with EHLP 13. 36 rel; aft ἄνδρα BC: om AN p vulg coptt sath. rec αναματι bef αναναν, with HLP 13 rel [syrr]: om εν. sah sath-rom Chr; txt ABCEN a h m p vulg arm. τας χειρας BEN: χειρας ACN' p(appy): txt HLP 13 rel syrr (but Syr (Etheridge) has the sing in ver 17) sah sath-pl.

<sup>13</sup>. rec ins o bef ανανανias: om ABCEH[L]PN. [ins και ειπεν bef κυρ. E sath.] rec ακηκοα (corr to seemingly more appropriate tense), with HLP 13 rel Chr; ακηκο-αναμ lect-14: txt ABCEN p. rec ενοι. bef τ. αγιοις σου (alteration of character-istic arrangement to more usual one), with HLP 13 rel [syrr coptt sath arm] Chr Ec Thl: εν ιερ. bef ενοι. A: txt BCEN m p [vulg] am demid fuld.—om σου p. <sup>15</sup>. rec μοι bef εστ., with EHLP 13 rel coptt Archel Thdr̄t Thl Iron-int: txt ABCN c m p vulg syrr Did-c [Sev-c]. ins των bef εθων BC' (Cyr.). rec om 1st τε, with HLP rel Chr [Sev-c] Thdr̄t, Thl-sif: ins ABCEN p 13. 36 Thl-fin.

been lost; and imposture is so easy, that it is hardly possible to cherish the thought that the spots now pointed out can be the true ones. And so of all cases, where we have not unaltered or unaltered data to go on. Still, true as this is, we have sometimes proofs and illustrations unexpectedly appearing, as research goes on, which identify as authentic, sites long pointed out by tradition. So that our way seems to be, to seek for all such elucidations, and meantime to suspend our judgment: but never to lose sight of, nor to treat contemptuously a priori, a local belief.

Ταρσέα.] The first place where he is so specified. TARSUS was the capital of the province of Cilicia, a large and populous city (τῆς Κιλ. πόλις μεγάλην κ. εὐδαίμονα, Xen. Anab. i. 2. 23) in a fruitful plain on the river Cydnus, which flowed through the midst of it ('Cydnos, Tarsum liberam urbem procul a mari secans.' Plin. v. 27. Strabo, xiv. 673. Q. Curt. iii. 5. 1), with a swift stream of remarkably cold water. Strabo speaks most highly of its eminence in schools of philosophy: τοσαύτη τοῖς ἐνθάδε ἀνθρώποις σπουδῇ πρὸς τε φιλοσοφίαν καὶ τὴν ἑλλην ἐγκύκλιον ἅπασαν παιδείαν γέγονεν, ὥστ' ὑπερβιβλῆνται καὶ Ἀθήνας καὶ Ἀλεξάνδρειαν καὶ εἰ τινα ἄλλον τόπον δυνατόν εἰπεῖν, ἐν ᾧ σχολαὶ καὶ διατριβαὶ τῶν φιλο-

σόφων καὶ τῶν λόγων γεγόνασι. διαφέρει δὲ τοσοῦτον, ὅτι ἐνταῦθα μὲν οἱ φιλομαθοῦντες ἐπιχώριοι πάντες εἰσι, xiv. 674. He enumerates many learned men who had sprung from it. It was (see Plin. above) an "urbs libera," i. e. one which, though under Rome, lived under its own laws and chose its own magistrates. This 'libertas' was granted to it by Antony (Appian. Civ. v. 7): and much later we find it a Roman colony. As a free city, it had neither the 'jus coloniarum,' nor the 'jus civitatis:' see ch. xxi. 39, also xxii. 28, and note. It is now a town with about 20,000 inhabitants, and is described as being a den of poverty, filth, and ruins. There are many remains of the old town (Winer, Realw.).

<sup>12</sup>. προσεύχεται.] This word would set before Ananias more powerfully than any other, the state of Saul.

ἄνδρα ᾿Αν. ὄν.] A man, whose name in the same vision he knew to be Ananias. The sight of the man and the knowledge of his name were both granted him in his vision.

<sup>13</sup>. τοῖς ἁγίοις σου.] This is the first time that this afterwards well-known appellation occurs as applied to the believers in Christ.

<sup>14</sup>.] It could hardly fail to have been notified to the Christians at Damascus by their brethren at Jerusalem, that Saul was on his way to persecute them.

<sup>15</sup>. σκ. ἐκλογῆς.] A genit. of

u ch. x. 36 reff. and const., Luke (iii. 7, ii Mt.) vi. 47. xii. 5. ch. xx. 36 only. Euth. v. 11. w ch. v. 41. xv. 26. xxi. 13. Rom. i. 6. 3 John 7 only. x = ch. v. 26 reff. y ch. viii. 17 reff. s ch. ii. 3 reff. a ver. 12. b ch. ii. 4 reff. c here only. Job xxix. 24. d = ch. ii. 3. e here only. Matt. iii. 16. Levit. xi. 9. 12. (πνεῦμα, Tobit xi. 13 [ἀπολυσ. N].) f ch. viii. 26 reff. g = John xix. 30. Mark xv. 23. 1 Tim. iv. 4. h here only. μεταλ. τρ., ch. ii. 46. xxvii. 33, 34. προσλ. τρ., xxvii. 36. j ch. x. 46 reff. l = here only. Gen. xlviii. 2, trans., Luke xxii. 43 only. 2 Kings xxii. 40.

ABCEH  
LPMab  
cd f g h  
k l m o  
p 13

17. for δε, τε Α. τας χ. bef επ αυτ. C [coptt aeth]. om ιησ. HLP b d g h k  
l m [aeth] aeth-rom Thl. om η ηρχου N<sup>1</sup> (ins N-corr<sup>1</sup>).

18. (απεπεσαν, so ABCEHN p [13] Thl-sif.) rec av. τ. οφθ. bef αυτ. (more usual instead of more characteristic arrangement), with CEHLPM rel: txt AB m as (more usual word) ABN<sup>1</sup> p [om copt aeth]. for τε, δε C<sup>1</sup>N copt. [C<sup>1</sup> doubtful.] rec aft τε ins παραχρημα (addition for precision), with [C<sup>2</sup>]EL rel syr [aeth aeth arm-ins]: om ABC<sup>1</sup>HFN d g l<sup>1</sup> m p 36 vulg Syr copt arm-[ed].

19. ενισχυθη BC<sup>1</sup>. rec aft εγ. δε ins ο σαυλος (commencement of an ecclesiastical portion: so lect-12 has εγεν. ειναι τον παυλον), with HLP rel: txt ABCEH c p [13] vulg syrr coptt aeth arm Chr., ins οτων bef εν δαμασκω HLP b d g k m o Chr, Thl-fin.

quality: as we say, 'the man of his choice.' See Winer, edn. 6, § 34. 3, b. Paul

often uses this word σκευος in a similar meaning, see reff., especially Rom. ix., &c., where it is in illustrating God's sovereign power in election.

βαστάσαι, perhaps in reference to the metaphor in σκευος.

ἐνὶ ὄντι This would hardly be understood at the time: it was afterwards on a remarkable occasion repeated to Paul by the Lord in a vision (see ch. xxii. 21), and was regarded by him as the specific command which gave the direction to his ministry, see Gal. ii. 7, 8. βασιλ.]

Agrippa, and probably Nero. 18. ὑποδείξω The fulfilment of this is testified by Paul himself, ch. xx. 23, 25: see also xxi. 11.

17. Σαούλ The Hebrew form of Saul's name is only found here, and in the report of our Lord's previous address to him.

κ. πλησθῆς πν. &γ. I can hardly think, with De W. and Meyer, that these words imply that the Lord had said to Ananias more than is above related: I would rather view them as a natural inference from what was said in ver. 15.

In ch. xxii. 14, where the command to Ananias is omitted, his speech contains much of the reason given in the command here. It is remarkable again how Paul, speaking there to an infuriated Jewish mob, gives the words spoken just that form which would best gain him a favourable hearing with them—e. g. ὁ θεὸς

τῶν πατέρων ἡμῶν,—ιδεῖν τὸν δίκαιον,—πάντας ἀνθρώπους, avoiding as yet the hateful word ἔθνη. He there too gives ἀναστὰς βάπτισαι καὶ ἀπολῦσαι τὰς ἀμαρτίας σου, ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ as part of the exhortation of Ananias.

18. ἀφελ. λαυ(δης) The recovery of sight is plainly related as miraculous, the consequence of the divinely appointed laying on of the hands of Ananias. And this scaly substance which fell from his eyes was thrown off in the process of the instantaneous healing.

Ἰεραπείσθη It has been well remarked (Olsh.) that great honour was here placed upon the sacrament of baptism, inasmuch as not even Saul, who had seen the Lord in special revelation and was an elect vessel, was permitted to dispense with this, the Lord's appointed way of admission into His Church.

19. ἐν ἡμέραις] intrans. see reff. ἡμ. τινάς] A few days; of quiet, and becoming acquainted with those as brethren, whom he came to persecute as infidels: but not to learn from them the gospel (οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό, οὐτε ἐδιδάχθην, Gal. i. 12), nor was the time longer than to admit of εὐθέως being used, ver. 20,—and indeed the same εὐθέως of the whole space (including his preaching in our vv. 20, 21) preceding the journey to Arabia, in Gal. i. 16.

Pearson places that journey before our ἐγένετο δέ,—which however is mani-

<sup>k</sup> ἐκήρυσεν τὸν Ἰησοῦν, ὅτι <sup>l</sup> οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ. <sup>h</sup> κη. τ. ἰησ., ch. xix. 12.  
<sup>21</sup> <sup>m</sup> ἐξίσταντο δὲ πάντες οἱ ἀκούοντες καὶ ἔλεγον Οὐχ οὗτός ἐστιν ὁ <sup>n</sup> πορθήσας ἐν Ἱερουσαλὴμ τοὺς <sup>o</sup> ἐπικαλου- <sup>2</sup> Cor. xi. 4, L.P. κη. τ. χρ., see ch. viii. 6 reff.  
 μένους τὸ <sup>p</sup> ὄνομα τοῦτο; καὶ ὧδε <sup>q</sup> εἰς τοῦτο <sup>r</sup> ἐληλύθει, <sup>1</sup> ver. 22. Luke i. 32. ch. x. 40. 1 John v. 20 al. fr.  
 ἵνα δεδεμένους αὐτοὺς ἀγάγῃ <sup>s</sup> ἐπὶ τοὺς ἀρχιερεῖς. <sup>m</sup> ch. viii. 13 reff.  
<sup>22</sup> Σαῦλος δὲ μᾶλλον <sup>t</sup> ἐνεδυναμοῦτο, καὶ <sup>u</sup> συνέχυνεν τοὺς <sup>n</sup> Gal. i. 13, 23 only t. o ver. 14.  
 Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ, <sup>v</sup> συμβιβάζων <sup>p</sup> ch. v. 26 (iv. 12. James ii. 7).  
 ὅτι <sup>w</sup> οὗτός ἐστιν ὁ χριστός. <sup>23</sup> ὥς δὲ <sup>x</sup> ἐπληροῦντο <sup>y</sup> ἡμέραι <sup>q</sup> John xviii. 37 only. see  
<sup>z</sup> ἱκαναί, <sup>1</sup> συνεβουλεύσαντο οἱ Ἰουδαῖοι <sup>2</sup> ἀνελεῖν αὐτόν. <sup>1</sup> ver. 22. Luke i. 32. ch. x. 40. 1 John v. 20 al. fr.

Fr. Coisl.  
contains  
vv. 23,  
24.

Mark i. 38. r = Matt. x. 18 al. s Rom. iv. 20 al. Paul only, exc. here, which is of Paul, and Heb. xi. 34. Ph. ii. 7 (9). Judg. vi. 34 A B not Ed-vat. F only. t ch. ii. 6 reff. u 1 Cor. ii. 16 reff. Exod. xviii. 1. w ch. vii. 23 reff. xviii. 16. xxvii. 7 L. see ch. viii. 11. y constr., Rev. iii. 18 only. 1 Macc. ix. 69. see Dan. vi. 7 Theod. w. 12w, Matt. xxvi. 4. John xi. 53 only. w. 67i, John xviii. 14 only. s ch. v. 33 reff.

<sup>20</sup> rec for ἡσ., χριστον (doctrinal alteration? see note), with HLP rel [arm-mss] Chr<sub>1</sub>; alii aliter: txt ABCEN a c h p 13 vulg syrr [copt aeth-rom arm-ed] Iren<sub>1</sub>[-gr and]-int.

<sup>21</sup> ἐξίστατο Ν<sup>1</sup> (but corr'd). for εν, εις AN. ἐληλυθεν (alteration, not observing the force of the pluperf!) E-gr HLP p rel Chr<sub>1</sub>; txt ABCN o (13) 36 E-lat. αναγαγῃ P [Chr<sub>1</sub>].

<sup>22</sup> aft ενεδ. ins τω λογῷ C, εν τω λ. E. rec συνεχυνεν, with A[B<sup>2</sup>]HLP rel: συνεχεον E 57. 66<sup>2</sup>. 137-80 Thl-fin: συνεχυνεν 13: txt B'CM. om 1st τους BN<sup>1</sup>.

<sup>23</sup> ins αι bef ημεραι H.

festly against the sense of the text:—Michaelis and Heinrichs, between vv. 19 and 20,—to which there is the same objection: Kuinoel and Olsh., after ver. 25,—which the εὐθείας of Gal. i. 16 will not allow: Neander and Meyer, in the *ἡμέραι ἱκαναί* of ver. 23, which time however in our text is certainly allotted to the progress of his preaching in Damascus, and the increase of the hostility of the Jews in consequence. See below. <sup>20</sup>. Ἰησοῦν] The alteration to *χριστόν* has probably, as Meyer suggests, been made from doctrinal considerations, to fix on δ υἱὸς τοῦ θεοῦ the theological sense,—that *Christ is the Son of God*—instead of that which it now bears,—that *Jesus is the Son of God*, i. e. that Jesus of Nazareth as a matter of fact, is the Son of God, i. e. the Messiah expected under that appellation. Be this as it may, the following τὸ ὄνομα τοῦτο (ver. 21) is decisive for the reading Ἰησοῦν, and οὗτός ἐστιν ὁ χριστός ver. 22 still more so. <sup>21</sup>. πορθήσας] 'Military verbo usus est,' Erasmus. So Aesch. Choeph. 680, οἱ ᾿γά, καὶ ἕκασ ἐνθάδ' ὡς πορθούμεθα. See also Sept. c. Theb. 176 (194 Dind.). ἐληλύθει] had come here, implying the abandonment of the purpose. <sup>22</sup>.] I regard the μᾶλλον ἐνεδυναμοῦτο, as the only words beneath which can lie concealed the journey to Arabia. Paul mentions this journey (Gal. i. 17) with no obscure hint that to it was to be assigned the reception by him, in full measure, of the Gospel which he

preached. And such a reception would certainly give rise to the great accession of power here recorded. I am the more disposed to allot that journey this place, from the following considerations. The omission of any mention of it here can arise only from one of two causes: (1) whether Paul himself were the source of the narrative, or some other narrator,—the intentional passing over of it, as belonging more to his personal history (which it was his express purpose to relate in Gal. i.) than to that of his ministry: (2) on the supposition of Paul not having been the source of the narrative,—the narrator having not been aware of it. In either case, this expression seems to me one very likely to have been used:—(1) if the omission was intentional,—to record a remarkable accession of power to Saul's ministry, without particularizing whence or how it came: (2) if it was unintentional,—as a simple record of that which was observed in him, but of which the source was to the narrator unknown. συνέχυνεν] Chrysostom strikingly says, ἅτε νομομαθὴς ὢν ἐπιστόμιζεν αὐτοὺς καὶ οὐκ εἶα φθίγγεσθαι ἐνόμισαν ἀπηλλάχθαι τῆς ἐν τοῖς τοιοῦτοις διαλέξεως ἀπαλλαγέντες Στεφάνου, καὶ Στεφάνου σφοδρότερον εὖρον ἕτερον. (Cramer's Catena.) <sup>23</sup>. ἡμέραι ἱκαναί] In Damascus, see above on ver. 19. The whole time, from his conversion to his journey to Jerusalem, was three years, Gal. i. 18. ἀνελεῖν αὐτ.] ἐπὶ τὸν ἰσχυρὸν συλλογισμὸν ἐρχομαι

a constr., Phil. iv. 6. Lev. iv. 14. b ch. xx. 3, 19. xxii. 30 only. Eccl. ii. 22. c mid., Luke vi. 7. xiv. 1. Gal. iv. 10. Ps. xxxvi. 12. act., Mark iii. 2. Luke xxi. 20 only. xviii. 7. Rev. iv. 8 ad. Pa. i. 2. v. κ. ἡμέρας, Mark v. 8. 1 Thess. ii. 9 al. Isa. xxxiv. 10. acc., ch. xx. 31 reff. e Matt. xxi. 35, 39. Gen. xii. 8.

24. ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν. c παρετη- ροῦντο δὲ καὶ τὰς πύλας d ἡμέρας τε καὶ d νυκτὸς ὅπως αὐτὸν ἀνέλωσιν 25. λαβόντες δὲ οἱ μαθηταὶ αὐτοῦ

ABCEFG  
LP a |  
c d f g |  
k l m |  
p 13

24. [παυλὸς H.] rec παρετηροῦν (mistake: see below), with HLP 13 rel: txt ABCEN Fr-coial p 36 Orig. rec for δε και, τε (the -to of παρετηροῦντο being mistaken for τε, no other copyula was wanted: and thus δε και was struck out: thus also the και in L 48 as unnecessary aft δε), with HP 13 rel Syr [æth] Chr: δε L 137-80 syr coptt arm[Gb]: txt ABCEN Fr-coial p 36 vulg Orig. om τε A d f k Orig.

for ημ. το ανελ., οπως πιασων αυτον ημ. και νυκτ. A. ανελ. βελ αυτον M<sup>3</sup>. 25. rec αυτον οι μαθηται, with EHLP 13 rel [vulg] syrr coptt æth-pl [arm] Chr-txt, (Ec Thl: αυτον οι μαθ. αυτον b: οι μαθηται αυτον m p<sup>3</sup>(or p-corr<sup>1</sup> ?): οι μαθηται 36. 69 lect-12: txt ABCN Fr-coial p<sup>1</sup>(perhaps) am demid Orig(vol. ii. p. 394) Chr(ἐπέτρεψε

πάλοι οἱ Ἰουδαῖοι. οὐκ ἐτί γὰρ συκοφάντας κ. κατηγοροῦς κ. ψευδομάρτυρας ἐπιση- τοῦσιν, Chrys. Hom. xx. 24.] In

2 Cor. xi. 32, Paul writes, ἐν Δαμασκῷ δ' ἐν ἀρχῇς Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν πόλιν Δαμασκηνῶν, πιάσαι με [θέλων]. A somewhat difficult chronological question arises respecting the subordination of Damascus to this Aretas. The city, under Augustus and Tiberius, was attached to the province of Syria: and we have coins of Damascus of both these emperors, and again of Nero and his successors. But we have none of Caligula and Claudius; and the following circumstances seem to point to a change in the rulership of Damascus at the death of Tiberius. There had been for some time war between Aretas, king of Arabia Nabatæa (whose capital was Petra), and Herod Antipas, on account of the divorce by Herod of Aretas' daughter at the instance of Herodias, and on account of some disputes about their frontiers. A battle was fought, and Herod's army entirely destroyed (Jos. Antt. xviii. 5. 1). On this Antipas, who was a favourite with Tiberius, sent to Rome for help: and Vitellius, the governor of Syria, was commissioned to march against Aretas, and take him, dead or alive. While on his march, he heard at Jerusalem of the death of Tiberius (March 16, A.D. 37), and πόλεμον ἐκφέρειν οὐκ ἔθ' ὁμοίως δυνάμενος διὰ τὸ εἰς Γάϊον μεταπετωκέναι τὰ πράγ- ματα (Antt. xviii. 5. 3), abandoned his march, and sent his army into their winter quarters, himself returning to Antioch: Antt. ibid. This μεταπετωκέναι τὰ πρ. brought about a great change in the situation of Antipas and his enemy. Antipas was soon (A.D. 39) banished to Lyons, and his kingdom given to Agrippa, his foe (Antt. xviii. 7. 2), who had been living in habits of intimacy with the new emperor (xviii. 6. 5). It would be natural that Aretas, who had been grossly injured by

Antipas, should, by this change of affairs, be received into favour; and the more so, as there was an old grudge between Vitellius and Antipas, of which Jos. says (Antt. xviii. 4. 5), ἐκρυπτεν ὀργήν, μέχρι δὴ καὶ μετῆλθε, Γάϊου τὴν ἀρχὴν παρεληφότος.

Now in the year 38 Caligula made several changes in the East, granting Ituraea to Sosæmus, Lesser Armenia and parts of Arabia to Cotys, the territory of Cotys to Rhemetalcæ,—and to Polemon, the son of Polemon, his father's government. These facts, coupled with that of no Damascene coins of Caligula and Claudius existing (which might be fortuitous, but acquires force when thus combined), make it probable that about this time Damascus, which belonged to the predecessors of Aretas (Jos. Antt. xiii. 5. 2), was granted to Aretas by Caligula. This would at once solve the difficulty. The other suppositions,—that the Ethnarch (see on 2 Cor. xi. 32) was only visiting the city (as if he could then have guarded the city to prevent Paul's escape),—or that Aretas had seized Damascus on Vitellius giving up the expedition against him (as if a Roman governor of a province would, while waiting for orders from a new emperor, quietly allow one of its chief cities to be taken from him), are in the highest degree improbable. The above is taken in substance from Wieseler, Chron. des Apost. Zeitalters, pp. 167—175. His further argument from a coin βασιλέως Ἀρέτα φιλέλληνας does not seem conclusive, as it leaves the latter title altogether unaccounted for. It probably (C. and H. i. pp. 101 and 132) belongs to a former Aretas.

25.] The reading in the text, λαβ. οι μαθηται αυτου, is ambiguous. Chrys. (see in var. readt.), al. take it as if Saul had disciples of his own who did this. The only escape from this inference is by supposing an unusual government of a gen. by λαβόντες, such as we sometimes find in Ho-



νυκτὸς ἰδιὰ τοῦ τείχους<sup>1</sup> καθήκαν αὐτὸν<sup>2</sup> χαλάσαντες<sup>3</sup> ἐν σπυρίδι.<sup>26</sup> ἰ παραγενόμενος δὲ εἰς Ἱερουσαλὴμ<sup>4</sup> ἐπειράτο<sup>5</sup> κολλᾶσθαι τοῖς μαθηταῖς<sup>6</sup> καὶ πάντες ἐφοβοῦντο αὐτόν, μὴ<sup>7</sup> πιστεύοντες<sup>8</sup> ὅτι ἔστιν μαθητῆς.<sup>27</sup> Βαρνάβας δὲ ἐπιλαβόμενος αὐτὸν ἤγαγεν πρὸς τοὺς ἀποστόλους, καὶ διηγῆσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδεν τὸν κύριον, καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαρρησιάσατο ἐν τῷ ὀνόματι Ἰησοῦ.<sup>28</sup> καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος εἰς Ἱερουσαλὴμ, παρρησιαζόμενος ἐν τῷ ὀνόματι τοῦ κυρίου,<sup>29</sup> ἐλάλει τε

1. (John viii. 2.) ch. xiii. 14. xv. 4 only. Josh xiv. 11. 18 h<sup>34</sup>, F (not A) Abd. only. u ch. v. 13 reff. 20 John xiv. 10. Rom. x. 9. 1 Thess. iv. 14 al. Job xv. 31. p pres., ch. xvi. 38 reff. q constr., ch. xvi. 19. xviii. 17. Luke ix. 47. (xiv. 4.) xiii. 27 only. (Prov. vii. 13.) gen., ch. xvii. 19 reff. r constr., Mark v. 16. ch. xii. 17 only. s as above (r). Mark ix. 9. Luke viii. 30. ix. 10. ch. viii. 33. Heb. xi. 33 only. Josh. ii. 23. t John xx. 20. (ch. xii. 18.) ὁρᾷν τ. κ., 1 Cor. ix. 1 reff. u ch. xiii. 46. xiv. 3 ap. Eph. vi. 20. 1 Thess. ii. 2 only. L.P. Prov. xx. 9 al. v here only. Zech. viii. 10. see ch. i. 21.

τοῖς μαθηταῖς αὐτοῦ· καὶ γὰρ μαθητὰς εἶχεν εὐθέως). rec καθήκαν bef δια τ. τειχ., omg αυτον (correction apparently, for the sake of perspicuity, to prevent λαβοτες and δια του τειχους being connected together), with HLP (13) rel Chr: txt ABC(E m) N Fr-coial p Orig.—om αυτον EHLp m rel: ins ABCN Fr-coial p 13. σφυρίδι [C]N.

26. rec aft παρ. δε ins ο σαυλος (insertion as in ver 19: further shewn by ο παυλος in E fco), with HLP 13 rel syr eth-pl [arm] Chr-txt, Thl: ο παυλος E 33-4. 105: om ABCN p vulg copt eth Chr-comm., for eis, εἰ EHLp rel Thl-sif: txt A B(sic: see table) CN a d f g o p (Treg expr, so also Scriv) 36. κτειραζεν (corr to more usual form, see reff) ABCN p: txt EHLp 13. 36 rel Chr.

27. om 3rd και N<sup>1</sup> (ins M-corr<sup>1</sup>-2). rec ins του bef ιησ., with EHLpN p 13 rel; κυριου, A 98-mg; του κυ a h k lect-12: om BC m o.

28. om και εκτ. (homosotel) HLP b d f l m o Chr, Thl-sif. rec (for eis) εν, with H a h [vulg syrr eth arm] Chr; txt ABCELPN [m] p 13. 36 rel Chr. (Meyer holds that eis is owing to a wish to have a prep that may apply to one or other of the participles: but surely no corrector would have left εκπορ. eis together, and H which omits κ. εκτ. reads εν.) rec ins και bef παρ., with EHLp rel vas Chr, Thl: om ABCN p 13. 40 fuld eth-rom arm. rec aft τ. κυρ. ins ιησου, with HLN<sup>2</sup> [m(omg του)] 13 rel eth-pl Chr: for τ. κυ, ιυ C 3. 10-4. 38. 67<sup>2</sup>. 80<sup>1</sup> Syr Chr; om κυρ. a h: txt ABEPN<sup>1</sup> p 40 vulg syr copt eth-rom arm.

μετ, e. g. ἀγκὰς λαβέτην ἀλλήλων, II. ψ. 711; Ὁδοῦτος λάβε γούνων, Od. χ. 810: see also II. γ. 369, θ. 371; Od. ε. 428, τ. 480. So we have κρατήσας τῆς χειρὸς αὐτῆς, Luke viii. 54. But whether this is justified in a case where the whole person is concerned, as here, may be a question. If it is, it must be because not the taking and bringing him to the spot, but the act of laying hold of him to put him into the basket, is intended. διὰ τ. τείχους] Further particularized by the addition of διὰ θυρίδος, 2 Cor. xi. 33. Such windows in the walls of cities are common in the East: see Josh. ii. 15, 1 Sam. xix. 12: and an engraving of part of the present wall of Damascus in C. and H. i. p. 124.

σπυρίδι] σαργάν, 2 Cor. xi. 33. See note there, and on Matt. xv. 37.

28. παρᾶν.] Immediately: the purpose of this journey was to become acquainted with Peter, Gal. i. 18: a resolution probably taken during the conspiracy of the

Jews against him at Damascus, and in furtherance of his announced mission to the Gentiles: that, by conference with the Apostles, his sphere of work might be agreed on. And this purpose his escape enabled him to effect. καὶ] Not but: the δε follows.

27.] It is very probable that Barnabas and Saul may have been personally known to each other in youth. 'Cyprus is only a few hours' sail from Cilicia. The schools of Tarsus may naturally have attracted one who, though a Levite, was a Hellenist: and there the friendship may have begun, which lasted through many vicissitudes, till it was rudely interrupted in the dispute at Antioch (ch. xv. 39).' (C. and H., edn. 2, i. p. 127.) τοῖς ἀποστ.] Only Peter, and James the Lord's brother, Gal. i. 18, 19. Probably there were no other Apostles there at the time: if there were, it is hardly conceivable that Saul should not have seen them. On his second visit, he

Mark i. 27. καὶ ὡς συνεζήτει πρὸς τοὺς Ἑλληνιστάς. οἱ δὲ ἐπεχείρουν ἀβσε  
 ix. 16. Luke only τ. see LPM a  
 ch. vi. 9. only τ. see c d f g  
 (ref.) only. ch. vi. 1. k l m  
 Luke i. l. ch. xii. 13 only. xii. 13 only. Euth. ix. 25.  
 v. 23, 24. a absol., 1 Cor. xiii. 13 only.  
 b = John xxi. 23 only in Goepf. Acts and Epp. postm.  
 c ch. xiii. 15 ref. d ch. vii. 12 ref. L.P. e sing. w. two or more places adjoined, here only. f Luke  
 ix. 14. xiii. 8. v. 42. ch. i. 37. g John xvi. 33. Rom. v. 1 only. h = ch. xx. 32. 1 Cor.  
 viii. 1. x. 23. xiv. 6, 17. 1 Thess. v. 11. i constr. ch. xiv. 16. Jude 11 only. Prov. xlviii. 30. see  
 ch. xxi. 21. v. 49, Luke i. 6. 1 Pet. iv. 2. 3 Pet. ii. 10. Josh. xxi. 5 & Aid. compl. k 3 Cor. v. 11  
 (ref.) only. l = Rom. xii. 8 ref. m ch. vi. 7 ref.

31 Ἡ μὲν οὖν ἐκκλησία καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας εἶχεν εἰρήνην, ἡ οἰκοδομουμένη καὶ ἰπορευομένη τῷ φόβῳ τοῦ κυρίου, καὶ τῇ παρακλήσει τοῦ ἁγίου πνεύματος ἐπληθύνετο. 32 ἐγέ-

29. aft συνεζ. ins τε (but corrd) N<sup>1</sup>. ελληνας A many vsa (Græcos): vulg has loquebatur quoque gentibus, et disputabat cum Græcis, but am demid & comit gentibus (corrpn from ch. xi. 20). rec αυτον bef ανελ., with HLP 13 rel: txt ABCEN a h m p [vulg] Chr<sub>1</sub>.

30. for καισ., ιεροσολυμα Α. add δια νυκτος E, νυκτος c 180 Syr syr-w-ast sah. om 2nd αυτον (as unnecessary) AE a<sup>2</sup> h: ins BCHLPN p rel.

31. rec as μεν ουν εκκλησια [add πασαι E] & εειχον . . . οικοδομουμεναι [-μενοι E] κ. πορευομεναι [-μενοι E] & επληθυνοντο (see note), with EHL P rel syr Chr<sub>1</sub> [Aug<sub>1</sub>]: txt ABCN p 13 vulg Syr coptt mth arm Dion, Thl-fin.

saw John also (Gal. ii. 9). Perhaps he never saw in the flesh any other of the Apostles after his conversion. διηγήσατο] viz. Barnabas, not Saul.

29. Ἑλληνιστάς] See ch. vi. 1 and note. This he did, partly, we may infer, to avoid the extreme and violent opposition which he would immediately encounter from the Jews themselves,—but partly also, it may well be believed, because he himself in the synagogues of the Hellenists had opposed Stephen formerly. 30. ἐπιγινόντες 31 . . . ] There was also another reason. He was praying in the temple, and saw the Lord in a vision, who commanded him to depart, for they would not receive his testimony:—and sent him from thence to the Gentiles: see ch. xxii. 17—21 and notes. His stay in Jerusalem at this visit was fifteen days, Gal. i. 18.

εἰς Καισάρειαν] From the whole cast of the sentence, the κατήγαγον and ἐξαπέστειλαν, we should infer this to be Cæsarea Stratonis [see on ch. x. 1], even if this were not determined by the word Καισάρεια used absolutely, which always applies to this city, and not to Cæsarea Philippi (which De Dieu, Olsh., and others believe to be meant [see Matt. xvi. 13 and note]). From Gal. i. 21, it would appear that Saul about this time traversed Syria (on his way to Tarsus?). If so, he probably went by sea to Seleucia, and thence to Antioch. The ἐξαπέστειλαν looks more like a 'sending off' by sea, than a mere 'sending forward' by land.

εἰς Ταρσόν] towards, 'for,' Tarsus. He was not idle there, but certainly preached the Gospel, and in all probability was the founder of the churches alluded to ch. xv. 23 and 41.

31.] FLOURISHING STATE OF THE CHURCH IN PALESTINE AT THIS TIME. Commencement of new section: compare μὲν οὖν, and note, ch. xi. 19. The reading ἐκκλησία can hardly (as Meyer) be an alteration to suit the idea of the unity of the church,—as in that case we should have similar alterations in ch. xv. 41; xvi. 5, where no variations are found in the chief mss. More probably, it has been altered here to conform it to those places. This description probably embraces most of the time since the conversion of Saul. De Wette observes, that the attention of the Jews was, during much of this time, distracted from the Christians, by the attempt of Caligula to set up his image in the temple at Jerusalem, Jos. Antt. xviii. 8. 2—9.

οἰκοδομουμένη] See Matt. xvi. 18. It probably refers to both external and internal strength and accession of grace. Paul commonly uses it of spiritual building up: see ref. τῷ φόβῳ.] walking in the fear: for construction see ref.:—not 'following after the fear' (Winer, edn. 2, § 31.1; not in edn. 6, see § 31.9),—nor 'walking according to the fear' as their rule (Meyer),—nor 'advancing in the fear' (Beza, Wolf).

κ. τ. παρακλ. τ. ἁγ. πν. ἐπληθ.] And was multiplied (reff.) by the exhortation of (i. e. inspired by) the Holy Spirit. This is the only rendering which suits the usage of the words. Those of the Vulg. 'consolatione replebantur,'—of Kuin., 'adjumento abundabant,' are un-

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νετο δὲ Πέτρον <sup>α</sup>διερχόμενον διὰ πάντων <sup>ο</sup>κατελθεῖν <sup>α</sup>κ. δ. α.,  
καὶ πρὸς τοὺς <sup>ρ</sup>ἀγίους τοὺς <sup>α</sup>κατοικοῦντας Λύδδα. Matt. xii. 43.  
<sup>33</sup> εὗρεν δὲ ἐκεῖ ἄνθρωπον τινα ὀνόματι Αἰνέαν <sup>ε</sup>ἐξ ἐτῶν 1 Cor. x. 1.  
ὀκτῶ <sup>α</sup>κατακείμενον ἐπὶ <sup>ε</sup>κραβάττου, δς ἦν <sup>α</sup>παραλελυ- 2 Cor. i. 16.  
μένος. <sup>34</sup> καὶ εἶπεν αὐτῷ ὁ Πέτρος Αἰνέα, ἰάταί σε <sup>ν</sup>Ἰησοῦς Lev. xxvi. 5.  
ὁ χριστός <sup>α</sup>ἀνάσθη καὶ <sup>α</sup>στῆρῶσον σεαυτῷ. <sup>35</sup> καὶ (with acc., ch.  
εὐθέως <sup>α</sup>ἀνέστη, καὶ εἶδαν αὐτὸν πάντες οἱ <sup>α</sup>κατοικοῦντες xiii. 8 reff.)  
o ch. viii. 5

30. ch. xaviii. 8. Prov. vi. 9. t ch. v. 15 reff. u ch. viii. 7 reff.  
here (ch. v. 42 v. r.) only. (ch. xviii. 8.) w = ver. 6 reff. x Mark xi. 8 bis] Mt. xiv.  
16] L. only. Job xvii. 13. Ezek. xxi. 41. constr., here only. Esth. iv. 3.

<sup>32</sup>. rec Λύδδαν (here and in ver <sup>35</sup> alteration to an inflected form from the original Λύδδα: cf εἰς Λύδδα παρελθὼν Jos. B J ii. 19. 1), with CEHL rel <sup>36</sup> Chr.; Λύδαν P m 57: txt ABN 13. 40. (13 def here).—N has εἰς Λύδδα, but εἰς is marked for erasure by M<sup>1</sup> or corr<sup>1</sup>.

<sup>33</sup>. rec av. bef ὀνομ., with HLP rel <sup>36</sup> Chr., Thl-sif: om ὀνομ. 13: txt ABCEN k m p vulg syrr arm (coptt sēth) Thl-fin. rec κραβάτω, with (EHL[P]) 13 rel Thl: txt ABCM p.—κραββατ. B<sup>3</sup>; κραβαττ. AB<sup>1</sup>CEHLPN<sup>3</sup>: κραβακτ. M<sup>1</sup>.

<sup>34</sup>. ins o κυρ. bef ἦσθ. A 15-8. 36. 40. 68 vulg[not fuld demid] sah sēth arm Thl-fin, Ambr., om 2nd o (alteration to the Name ἦσθ. χρ.) B<sup>1</sup>(but "superadditur") CN o 13 [Thl-fin]: ins AEHL p rel Chr., [Thl-sif].

exampled, see reff. Neither must τῇ παραλ. be coupled with τῷ φόβῳ, as in E. V., and by Beza and Rosenmüller, which would leave οἰκοδομ. standing by itself, and render the sentence totally unlike Luke's usual manner of writing.

**32—35.] HEALING OF AENEAS AT LYDDA BY PETER.** This and the following miracle form the introduction to the very important portion of Peter's history which follows in ch. x.,—by bringing him and his work before us again. <sup>32</sup>. διερχόμε. 8. π.] These words are aptly introduced by the notice in ver. 31, which shews that Peter's journey was not an escape from persecution, but undertaken at a time of peace, and for the purpose of visiting the churches.

πάντων may be neuter, 'all parts:' but it is probably masc. and ἁγίων understood. Wieseler (p. 145, note) doubts whether we can say διέρχεσθαι διὰ πάντων τ. ἁγίων, —but see reff. The καὶ makes the masc. more likely, as it presupposes some ἅγιοι in the mind of the writer before.

As I have implied on ver. 31, this journey of Peter's is not necessarily consecutive on the events of vv. 1—30. But an alternative presents itself here; either it took place before the arrival of Saul in Jerusalem, or after his departure: for Peter was there during his visit (Gal. i. 18). It seems most likely that it was before his arrival. For (1) it is Luke's manner in this first part of the Acts, where he is carrying on several histories together, to follow the one in hand as far as some resting-point, and then go back and take up another: see ch. viii. 2 thus taken up from ἀναπέσει αὐτοῦ, ver. 1: ver. 4 going back to the διασπαρμέντες:—

ch. ix. 1 taken up from viii. 3:—xi. 19, from viii. 4 again:—and (2) the journey of Peter to visit the churches which were now resting after the persecution would hardly be delayed so long as three whole years. So that it is most natural to place this section, viz. ch. ix. 32—xi. 18 (for all this is continuous), before the visit of Saul to Jerusalem, and during his stay at Damascus or in Arabia. See further on xi. 19.

Λύδδα] Lod, Neh. vii. 37. A large village near Joppa (ver. 38), on the Mediterranean (Jos. Antt. xx. 6. 2, κόμην τινὰ Λύδδαν λεγομένην, πόλιν τὴν μέγιστον οὐκ ἀποδέουσαν), just one day's journey from Jerusalem (Lightf., Cent. Chor. Matth. præm. cxvi.). It afterwards became the important town of Diospolis.

<sup>33</sup>. Αἰνέαν] Whether a believer or not, does not appear; from Peter's visit being to the saints, it would seem that he was: but perhaps the indefinite ἄνθρωπον τινα may imply the contrary, as also Peter's words, announcing a free and unexpected gift from One whom he knew not.

<sup>34</sup>. στῆρῶσον σεαυτῷ.] Not 'for the future:' but 'immediately,' as a proof of his soundness.

<sup>35</sup>. πάντες . . . ὄντες] Not 'all, who had turned to the Lord,' as Kuin.: this would make the mention of the fact unmeaning,—and surely more would see him than the believers merely. The similar use of ὄντες in the ref. shews its meaning to be commensurate with the preceding πάντες, and to gather them into a class, of which that which follows is predicated. All that dwelt in L. and S. saw him;—which also (i. e. and they) turned to the Lord. A general conversion of the inhabitants to

y so ch. xxi. 1. 20  
 ref. ch. xxi. 20  
 a here only t.  
 Diog. Laert.  
 iv. 2 (Att.  
 -pous).  
 b 1 Cor. xii.  
 30 ref.  
 c = Matt. x. 2.  
 xxvii. 3. Col.  
 iv. 11.  
 d = ch. xix. 28  
 ref.  
 e Paul only  
 (Rom. ii. 7.  
 xiii. 3 all i.),  
 exc. here and  
 Heb. xiii. 21.  
 f plur., ch. x.  
 2, 4, 31. xxi.  
 17 only. Dan. iv. 24 (27). See ch. iii. 2 ref.  
 xiii. 4 A Ald. (-pous, B, F). (Pa. xxx. 10).  
 1. 6 only. Exod. ii. 6. k ch. i. 13 ref. Acta only. 3 Kings xvii. 19. 1 pet., ch. xvi. 38 ref.  
 m = ch. xi. 23 al. fr. n here only. Num. xxi. 16. o w. ζωs, Luke ii. 15. ch. xi. 19, 32 only. Gen.  
 xxi. 6.

35. (εἶδαν, so AB: εἶδα C.) om τον N<sup>1</sup>. Steph σαρωνῶν (corr<sup>n</sup> with the same view as λυδῶν: but seeing τον before it, the transcriber could not make it an accus. fem., and has therefore made it a masc from σαρωνας, not seeing that it was already an accus from σαρων), with b<sup>1</sup> c k p 36: ασσαρωνας f: ασσαρωνα HL a b<sup>2</sup> g h l o 13 Chr<sub>i</sub>, ασαρωνα P e 106<sup>1</sup>: txt BCE d m (coptt) Thl-fin: ασαρωνα [A (over an erasure)] N.

36. εργ. bef αγ. BCE m 13 vulg spec [Bas<sub>i</sub>]: txt AHL[P]N rel Chr<sub>i</sub>, Thl.

37. εθηκ. bef αυτ. AN<sup>1</sup> p 40: om αυτ. B: txt CEHL[P]N<sup>3</sup> 13 rel Chr. ins τω bef υπερ. ACE a b o Orig<sub>i</sub>: om BHLPN p rel Chr<sub>i</sub>.

38. rec λυδης, with B<sup>2</sup>EHL p 36 [Bas<sub>i</sub> Chr<sub>i</sub>]: λυδδς AN<sup>1</sup> (possibly the original as ABN agree in λυδδα vs 32, 35): txt B<sup>1</sup>C[N<sup>2</sup>] p. (13 def.) [aft ou ins δε H.]

om δυο ανδρ. HLP a b d f g h l o Chr<sub>i</sub>, Thl-sif. rec σκνησαι δ. ε. αυτων (alteration to avoid the harshness of the direct constr with παρακ. Meyer thinks the direct constr has been written in the marg and found its way into the text), with C<sup>3</sup>(appy) HLP 13. 36 rel syrr [æth arm Bas<sub>i</sub>] Chr: txt ABC<sup>1</sup>EN p vulg spec [coptt]. (σκησ( . . ) p.)

the faith followed. τὸν Σάρωνα] Perhaps not a village, but (and the art. makes this probable) the celebrated plain of that name, extending along the coast from Cæsarea to Joppa, see Isa. xxiii. 9; xxxv. 2; lxx. 10; Cant. ii. 1; 1 Chron. xxvii. 29; and Jerome on Isa. xxxiii. and lxxv., vol. iv., pp. 436, 780. Mariti (Travels, p. 350) mentions a village Saren between Lydda and Arsuf (see Josh. xii. 18, marg. E. V.): but more recent travellers do not notice it. See Winer, Realw., where other places of the same name are mentioned.

36—43.] RAISING OF TABITHA FROM THE DEAD. 36. ἐν Ἰόππῃ]

Joppa was a very ancient Philistian city, on the frontier of Dan, but not belonging to that tribe, Josh. xix. 46; on the coast (ch. x. 6), with a celebrated but not very secure harbour (Jos. B. J. iii. 9. 3: see 2 Chron. ii. 16; Ezra iii. 7; Jonah i. 3; 1 Macc. xiv. 5; 2 Macc. xii. 3),—situated in a plain (1 Macc. x. 75—77) near Lydda (ver. 38), at the end of the mountain road connecting Jerusalem with the sea. The Maccabean generals, Jonathan and Simon, took it from the Syrians and fortified it (1 Macc. x. 74—76; xiv. 5, 34. Jos. Antt. xiii. 9. 2). Pompey joined it to the pro-

vince of Syria (Antt. xiv. 4. 4), but Cæsar restored it to Hyrcanus (xiv. 10. 6), and it afterwards formed part of the kingdom of Herod (xv. 7. 3) and of Archelaus (xvii. 11. 4), after whose deposition it reverted to the province of Syria, to which it belonged at the time of our narrative. It was destroyed by C. Cestius (Jos. B. J. ii. 18. 10); but rebuilt, and became a nest of Jewish pirates (Strabo, xvi. 759), in consequence of which Vespasian levelled it with the ground, and built a fort there (B. J. iii. 9. 3, 4), which soon became the nucleus of a new town. It is now called Jaffa (Ἰάφα, Anna Comuena, Alex. ii. p. 328), and has about 7000 inhabitants, half of whom are Christians. (Winer, Realw.)

Ταβιθά] תרצה, in Aramaic, answering to תרצה Heb., θορκάς (Æl. Hist. An. xiv. 14), a gazelle. It appears also in the Rabbinical books as a female name (Lightf.): the gazelle being in the East a favourite type of beauty. See Cant. ii. 9, 17; iv. 5; vii. 3. Lightf. remarks, that she was probably a Hellenist, and thus was known by both names. 37. ἐν ὑπερώῳ] No art., as in the expressions εἰς οἶκον, 'on deck,' &c., which usually occur after prepositions, cf. Middl. ch. vi. § 1. See 1 Kings xvii. 19.

ζως ἡμῶν. <sup>39</sup> Ἄναστας δὲ Πέτρος <sup>a</sup> συνήλθεν αὐτοῖς· <sup>p</sup> ὃν <sup>ch. viii. 26</sup>  
 παραγενόμενον <sup>q</sup> ἀνήγαγον εἰς τὸ <sup>q = ch. i. 21</sup> ὑπερφῶν, καὶ <sup>ref.</sup> παρ-  
 ἔστησαν αὐτῷ <sup>r</sup> πᾶσαι αἱ <sup>r absol., ch.</sup> χῆραι <sup>xvii. 10 ref.</sup> κλαίουσai καὶ <sup>s = Luke iv. 6.</sup> ἐπιδεικ-  
 νύμεναι <sup>ch. xvi. 34.</sup> χιτῶνας καὶ <sup>(Luke only,</sup> ἱμάτια <sup>exc. Matt. iv.</sup> ὅσα ἐποίει <sup>l. Rom. x. 7.</sup> μετ' αὐτῶν οὐσα <sup>Heb. xiii. 20.)</sup>  
 ἡ <sup>t = ch. iv. 10</sup> Δορκάς. <sup>ref.</sup> <sup>u</sup> Ἐκβαλὼν δὲ <sup>v</sup> ἔξω πάντας ὁ Πέτρος καὶ  
<sup>w</sup> θείς τὰ <sup>x</sup> γόνατα <sup>y</sup> προσηύξατο, καὶ <sup>z</sup> ἐπιστρέψας πρὸς τὸ  
<sup>aa</sup> σῶμα εἶπεν <sup>ab</sup> Ταβιθά, <sup>ac</sup> ἀνάστηθι. <sup>ad</sup> ἡ δὲ <sup>ae</sup> ἤνοιξεν τοὺς  
<sup>af</sup> ὀφθαλμοὺς αὐτῆς, καὶ <sup>ag</sup> ἰδοῦσα τὸν Πέτρον <sup>ah</sup> ἀνεκάθισεν.  
<sup>ai</sup> οὓς δὲ αὐτῇ <sup>aj</sup> χεῖρα <sup>ak</sup> ἀνέστησεν αὐτήν· <sup>al</sup> φωνήσας δὲ  
 τοὺς <sup>am</sup> ἁγίους καὶ τὰς <sup>an</sup> χήρας <sup>ao</sup> παρέστησεν αὐτὴν <sup>ap</sup> ζῶσαν.  
<sup>aq</sup> Ἰγνωστὸν δὲ ἐγένετο <sup>ar</sup> καθ' <sup>as</sup> ὅλης τῆς <sup>at</sup> Ἰόππης, καὶ <sup>au</sup> ἐπί-  
 στευσαν πολλοὶ <sup>av</sup> ἐπὶ τὸν κύριον. <sup>aw</sup> ἐγένετο δὲ <sup>ax</sup> ὡς ἡμέρας  
<sup>ay</sup> ἰκανὰς <sup>az</sup> μέναι αὐτὸν ἐν <sup>ba</sup> Ἰόππῃ <sup>bb</sup> παρά τινι <sup>bc</sup> Σίμωνι <sup>bd</sup> Βυρσεῖ.  
 X. <sup>1</sup> Ἀνὴρ δέ τις ἐν <sup>be</sup> Καισαρείᾳ <sup>bf</sup> ὀνόματι <sup>bg</sup> Κορνήλιος, <sup>bh</sup> ἑκα-

xlii. 14. s ch. vii. 60 ref. a abs., ver. 13. b = ch. xvi. 18. w. <sup>wpds</sup>, Luke  
 xvii. 4. 2 Cor. iii. 16. 1 Thess. i. 9. Ezek. xlii. 18. c Acta, here only. = Matt. xxvii.  
 66, etc. II. Jude 9. Josh. viii. 20. d = ver. 34. e ver. 8. Matt. ix. 30. 4 Kings iv. 35.  
 f Luke vii. 15 only t. g here only. 4 Kings x. 15. h trans., = here only. see ch. ii. 24 ref.  
 i = ch. x. 7. John i. 40. ii. 9 al. Tobit v. 8 (not M). j ver. 13. k ch. i. 3 ref. l ch.  
 i. 19 ref. m ver. 31 ref. n ch. xi. 17 ref. Rom. iv. 6, 24. l. 2. Wisd. xii. 2. see  
 Heb. vii. 1. o ver. 23 ref. p = John i. 30. ch. xvi. 16. Gen. xiv. 66. q = ch.  
 xxi. 7, 8 ref. r ch. x. 6, 38 only t. (-σα, Job xvi. 16.) s -σως, Matt. vii. 13. ch.  
 xiv. 23 al. -χος, Matt. viii. 6, etc. ch. xxvii. 6 al. Matt. Luke only. = πεντηκῆστης, Mark xv. 39, etc.

<sup>39</sup>. ins o bef πετρος C c o 130 [Bas.]. περιεστησαν[so Bas.] αὐτον c vulg E-lat  
 spec Chrj.

40. <sup>pasas</sup> bef <sup>exw</sup> C m vulg spec [syrr]: om <sup>exw</sup> e. rec om 1st καὶ, with LP  
 13 rel vss Chr Thl-sif: ins ABCEN p [Syr] copt Thl-fin. ins <sup>paraxrhma</sup> bef  
<sup>proien</sup> E sah, bef <sup>idoussa</sup> aeth-pl.

41. for 1st δε, τε A c [spec] Syr aeth.

42. om τη; BC<sup>1</sup>: ins AC<sup>2</sup>ELPN rel Chrj. rec πολλ. bef <sup>epist.</sup>, with LP 13. 36  
 rel [syrr] Chrj: txt ABCEN m p 40 vulg spec [coptt aeth] arm.

43. for <sup>ikanas</sup>, <sup>tinias</sup> C 36. αὐτον bef <sup>hmeras</sup> ικ. μ. AEN<sup>a</sup> a h p 40: om <sup>avr.</sup> BN<sup>1</sup>  
 b: txt CLP 13. 36 rel Chrj. [om εν ιοπη λ.]

CHAP. X. 1. rec aft τις ins ην (corr., see ch ix. 36; not observing that the constr is  
 carried on to εἶδεν, ver 3), with P rel vss Thl: om ABCELN p 13. 36 E-lat Chrj.

39. <sup>pasai al x.</sup>] The widows of the place,  
 for whom she made these garments.

ἐποίει] 'was making,' i. e. used to make  
 (i. e. weave): not 'had made.'

40. <sup>εκβαλῶν</sup>] After the example of his divine  
 Master, see ref. Mark. 43. <sup>βυρσεῖ</sup>] From the extracts in Wetstein and Schött-  
 gen, it appears that the Jews regarded the  
 occupation of a tanner as a half-unclean  
 one. In this case it would shew, as De W.  
 observes, that the stricter Jewish prac-  
 tices were already disregarded by the  
 Apostle. It also would shew, in how  
 little honour he and his office were held  
 by the Jews at Caesarea.

CHAP. X. 1—43.] CONVERSION (BY  
 SPECIAL DIVINE PREARRANGEMENT) AND  
 BAPTISM OF THE GENTILE CORNELIUS  
 AND HIS PARTY. We may remark, that the  
 conversion of the Gentiles was *no new*  
*idea* to Jews or Christians, but that it had  
 been universally regarded as to take place

by their reception into Judaism. Of late,  
 however, since the Ascension, we see the  
 truth that the Gospel was to be a Gospel of  
 the *uncircumcision*, beginning to be recog-  
 nized by some. Stephen, carrying out  
 the principles of his own apology, could  
 hardly have failed to recognize it: and the  
 Cyprian and Cyrenæan missionaries of ch.  
 xi. 20 preached the word <sup>wpds</sup> τοὺς Ἑ-  
 λληνας (not -ιστάς), *certainly before the con-*  
*version of Cornelius*. This state of things  
 might have given rise to a permanent  
 schism in the infant church. The Hel-  
 lenists, and perhaps Saul, with his de-  
 finite mission to the Gentiles, might have  
 formed one party, and the Hebrews, with  
 Peter at their head, the other. But, as  
 Neander admirably observes (Pf. u. Leit.  
 p. 111), 'The pernicious influence with  
 which, from the first, the self-seeking  
 and one-sided prejudices of human nature  
 threatened the divine work, was counter-

u ch. ix. 41 reff. <sup>u</sup> φωνήσας δύο τῶν <sup>v</sup> οἰκετῶν καὶ στρατιωτῶν <sup>w</sup> εὐσεβῇ τῶν ABCEI  
PMab.  
d f g h i  
1 m o p  
15  
v Luke xvi. 13. <sup>x</sup> προσκαρτεροῦντων αὐτῷ, <sup>8</sup> καὶ <sup>9</sup> ἐξηγησάμενος ἅπαντα  
1 Pet. i. 18 only. Gen. αὐτοῖς, ἀπέστειλεν αὐτοὺς εἰς τὴν Ἰόππην. <sup>9</sup> τῇ δὲ  
xlv. 28. <sup>10</sup> ἐπαύριον <sup>10</sup> ὁδοιπορούντων ἐκείνων καὶ τῇ πόλει <sup>b</sup> ἐγγι-  
w ver. 2 reff. ζόντων <sup>c</sup> ἀνέβη Πέτρος ἐπὶ τὸ <sup>d</sup> δῶμα <sup>e</sup> προσεύξασθαι περὶ  
x ch. i. 14 reff. ὧραν ἑκτὴν. <sup>10</sup> ἐγένετο δὲ <sup>f</sup> πρόςπεινος, καὶ ἤθελεν <sup>g</sup> γεύ-  
y ch. xv. 12, 14 reff. σασθαι. <sup>h</sup> παρασκευαζόντων δὲ αὐτῶν <sup>i</sup> ἐγένετο ἐπ' αὐτὸν  
1 John i. 29. <sup>k</sup> ἔκστασις, <sup>11</sup> καὶ <sup>1</sup> θεωρεῖ τὸν <sup>n</sup> οὐρανὸν <sup>a</sup> ἀνεφγμένον καὶ  
20 al. Exod. αὐτοῖς. <sup>h</sup> παρασκευαζόντων δὲ αὐτῶν <sup>i</sup> ἐγένετο ἐπ' αὐτὸν  
xxii. 6. <sup>k</sup> ἔκστασις, <sup>11</sup> καὶ <sup>1</sup> θεωρεῖ τὸν <sup>n</sup> οὐρανὸν <sup>a</sup> ἀνεφγμένον καὶ  
a here only. <sup>h</sup> παρασκευαζόντων δὲ αὐτῶν <sup>i</sup> ἐγένετο ἐπ' αὐτὸν  
(-ρία, 2 Cor. xi. 26. -πος, Gen. xxxvii. 24.)  
b dat., ch. ix. <sup>n</sup> καταβαῖνον <sup>o</sup> σκευὸς τι ὡς <sup>p</sup> ὁθόνην μεγάλην, τέσσαρσιν  
3 reff. <sup>c</sup> Luke v. 19. Josh. ii. 8. 4 Kings ix. 17. <sup>d</sup> Matt. x. 27 ff. xiv. 17 ff. Luke v. 19 only. 2 Kings xi. 2.  
e absoi., ch. ix. 12. 21. 36. <sup>f</sup> here only. <sup>g</sup> ch. x. 11. Josh. iii. 7. Jos. Ant. vi. 14. 3.  
h 1 Cor. xiv. 8. 2 Cor. ix. 2. 3 only. 2 Macc. ii. 27. <sup>i</sup> = ch. v. 5 reff. 3 Chron. xiv. 14. xx. 29.  
k = ch. xi. 6. xxii. 17 only. (ch. iii. 10 reff.) Gen. ii. 21. xv. 12. <sup>n</sup> = Matt. iii. 16. John i. 52. vi. 33 al. Gen. xxviii. 12.  
10 ff. Rev. xix. 11. Ezek. i. 1. see ch. vii. 56. <sup>p</sup> ch. xi. 5 only. (-ων, John xix. 40. Hos. ii. 9.)  
o Mark xi. 16. John xix. 29. Exod. iii. 22.

with LP 13 rel syr Chr: [om copt:] txt ABCEN p vulg Syr [sah] sēth arm. rec  
aft oik. ins αυτον (explanatory), with LP 13. 36 rel vss Chr: om ABCEN p 40 arm.

8. rec αυτοις bef απαρτα, with CLP 13. 36 rel [syrr sēth] Chr; : illis visum D-lat: txt ABEN p coptt.

9. for εκειν., αυτων (corra to correspond with αυτοις αποου) AELN d k o p 13. 36: av. ek. c: txt BCP rel Chr; for εκτην, ενατην N<sup>3</sup> [36]. aft εκτ. ins της ημερας A tol.

10. rec (for αυτων) εκεινων (probably from εκεινων having been in the margin in some MSS at ver 9, and thus inserted here by mistake, or as in note), with LP rel Chr; : txt ABCEN p 13. 36 Orig; rec επεσεν (corra to avoid the repetition of επεγενετο, and to the more usual word, see ch viii. 16 reff. Meyer holds επεπ. to have been origl: but being usually said of πνευμα, and thus seeming inappropriate to εκστασις, to have been altered in conformity with ch xxii. 17, γενεσθαι με εν εκστασει. But this is very careless: for, Luke i. 12, we have φοβος επεπ. εν αυτ., and so ch xix. 17: and xliii. 11, επεπ. εν αυτον αχλυσ), with EL 13 rel vss Chr: (επενεν 19. 78. 96 Clem:) txt ABCPN d p 36 copt Orig; [εκστ. bef εν αυτ. C coptt Orig;]

11. rec aft καταβαιν. ins εν αυτον (al αυτω) (inserted to correspond with αχρις μου, ch xi. 5), with LP rel D-lat Chr, Thl: om ABC<sup>3</sup>EN c p 13 vulg syrr coptt sēth [arm] Orig; [int;]. (C<sup>1</sup> has perished.) om μεγαλην C<sup>3</sup>.

Luke i. 38:—another token of the objective reality of the vision: *εἰσελθόντα* (ver. 3) and *ἀπηλθ.* denoting the *real acts* of the angel, not the mere doemings of Cornelius.

λαλῶν must be regarded as the imperfect participle, as in John ix. 8.

9.] By δῶμα, Jerome, Luther, Erasmus, al., understand an upper chamber. But why not then *ὑπερφῶν*, a word which Luke so frequently uses? It was the flat roof, much frequented in the East for purposes of exercise (2 Sam. xi. 2; Dan. iv. 29, marg.),—of sleeping in summer (1 Sam. ix. 26, by inference, and as expressed in LXX),—of conversation (ib. ver. 25),—of mourning (Isa. xv. 3; Jer. xlviii. 38),—of erecting booths at the feast of tabernacles (Neh. viii. 16),—of other religious celebrations (2 Kings xxiii. 12; Jer. xix. 13; Zeph. i. 5),—of publicity (2 Sam. xvi. 22; Matt. x. 27; Luke xii. 3. Jos. B. J. ii. 21. 5),—of observation (Judg. xvi. 27; Isa. xxii. 1),—and for any process requiring fresh air and sun (Josh. ii. 6). (Winer, Realw., art. Dach.) *ἑκτῇ*] The *second hour* of

prayer: also of the mid-day meal.

The distance was thirty Roman miles, part of which they performed on the preceding evening, perhaps to Apollonia,—and the rest that morning. 10. γένεθ.] see reff. *ἐκείνων* is more likely to have been a correction of *αὐτῶν* as applying better to the people of the house, than the converse.

ἑκστασις.] The distinction of this appearance from the *δραμα* above (though the usage is not always strictly observed) is, that in this case that which was seen was a revelation *shown* to the eye of the beholder when rapt into a supernatural state, having, as is the case in a dream, *no objective reality*: whereas, in the other case, the thing seen *actually happened*, and was beheld by the person as an ordinary spectator, in the possession of his natural senses.

11. τέσσ. ἄρχ.] not, 'by the four corners,' which would certainly require the article, as in reff.,—but by four rope-ends. This meaning of *ἀρχή* is justified by Diod. Sic. i. p. 104, who, speaking of harpooning the hippopotamus, says, *ἐλθ'*

<sup>a</sup> ἀρχαῖς [δεδεμένον καὶ] <sup>τ</sup> καθιέμενον ἐπὶ τῆς γῆς, <sup>12</sup> ἐν <sup>q</sup> ᾧ <sup>υ</sup> ὑπῆρχεν πάντα τὰ <sup>13</sup> τετράποδα καὶ <sup>14</sup> ἐρπετὰ τῆς γῆς καὶ <sup>15</sup> πετεινὰ τοῦ <sup>16</sup> οὐρανοῦ. <sup>13</sup> καὶ <sup>17</sup> ἐγένετο φωνὴ πρὸς αὐτόν, <sup>18</sup> Ἀναστάς Πέτρε <sup>19</sup> ἄθυσον καὶ φάγε. <sup>14</sup> ὁ δὲ <sup>20</sup> Πέτρος εἶπεν <sup>21</sup> Μηδαμῶς κύριε <sup>22</sup> ὅτι <sup>23</sup> οὐδέποτε ἔφαγον <sup>24</sup> πᾶν <sup>25</sup> κοινὸν καὶ <sup>26</sup> ἀκάθαρτον. <sup>15</sup> καὶ φωνὴ <sup>27</sup> ἰάλιν <sup>28</sup> ἐκ δευτέρου πρὸς αὐτόν, Ἄ <sup>29</sup> ὁ θεὸς <sup>30</sup> ἑκαθάρισεν σὺ μὴ <sup>31</sup> κοῖνον.

BCDE  
P<sup>4</sup> ab  
d f g h  
im op  
13

7. Gen. vi. 7. was above (t u) only. z Matt. vi. 26. vill. 20 ||. xiii. 23 ||. Luke viii. 5. xiii. 19. ch. xi. 6. Gen. i. 26. z ch. vii. 31 reff. z ch. viii. 26 reff. Dan. vii. 5. z Matt. xxii. 4. Luke xv. 23, 27, 30. John x. 10. ch. xi. 7 only. Deut. xli. 18. (ch. xiv. 13 reff.) b ch. xi. 6 only. Each. iv. 14. c constr., Rom. iii. 20 reff. d = Mark vii. 3, 5. ver. 26. ch. xi. 6. Rom. xiv. 14 (3ce). Heb. x. 29. Rev. xxi. 27 only. 1 Mac. i. 62. e = ver. 26. ch. xi. 6. 1 Cor. vii. 14. 2 Cor. vi. 17. Rev. xviii. 3. (clawwh. always with σπένδω [ch. v. 16 reff.], exc. Eph. v. 5.) Judg. xiii. 14. f Matt. xxvi. 43 only t. g as above (f). Mark xiv. 72. John ix. 34. ch. xi. 6. Heb. ix. 26 only. Jer. i. 13. h = ch. xi. 9. Heb. ix. 22, 23. see ch. xv. 8. i = ch. xi. 9 (xii. 30 reff.) only t.

om δεδεμενον και ABC<sup>2</sup>EN 40 vulg scti arm Orig, Cyr, Thdr<sup>1</sup>; ins (C<sup>1</sup> perhaps) LP p rel 36 (D-lat syrr copt) Chr<sup>1</sup>.—transp καταβαινον and δεδεμενον c 13 [(syrr)]—also c has τεσσαρων αρχαι immediately aft ανεωγ. και; 13, at end of ver.—καταβαινον is omd by lect-12 D-lat syrr sah; these vss have other varns, e. g. *caelum apertum ex quattuor principis ligatum vas quodam et(nic) linteam splendidum quod differebatur de calo in terram* D-lat.

12. rec της γης bef 1st και (τετραποδα της γης: see ch xi. 6), with LP rel Chr: om τ. γ. 34<sup>2</sup>. 66<sup>2</sup>. 163 D-lat sah [Orig-int.]: txt ABCEN p [13] (36) [vulg scti-pl(Tischdf)] Syr copt arm Clem, Orig, Constt.—ins τα εω: bef τ. γης 36. rec ins τα θηρια και bef (τα) ερω. (from ch xi. 6), with LP 13. 36 rel syr(θηρια syr-mg-gr) Chr<sup>1</sup>, [κ. τ. θηρ.] aft ερω. [m, aft γης] E: om ABC<sup>2</sup>N p 40 vulg D-lat Syr copt arm Clem, Orig, [int.] Constt, Thdr<sup>1</sup>, Aug.—rec ins τα bef ερω., with LP 13. 36 rel Clem, Chr: om ABC<sup>2</sup>EN p Orig, Constt.—(C<sup>1</sup> is illegible.) rec ins τα bef περ. (conforms to ch xi. 6), with C<sup>1</sup>ELP 13. 36 rel Clem Constt [Orig-int., Bas.] Chr: om ABC<sup>2</sup>N p Orig.

14. rec for και, η (conforms to ch xi. 8), with C D-gr ELP p rel copt Chr [Cyr-p<sub>2</sub>]: txt ABN 13. 36 vulg D-lat syrr sah [arm] Clem, Orig, Constt, Cyr-c.

15. φωνησας D-gr. εκαθαρισεν ACLP m p [13]: txt BDEN [Fr-coial] rel. for σον, σοι (itacism? as E p κυνον for κου.) D 13.

ἐπὶ τῶν ἐμπαγέρτων ἐνδοκτοντες ἀρχὰς στυπίνας ἀφαισι μέχρις ἀν παραλυσθ. The ends of the ropes were attached to the sheet, and, in the vision, they only were seen.

At all events, as Neander observes (Pfl. u. L. p. 126, note), these four ἀρχαί (whether ends of ropes attached to the corners, or those corners themselves) are not without meaning, directed as they are to the four parts of heaven, and intimating that men from the North, South, East, and West, now were accounted clean before God, and were called to a share in his kingdom: see Luke xiii. 29. The symbolism is, as usual, fancifully exaggerated by Wordsw. in his note. The four ἀρχαί are the four gospels, because the word ἀρχή occurs somewhere near the beginning of each, &c., &c. Who can wonder, after this, at the distrust of all Scripture symbolism by intelligent, but unspiritual minds?

I have retained the words δεδ. και, doubtfully, because it seems difficult to account for their insertion, but they may have been omitted to assimilate our text to ch. xi. 5.

12. πάντα τὰ περ.] literally: not 'many of each kind,' nor 'some of all

kinds,' in which case the art., the sense of which is carried on from τὰ περ. to the subsequent words (see ch. xi. 6), would be omitted:—in the vision it seemed to Peter to be an assemblage of all creation.

περ., ἐρω., περ.] In ch. xi. 6, from which our text has been corrected, Peter follows the more strictly Jewish division: see there.

14.] Peter rightly understands the command as giving him free choice of all the creatures shewn to him. We cannot infer hence that the sheet contained *unclean animals only*. It was a mixture of clean and unclean,—the aggregate, therefore, being *unclean*. κύρια] So Cornelius to the angel, ver. 4. It is here addressed to the unknown heavenly speaker.

On the clean and unclean beasts, &c., see Levit. xi. 15.] These weighty words have more than one application. They reveal what was needed for the occasion, in a figure: God letting down from heaven clean and unclean alike, Jew and Gentile,—represented that He had made of one blood all nations to dwell on the face of all the earth: God having purified these, signified that the distinction was now

j ch. xi. 10 only 7.  
 k = ch. i. 2, 22. 1 Mark xvi. 19. ch. i. 11 only. 4 Kings ii. 11. m var. 11 reff. n ch. ii. 12 reff. o = Luke viii. 9. xv. 26 al. p ver. 3. q here only 7. r ch. xi. 11 only. 1 Kings xvii. 61. see ch. iv. 1 reff. s Matt. xxvi. 71. Luke xvi. 20. ch. xii. 13, 14. biaz. xiv. 13. Rev. xxi. 12. etc. xxii. 14. Gen. xliii. 19. tabool. = Luke viii. 6, 64. xvi. 26. Dan. iv. 11 (14). u here only 7. v ch. i. 23 reff. w ver. 6 reff. x here only 7. y abol. Matt. i. ch. ii. 4. viii. 26. xi. 13, 28. xxi. 4. Rom. viii. 16, 32. s ch. viii. 36 reff. Gen. xxiv. 1. a = ch. xx. 10 reff. b = Matt. xxi. 21. Rom. iv. 30. xiv. 23. James i. 6 f. (Jer. xv. 10.)

16 τοῦτο δὲ ἐγένετο ἑπὶ τρεῖς, καὶ εὐθὺς ἠ ἀνελημφόθη τὸ ἄνευρος εἰς τὸν οὐρανόν. 17 ὡς δὲ ἐν ἑαυτῷ διηπόρει ὁ Πέτρος τί ἂν εἴη τὸ ὄραμα δὲ εἶδεν, [καὶ] ἰδοὺ οἱ ἄνδρες οἱ ἀπεσταλμένοι \*ἀπὸ τοῦ Κορνηλίου ἡ διερωτήσαντες τὴν οἰκίαν τοῦ Σίμωνος ἑπέστησαν ἑπὶ τὸν πύλωνα. 18 καὶ φωνήσαντες ἐπυνθάνοντο εἰ Σίμων ὁ ἐπι-καλούμενος Πέτρος ἐνθάδε ξενίζεται. 19 τοῦ δὲ Πέτρου διενθυμουμένου περὶ τοῦ ὁράματος εἶπεν τὸ πνεῦμα αὐτῷ Ἰδοὺ ἄνδρες ζητοῦντές σε. 20 ἀλλὰ ἀναστὰς \*κατάβηθι, καὶ πορεύου σὺν αὐτοῖς μηδὲν διακρινόμενος, ὅτι ἐγὼ ἀπέσταλκα αὐτοὺς. 21 καταβὰς δὲ Πέτρος πρὸς τοὺς ἄνδρας εἶπεν Ἰδοὺ ἐγὼ εἰμι ὃν ζητεῖτε.

16. rec (for *euthus*) *παλιν* (from *ch* xi. 10), with D-gr LP 13 rel E-lat syr Chr, (ανελημφόθη bef *παλιν* D-gr): om 15. 36 D-lat Syr sah sth-pl arm Constt, [Orig-int,] Ambr; txt ABC E[-gr] N p vulg syr-mg copt sth-rom.

17. *αὐτῷ* B k. D adds *εγενετο*. for *ειη*, *ei* D<sup>1</sup> (txt D<sup>3</sup>). om *και* (corr of *Hebraism*?) ABN p 36. 40 vulg [Syr copt] arm: ins CDELP 13 rel fuld [syr] sth-rom Chr, \*ὑπό BEN a b<sup>3</sup> c g h o p: awo ACDLP rel Chr, om *του* (bef *κορν*.) D Thl-fin, *επερωτήσαντες* D. rec om *του* (bef *σιμ*.), with ELP 13 rel Thl-sif: ins ABCDN c p 40 Chr, Thl-fin.

18. *ευνθοντο* BC.

19. rec *ευνθυμ*. (prob negligence of the significant compounded verb), with b: *δια-νοουμένου* 15-8. 36 Did; add *και διανοουμένου* syr[-w-ast]: txt ABCDELP(N) rel [Did,] Chr.—*διενθυμουμένου* N. rec *αὐτῷ* bef *το πνευμα*, with DELP 13 rel [syr] sth Did; Chr: om *αὐτ*. B copt: txt ACN m p vulg sah. rec aft *ἄνδρες* ins *τρεῖς* (conform to *ch* xi. 11 and ver 7), with ACEN f p 18. 36 vulg Syr syr-mg [sah sth Did,] Thl-fin; bef *αὐδ*, copt; *τινες* arm; *δυο* B: om DHL[P] rel spec syr Constt, Cyr-jer[-ms,] Chr, Thl-sif Aug, Ambr, rec *ἡτοιμα*, with ACDE[H]LP rel [Constt Did Cyr-jer Chr]: txt BN p.

20. *αναστα* D<sup>1</sup> (txt D<sup>3</sup>) vulg [syr] copt. rec *διωτι*, with LP 13 rel Constt Bas, [Did,] Chr; txt ABCDEHN h p 36. 40 Cyr-jer Did, [Chr-c].

21. *τοτε* kat. DE Syr. ins o bef *πετρος* DEL b d o Chr, Thl-fin: om ABCHPN p. 13. 36 rel Thl-sif. for *τ*. *αὐδ*, *αὐτους* C arm. rec aft *ἄνδρας* ins *τους* *ἀπεσταλμένους* *απο του κορν*. *προς αυτον* (explanatory interpolation, ver 21 beginning an ecclesiastical portion), with H (but om *του*) (f) Thl-sif; *τ*. *απεστ*. *υπο κορν*. (alone)

abolished which was 'added because of transgressions' (Gal. iii. 19),—and all regarded in his eyes as pure for the sake of His dear Son. But the literal truth of the representation was also implied;—that the same distinctions between the animals intended for use as food were now done away, and free range allowed to men, as their lawful wants and desires invite them, over the whole creation of God: that creation itself having been purified and rendered clean for use by the satisfaction of Christ. The same truth which is asserted by the heavenly voice in Peter's vision, is declared Eph. i. 10; Col. i. 20; 1 Tim. iv. 4, 5. Only we must be careful not to confound this restitution with the ἀποκατάστασις πάντων of ch. iii. 21; see

notes there. 16. *ἐπὶ τρεῖς*] denoting the certainty of the thing revealed: see Gen. xli. 32.

17.] Valcknaer and Stier understand *ἐν ἑαυτῷ*, as ch. xii. 11, where *γενόμενος* is expressed (see D in var. readd. here),—'when he came to himself,' but without *γενόμενος* this is very harsh, and it surely is better not to force from its obvious meaning so natural a conjunction of words as *ἐν ἑαυτῷ διηπόρει*. 18. *φωνήσαντες*] having called out (someone), they were enquiring. The present, *ξενίζεται*, is a common mixed construction between the direct and the indirect interrogation. 19.] See ch. viii. 29, note.

20. ἀλλά] 'make no question as to who or what they are,—but'—so also ch. ix. 6. *ἐγώ*] The Holy Spirit, shed



τὶς ἡ αἰτία δι' ἣν πάρεστε; <sup>22</sup> οἱ δὲ εἶπαν Κορνήλιος  
 ἑκατοντάρχης, ἀνὴρ δίκαιος καὶ <sup>a</sup> φοβούμενος τὸν <sup>a</sup> θεόν,  
<sup>a</sup> μαρτυρούμενός τε <sup>a</sup> ὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰουδαίων,  
 ἔχρηματίσθη ὑπὸ <sup>a</sup> ἀγγέλου <sup>a</sup> ἁγίου <sup>a</sup> μεταπέμψασθαι σε  
 εἰς τὸν οἶκον αὐτοῦ καὶ <sup>a</sup> ἀκοῦσαι <sup>a</sup> ῥήματα παρὰ σοῦ.  
<sup>23</sup> <sup>a</sup> εἰσκαλεσάμενος οὖν αὐτοὺς <sup>a</sup> ἐξένισεν. <sup>a</sup> τῇ δὲ ἐπαύριον  
<sup>a</sup> ἀναστὰς <sup>a</sup> ἐξῆλθεν σὺν αὐτοῖς, καὶ τινες τῶν <sup>a</sup> ἀδελφῶν  
 τῶν ἀπὸ Ἰοππῆς <sup>a</sup> συνῆλθον αὐτῷ. <sup>24</sup> <sup>a</sup> τῇ δὲ ἐπαύριον  
<sup>a</sup> εἰσῆλθον εἰς τὴν Καισάρειαν. ὁ δὲ Κορνήλιος <sup>a</sup> ἦν <sup>a</sup> προς-  
 δοκῶν αὐτοῖς, <sup>a</sup> συγκαλεσάμενος τοὺς <sup>a</sup> συγγενεῖς αὐτοῦ  
 καὶ τοὺς <sup>a</sup> ἀναγκαίους φίλους. <sup>25</sup> ὥς δὲ ἐγένετο <sup>a</sup> τοῦ <sup>a</sup> εἰς-  
 λθεῖν τὸν Πέτρον, <sup>a</sup> συναντήσας αὐτῷ ὁ Κορνήλιος  
<sup>a</sup> πεσὼν <sup>a</sup> ἐπὶ τοὺς <sup>a</sup> πόδας <sup>a</sup> προσεκύνειεν. <sup>26</sup> ὁ δὲ Πέτρος

47. Deut. xxiii. 1. k here only t. l act. = ch. (xvii. 30.) xxviii. 7. Heb. xlii. 3  
 only t. Sir. xxi. 25. pass. ver. 6 reff. m ver. 9 reff. Num. xi. 22. n ch. viii. 38 reff.  
 o abool. ch. vii. 7 al. Gen. xix. 14. p = ch. ix. 30 reff. q ch. i. 21 reff. n ch. viii. 38 reff.  
 viii. 5 al. fr. Ruth ii. 16. s ch. ii. 5 reff. t = Luke i. 21. 3 Pet. iii. 12 al. Pa. exviii.  
 166. u mid., Luke ix. 1. xv. 9. xxi. 13. ch. xxviii. 17 only t. act. ch. v. 15 reff. Exod. vii. 11.  
 v Luke i. 56. L.P., exc. Mark vi. 4. John xviii. 26. Lev. xxi. 45. w = here only (ch. xlii. 46)  
 reff. Jos. Antt. x. 1. 2, τρεῖς τοὺς ἀνεγκατάστους φ. αὐτῷ. x ch. iii. 12 reff. Luke xvi.  
 1. Rev. xii. 7. t Matt. x. 12. Mark vi. 22. s Luke ix. 37. xxi. 10. ch. xx. 22. Heb.  
 vii. 1, 10 only. Gen. xxiii. 1. (τῆς, Matt. viii. 34.) s here only. 4 Kings iv. 37. (εἰς,  
 John xi. 33 v. r.) πρὸς, Mark v. 22. παρὰ, Luke viii. 41. ἔμπροσθεν, Rev. xix. 10. b = Matt.  
 ii. 11. viii. 3 al. Job i. 20.

m: om ABCDELPN p 13 rel vulg syrr coptt sēth arm Chr Thl-fin. ins τι θελετε  
 (-ται D) η bef τις η D syr (om 1st η D-lat syr). for τις η, τι η m: om η B.

23. (εἶπαν, so ABCEN p.) add προς αυτον D Syr sah. aft κορν. ins τις  
 D-gr Syr. for υπο, υφ D.

23. for εἰσακ. ουν, τότε προσκαλ. E[-gr]: τότε εισαγαγων ο petros D 40 sah, intro-  
 ducens vulg E-lat Syr (addg Simon); ingressus D-lat. εἰεν. bef aur. D 40 vms.  
 rec for αναστας, ο petros (αναστ. being erased as unnecessary, the vacant space  
 thus left in some copies has been filled up with ο petρ. the subject of the verb), with  
 HLP rel Thl-sif: αναστ. ο w. [C]E c k m 13(omg d) 36 syr Chr, Thl-fin: txt ABDN  
 d p vulg Syr coptt sēth. om 2nd των D. rec ins της bef ιωκ. : om ABCDEHLPN  
 rel Chr. ιοσην D (txt D-corr<sup>1</sup>). συνελθων D.

24. rec και τη (corrpn appy to avoid the recurrence of τη δε, τη δε, ο δε), with HLP  
 13 rel Syr sēth [arm] Chr, Thl-fin: txt ABCDEN p 40 vulg [syr] coptt Thl-sif.

εισηλθεν (corrpn to ευει εξηλθεν above) BD p [vulg] syr-txt sēth Thl-sif: συνηλθον m:  
 txt AEHLp 13. 36 rel [Syr] syr-mg [coptt arm], -θων CN. om την D m 133 [Thl].

ην προσεχομενος αυτους και συνκ. D. for αυτου, αυτους B (Tischdf) [om  
 p]. aft φιλους add περιεμεινεν D syr-mg.

25. rec om του, with H k 36: ins ABCELPN p 13 rel Bas, Chr, Thl. aft  
 ποδας ins αυτον g o vulg Syr sah sēth arm Thl-fin. for ver, προσεγγιζοντας δε του  
 πετρον eis την καισαριαν, προδραμων eis των δουλων διασαφηνει παραγεγονεαι αυτον. ο  
 δε κορνηλιος εκπηδησας και συναντησας αυτω πεσων προς τους ποδας προσεκυνησεν αυτον  
 (αυτω D-corr<sup>1</sup>) D syr-mg (but αυτου for προσεκ. αυτου).

down upon the Church to lead it into  
 all the truth, had in His divine arrange-  
 ments brought about, by the angel sent to  
 Cornelius, their coming. 23. ἐξένισεν.]  
 This was his first consorting with men  
 uncircumcised and eating with them (ch.  
 xi. 3): though perhaps this latter is not  
 necessarily implied. τινες τῶν ἀδ.]  
 Six, ch. xi. 12: in expectation of some  
 weighty event to which hereafter their tes-  
 timony might be required, as indeed it was,  
 ib. 24. ἀναγκαίους] his intimate

friends. So Jos. Antt. xi. 6. 4, φίλος  
 ἀναγκαίωτος τῷ βασιλεῖ, and Xen. Mem.  
 ii. 1. 14, φίλους πρὸς τοῖς ἀναγκαίοις  
 καλούμενοις ἄλλους πῶντα βοηθοῦς.  
 These, like himself, must have been  
 fearers of the true God, or at all events  
 must have been influenced by his vision to  
 wait for the teaching of Peter. 25.  
 τοῦ εἰσελθ. This, the most difficult and  
 best supported reading, is a harshness of  
 construction hardly explicable (see Winer,  
 edn. 6, § 41. 4) on any principles. It

c = Mark i. 31. <sup>c</sup> ἡγείρεν αὐτὸν λέγων <sup>d</sup> Ἀνάστηθι καὶ ἐγὰ αὐτὸς ἄν-  
 ch. iii. 7. θρωπὸς εἰμι. 27 καὶ <sup>e</sup> συνομιλῶν αὐτῷ <sup>f</sup> εἰσηλθεν, καὶ  
 Dan. x. 10. θρῶπος εἰμι. 27 καὶ <sup>g</sup> συνομιλῶν αὐτῷ <sup>h</sup> εἰσηλθεν, καὶ  
 d = ch. ix. 6. εὐρίσκει <sup>i</sup> συνελθούσας πολλούς, 28 ἔφη τε πρὸς αὐτοὺς  
 ref. εὐρίσκει <sup>j</sup> συνελθούσας πολλούς, 28 ἔφη τε πρὸς αὐτοὺς  
 e here only τ. <sup>k</sup> Τρεῖς ἐπίστασθε ὥς <sup>l</sup> ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ  
 (LXX, Job <sup>m</sup> ἐπίστασθε ὥς <sup>n</sup> ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ  
 xia. 19. Συμμ.) <sup>o</sup> ἐπίστασθε ὥς <sup>p</sup> ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ  
 f = ch. i. 6. ref. <sup>q</sup> κολλᾶσθαι ἢ <sup>r</sup> προσέρχεσθαι <sup>s</sup> ἄλλοφύλῳ <sup>t</sup> κάμοι ὁ  
 g = ver. 38. κολλᾶσθαι ἢ <sup>u</sup> προσέρχεσθαι <sup>v</sup> ἄλλοφύλῳ <sup>w</sup> κάμοι ὁ  
 ch. xi. 16. θεὸς <sup>x</sup> ἔδειξεν <sup>y</sup> μηδὲνα <sup>z</sup> κοινὸν ἢ <sup>aa</sup> ἀκάθαρτον <sup>ab</sup> λέγειν  
 Luke vi. 4. <sup>ac</sup> ἔδειξεν <sup>ad</sup> μηδὲνα <sup>ae</sup> κοινὸν ἢ <sup>af</sup> ἀκάθαρτον <sup>ag</sup> λέγειν  
 h 1 Pet. iv. 3. only τ. 2 Macc. vii. 1 aB. Jos. B. J. iv. 9. 10. Xen. Mem. i. 1. 9 (-ιστα). i = ch. v. 13 ref. k = ch.  
 ix. 1 ref. Levit. xix. 33. i here only. 1 Kings vi. 10. xiii. 3, 5. 1 Macc. iv. 12. m constr. n ver. 14  
 here only. = w. ὅτι, Matt. xvi. 21. Wind. xiv. 4. w. acc., 1 Cor. xii. 31. 1 Kings xii. 23. n ver. 14  
 (ref.). o = Mark x. 18. xii. 37 al.

26. rec aut. bef ἡγ., with HLP rel Thl-sif: txt ABCDEN a c d f h k m [p] 13 [vulg arm Bas.] Chrī Thl-fin. for αναστ., τι ποιεῖς D; syr-ing has both. κ. aut. εγ. C Thdrt.: καὶ γὰρ εγω, omg αυτος, E Chrī: om αυτος D sah: κ. γὰρ εγ. aut. [c k 13] 137: txt ABHLPN p rel 36 Marc, Thl-sif.—rec for καὶ εγω, καγω, with ADHLP a b d f g h l m o 13 [Marc, Thl-sif]: txt BN p lect-12. aft εἰμι ins es καὶ εν D<sup>1</sup> (and lat) E (om καὶ E-lat) copt aeth.

27. for κ. συνομι. το ευρ., καὶ εισελθων τε καὶ ευρεν D<sup>1</sup> (and lat).

28. bef επισ. ins βελτιον D Aug<sup>1</sup> [omg]. αθεμιστον D<sup>1</sup>. ins ανδρι bef αλλοφ. D-gr lect-12 Syr sah. rec καὶ εμοι, with HLP 13 rel [Chr<sup>1</sup>]: καὶ μοι p: txt ABCDEN o. εδειξ. bef ο. AEN vulg aeth [Orig-intj]. επεδειξ. D.

probably arose from taking the so frequent τοῦ with the infin. almost as *one word*, and equivalent to the infin. itself.

τοὺς πόδας viz. those of Peter. Kuinoel's rendering 'in genua provolutus' is clearly inadmissible. προεκύν.] "Adoravit; non addidit Lucas, 'εὐμν. Euphemia." (Bengel.) May not the same reason have occasioned the omission of αὐτοῦ after πόδας? the one aut. would almost require the other. It was natural for Cornelius to think that one so pointed out by an angel must be deserving of the highest respect; and this respect he shewed in a way which proves him not to have altogether lost the heathen training of his childhood. He must have witnessed the rise of the custom of paying divine honours first to those who were clothed with the delegated power of the senate (Suet., Octav. 52, mentions, "templata etiam proconsulibus decerni solere"), and then κατ' ἐξοχὴν to him in whom the imperial majesty centered. 28. καὶ ἐγὼ αὐτ. ἄνθρ. εἰμι] This was the lesson which Peter's vision had taught him, and he now begins to practise it:—the common honour and equality of all mankind in God's sight.

Those who claim to have succeeded Peter, have not imitated this part of his conduct. See Rev. xix. 10; xxii. 8, in both which cases it is ἐμπροσθ. τῶν ποδῶν τοῦ ἁγγ., supporting the above rendering of ἐπὶ τ. πόδας. (See the gloss in D, ver. 25, digest.) 27.] The second εἰσηλθεν [see ver. 25] betokens the completion of his entering in; or (as De W. and Meyer) the former, his entering the house,—this latter, the chamber. 28.] ὑμεῖς, you, of all men, (best) know: being those immedi-

ately concerned in the obstruction to intercourse which the rule occasioned.

ἀθέμιτον... that it is unlawful, . . . or 'how unlawful it is': better the former, because in the order of the words, ἀθέμιτον has the stress on it: the other rendering would more naturally represent ὅτι ἐστιν ἀθέμιτον. In both the ref. the ambiguity is the same. There is some difficulty about this unlawfulness of consorting with those ἀλλοφύλοι who, like Cornelius, worshipped the true God. It rests upon no legal prohibition, and seems, at first sight, hardly consistent with the zeal to gain proselytes predicated of the Pharisees, Matt. xxiii. 15,—with Jos. Antt. xx. 2. 3 (Ἰουδαῖος τις ἔμπορος, Ἀναβίας ὄνομα, πρὸς τὰς γυναῖκας εἰσιὼν τοῦ βασιλέως (Monobazus, of Adiabene) εἰδίδασκεν αὐτὰς τὸν θεὸν εὐσεβεῖν), and with the Rabbinical comment Schemoth Rabba on Exod. xii. 4, "Hoc idem est quod scriptum dicit Jes. lvi. 3. Et non dicit filius advenæ qui adhæsit Domino, dicendo: separando separavit me Dominus a populo suo." But, whatever exceptions there may have been, it was unquestionably the general practice of the Jews to separate themselves in common life from uncircumcised persons. We have Juvenal testifying to this at Rome, Sat. xiv. 103, 'non monstrare vias, eadem nisi sacra colenti: Quæsitum ad fontem solos deducere verpos.' And Tacitus, Hist. v. 5, 'adversus omnes alios hostile odium, separati epulis, discreti cubilibus,' &c. . . . κάμοι] not, 'but God hath shewed me,' as E. V.: καὶ can never have this meaning, and in all cases where it is so rendered we may trace the significance of the simple copula if we

ἄνθρωπον, <sup>29</sup> διὸ καὶ ᾧ ἀναντιρρήτως ἦλθον ᾧ μεταπεμφθεῖς. <sup>p</sup> here only τ. Polyb. xxi. 8. 11. (τὸς, ch. xii. 36.) q ver. 5 reff. r constr., ch. iv. 7. xxi. 19. s constr., Rom. xi. 20, 30. t = Matt. v. 32. u = (1) Matt. xxi. 46. John xi. 53. ch. xx. 18 al. (but see note), or (2) ch. xv. 7. 3 Cor. vii. 10. ix. 2. v ch. xx. 7 reff. w ch. xi. 5 reff. x Matt. vi. 18. ix. 14 &c. y ch. xiii. 2, 3. Judg. xx. 26. y acc. John iv. 52. Rev. iii. 3. z absol., ver. 9 reff. a = ch. ii. 25

ἵπυθάνομαι οὖν, ᾧ τίνι ᾧ λόγῳ ᾧ μεταπέμφασθέ με; <sup>30</sup> καὶ ὁ Κορνήλιος ἔφη ᾧ Ἀπὸ τετάρτης ἡμέρας ᾧ μέχρι ταύτης τῆς ὥρας ᾧ ἤμην [ᾧ νηστεύων καὶ] ᾧ τὴν ἐνάτην ᾧ προσευχόμενος ἐν τῷ οἴκῳ μου, καὶ ἰδοὺ ἀνὴρ ἔστη ᾧ ἐνώπιόν μου ἐν <sup>bc</sup> ἐσθῆτι <sup>bd</sup> λαμπρᾷ, <sup>31</sup> καὶ φησιν Κορνήλιε, ᾧ εἰσηκούσθη σου ἡ προσευχή καὶ αἱ ᾧ ἔλεημοσύναι σου ᾧ ἐμνήσθησαν ᾧ ἐνώπιον τοῦ θεοῦ. <sup>32</sup> πέμφον οὖν εἰς Ἰόππην καὶ ᾧ μετακάλεσαι Σίμωνα δὲ ᾧ ἐπικαλεῖται Πέτρος· οὗτος ᾧ ξενίζεται ἐν οἰκίᾳ Σίμωνος ᾧ βυρσέως ᾧ παρὰ θάλασσαν [δὲ ᾧ παραγενόμενος λαλήσει σοι]. <sup>33</sup> ᾧ ἐξ αὐτῆς οὖν ἔπεμψα πρὸς σε, σὺ τε ᾧ καλῶς ἐποίησας ᾧ παραγενόμενος, ᾧ νῦν ᾧ οὖν πάντες

reff. b Luke xxi. 11. James ii. 2, 3 only. c as above (b). Luke xxiv. 4. ch. (1) 10 v. r.) xii. 21. James ii. 2 only τ. 2 Macc. xi. 8. d Rev. xv. 6. xviii. 14. xix. 8. xxi. 1. 16 only τ. Wind. vi. 13 al. Cant. v. 10 Symm. e 1 Cor. xiv. 31 reff. Ps. iv. 3. f plur. ch. ix. 36 reff. g pass., Rev. xvi. 19 only. Ezek. xviii. 23. mid., ch. xii. 16 al. fr. h ch. vi. 14 reff. i ver. 6. k ver. 6 reff. l ch. ix. 43 reff. m ver. 6 reff. n absol., ch. xvii. 10. o Mark vi. 25. ch. xi. 11. xxi. 32. xxi. 30. Phil. ii. 23 only. p = 1 Cor. vii. 27, 30 reff. 1 Macc. xii. 10, 22. q ch. xv. 10. xvi. 36. xxi. 15 only. Gen. xiv. 5.

29. ἀναντιρρήτως B<sup>1</sup>D p. aft μεταπεμφ. ins υφ ὑμῶν DE.  
30. for τεταρτ., της τριτης D<sup>1</sup>(txt D<sup>2</sup>(appy) : *mustertiana* D-lat). for ταυτ. της, της αρτι D. om ησot. και (erased perhaps, as nothing is said of fasting above, ver 3) A<sup>1</sup>BCN p vulg copt æth-rom: ins A<sup>2</sup>DEH(L)P 13. 36 rel syrr sah.—om και . . . μου L. for και τ. εν., την ενατην τε D<sup>1</sup>[-gr]. rec aft εν. ins ωραν, with HP 13. 36 rel Chr., om ABCDN p 40. και προσευχ. απο εκτ. ωρ. εως ενατης E. for 2nd μου, εμου N.

31. η προσευχ. σ. β. E 96. 142 lect-12 vulg D-lat: η δεησις σου ε 80.  
32. for εν οικ. σ. β., παρα τινα σ. β. (corr'n from ch ix. 43) C 86. 180. om os παρ. λαλ. σοι (to suit ver 6?) ABN p vulg copt æth-rom: ins CDEHLP 13 rel vss Chr.,  
33. aft προς σε add παρακαλων ελθειν προς ημας D(D<sup>2</sup> and lat ins σε aft ελθ.) syr-w-ast. for τε, δε D E-lat copt. ins εν ταχει bef παραγ. D. for ουν, δου D<sup>1</sup>-gr(δου D-corr<sup>1</sup>: txt D<sup>2</sup>(and lat)).

examine. Here, for instance:—the two parties concerned are *ὁμοίως, κάγω*. 'Ye, though ye see me here, know, how strong the prejudice is which would have kept me away: and I, though entertaining fully this prejudice myself, yet have been taught &c.'

29. *τίνι λόγῳ* on what account: the dative of the cause: see reff.: and cf. Hes. Theog. 626: γαίης φραδμοσύνησιν ἀνῆγαγεν.—Winer, edn 6, § 31. 6. c, and Bernhardy, Syntax, ch. iii. 14.

30. *ἀπὸ τετ. ἡμ.* The rendering of Meyer and others, 'From the fourth day (reckoned back) down to this hour have I been fasting,' is ungrammatical; for (1) this would require *τῆςδε τῆς ὥρας*, and (2) ἡμην cannot possibly reach to the present time, but is the historical past: I was fasting. This being so, *ἀπὸ τετάρτης ἡμέρας* must indicate the time denoted by ἡμην—'quarto abhinc die'—four days ago; see reff. (2), which fully justify this rendering. De Wette's and Neander's rendering, 'For four (whole) days was I (i. e. had I been) fasting up to this hour (i. e. the hour in which he saw the vision),' does not satisfy *ταύτης τῆς ὥρας*, which

must in that case be *ἐκείνης*, if indeed such an expression could be at all used of 'the time when the following incident took place.' The only legitimate meaning of *ταύτ. τ. ὥρ.* I take to be *this hour of the day*: and this meaning is further established by the omission of *ὥραν* after *ἐνάτην*. The hour alluded to is probably the *sixth*, the hour of the mid-day meal, which was the only one partaken by the Jews on their solemn days. (Lightf.) *λαμπρῇ* bright. In Luke (ref.) the brightness was in the colour: here, probably, in some supernatural splendour. The garment might have been white (as in ch. i. 10), or not,—but at all events, it was radiant with brightness.

31.] The two are separated here, which were placed together in ver. 4, and each has its proper verb: *εἰσηκ. . . ᾧ προσευχῇ κ. αἱ ἐλ. . . ἐμνήσθ.*

33.] The reading *ἐνᾶπ. σου, for ἐνᾶπ. τοῦ θεοῦ*, is remarkable, and had it more manuscript authority, would seem as if it might have been genuine. It was much more likely to have been altered into *τ. θεοῦ* (as making the expression more solemn), than the con-

r here only.  
 s ver. 46. ch.  
 xvii. 26.  
 Matt. i. 24.  
 viii. 4 || only.  
 constr. here  
 only. Jonah  
 ii. 11 v. 2  
 Alex. (not A)  
 Ald.  
 t = ch. ii. 22  
 ref.  
 u = ch. viii. 35  
 ref.  
 v Luke iv. 25. ch. iv. 27 al. Job ix. 2. w = ch. iv. 13 ref.  
 11. Luke xx. 21. xii ver. 2 ref.  
 a = 1 John ii. 29. iii. 7, 10. Rev. xii. 11. Isa. lviii. 2. z = Matt. vii. 23. Heb. xi. 33. James i. 20. Ps. xiv. 2.  
 18 only. Levit. i. 4. c Ps. cvi. 20. b Luke iv. 19, 24. 2 Cor. vi. 2. Phil. iv.

for 1st τ. θεου, σου D<sup>1</sup> (and lat) vulg Syr sah æth arm [-nsc]. (See note.) om  
 παρεσμεν D<sup>1</sup> sah. aft ακουσαι ins βουλομενοι παρα σου D<sup>1</sup>; volutus D-lat:  
 κατα(α)(alone) Syr: παρα σου(α)one) D<sup>1</sup>. om πατα D 96. 142 sah: τα προστ:  
 σοι bef πατα A. rec vno, with BHLPN<sup>1</sup> p 13. 36 rel Chr: παρα E: txt ACDN<sup>1</sup>.

\*κυριου (corr<sup>u</sup> to avoid repetition of θεου?) ABCEN c [p<sup>1</sup> (Treg)] 18. 36. 40  
 vulg syr copt arm: θεου DHL P p rel Syr sah Chr. [-om του p 13.]

34. το στομα bef πετρος D [am copt æth]. aft το στομα ins αυτου ACEN<sup>1</sup>  
 d k o 36 [vulg-ed demid syrr copt] æth arm: om BDHLPN<sup>1</sup> p am fuld [tol] Chr.,  
 καταλαβανομενος D<sup>1</sup> (txt D<sup>2</sup>?).

35. αλλα A. εσται A Constt.

36. ins γαρ bef λογ. C<sup>1</sup> [appy] D-gr c 137 [spec] Syr syr-w-ast sah. om on (corr<sup>u</sup>  
 to simplify the constr) AB c p vulg [D-lat] copt æth [arm]: ins C D [-gr] EHLP(N<sup>1</sup>)  
 rel 36 syrr Cyr-jer, Chr. (13 def.)—on is marked for erasure by N<sup>1</sup>, or more probably  
 by N-corr<sup>1</sup>.

verse: and the sense, 'We are all here  
 present before thee,' follows better on the  
 two preceding verses. τα προστ.] Not

doubting that God, who had directed him  
 to Peter, had also directed Peter what to  
 speak to him. 34. ἀνοίξας τὸ στ.]

Used (see ref.) on occasions of more than  
 ordinary solemnity. ἐπ' ἀληθείας κατ.]

'For the first time I now clearly, in its  
 fulness and as a living fact, apprehend  
 (grasp by experience the truth of) what  
 I read in the Scripture (Deut. x. 17;  
 2 Chron. xix. 7; Job xxxiv. 19).'

35.] ἀλλὰ gives the explanation,—what  
 it is that Peter now fully apprehends:  
 but as opposed to προσωπολήμπτῃς in  
 its now apparent sense. ἐν παντί

ὅθιναι κ.τ.λ.] It is very important that we  
 should hold the right clue to guide us in  
 understanding this saying. The question  
 which recent events had solved in Peter's  
 mind, was that of the admissibility of men  
 of all nations into the church of Christ. In  
 this sense only, had he received any infor-  
 mation as to the acceptableness of men of  
 all nations before God. He saw, that in  
 every nation, men who seek after God, who  
 receive His witness of Himself without  
 which He has left no man, and humbly  
 follow His will as far as they know it,—  
 these have no extraneous hindrance, such  
 as uncircumcision, placed in their way to  
 Christ, but are capable of being admitted  
 into God's church though Gentiles, and as  
 Gentiles. That only such are spoken of, is  
 agreeable to the nature of the case; for

men who do not fear God, and work un-  
 righteousness, are out of the question, not  
 being likely to seek such admission. It is  
 clearly unreasonable to suppose Peter to  
 have meant, that each heathen's natural  
 light and moral purity would render him  
 acceptable in the sight of God:—for, if so,  
 why should he have proceeded to preach  
 Christ to Cornelius, or indeed any more at  
 all? And it is equally unreasonable to  
 find any verbal or doctrinal difficulty in  
 ἐργ. δικαιοσύνην, or to suppose that δικ.  
 must be taken in its forensic sense, and  
 therefore that he alludes to the state of  
 men after becoming believers. He speaks  
 popularly, and certainly not without re-  
 ference to the character he had heard of  
 Cornelius, which consisted of these very two  
 parts, that he feared God, and abounded in  
 good works. The deeper truth, that the  
 preparation of the heart itself in such men  
 comes from God's preventing grace, is not  
 in question here, nor touched upon.

36. τὸν λόγον] The construction is very dif-  
 ficult. Several ways have been proposed of  
 connecting and rendering this accusative.

(1) Erasmus, Wolf, Heinrichs, Kuin., &c.,  
 take τὸν λόγον with οἶσθε, and understand  
 τὸ γεν. ῥήμ. κ.τ.λ. as in apposition with it.  
 "The word which, &c., ye know, viz. the  
 γεν. ῥ." But this immediate connexion of  
 λόγ. and οἶθ. is hardly consistent with the  
 interruption of the sense by οἶσθε . . . κύριος.  
 (2) Meyer, and Winer, edn. 6, § 62. 3  
 end, adopt virtually the same construction,  
 but understand ὁμ. οἶθ. to be a taking up



r = Luke i. 17. **αὐτὸν ὁ θεὸς πνεύματι ἀγίῳ καὶ ἰσχύϊ, ὃς διήλθεν** ABCDE  
 vi. 19 al. **ἑνερgetῶν καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους** HLPF =  
 a absol., ch. viii. 4 refl. **ὑπὸ τοῦ διαβόλου, ὅτι ὁ θεὸς ἦν μετ' αὐτοῦ** b c d f g  
 t here only. **καὶ** h k l m  
 Ps. xii. 6. **ἡμεῖς μάρτυρες πάντων ὧν ἐποίησεν ἐν τῇ χώρᾳ** o p 13  
 (-τῇ, Luke **τῶν Ἰουδαίων καὶ ἐν Ἱερουσαλὴμ· ὃν καὶ ἀνείλαν κρε-**  
 xii. 24.) **μάσαντες ἐπὶ ξύλου.** **τοῦτον ὁ θεὸς ἤγειρεν τῇ τρίτῃ**  
 u James ii. 6 only. **ἡμέρᾳ καὶ ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι οὐ παντὶ**  
 v Luke i. 66. **τῷ λαῷ, ἀλλὰ μάρτυσιν τοῖς προκεχειροτονημένοις ὑπὸ**  
 John iii. 2. **τῷ λαῷ, ἀλλὰ μάρτυσιν τοῖς προκεχειροτονημένοις ὑπὸ**  
 ch. vii. 9. **τῷ λαῷ, ἀλλὰ μάρτυσιν τοῖς προκεχειροτονημένοις ὑπὸ**  
 xviii. 10. **τῷ λαῷ, ἀλλὰ μάρτυσιν τοῖς προκεχειροτονημένοις ὑπὸ**  
 w constr., Luke **τῷ λαῷ, ἀλλὰ μάρτυσιν τοῖς προκεχειροτονημένοις ὑπὸ**  
 xiv. 48. ch. **τῷ λαῷ, ἀλλὰ μάρτυσιν τοῖς προκεχειροτονημένοις ὑπὸ**  
 i. 32, ii. 32, **τῷ λαῷ, ἀλλὰ μάρτυσιν τοῖς προκεχειροτονημένοις ὑπὸ**  
 iii. 15, xvi. 16. **τῷ λαῷ, ἀλλὰ μάρτυσιν τοῖς προκεχειροτονημένοις ὑπὸ**  
 a Matt. x. 8, xi. 5, xvi. 19, 28. **τῷ λαῷ, ἀλλὰ μάρτυσιν τοῖς προκεχειροτονημένοις ὑπὸ**  
 c Rom. x. 20 only, from Isa. lvi. 1. **τῷ λαῷ, ἀλλὰ μάρτυσιν τοῖς προκεχειροτονημένοις ὑπὸ**

k m vulg coptt Chr, Did [Bas, Iren-int.], for *ος εχρ. αντ., ον εχρ.* D<sup>1</sup> (and lat :  
 D<sup>2</sup> adding *αυτον*) syrr arm Bas, Faustin, ins *en bef πν. αγ.* EL b m. *αγ.*  
 bef πνευμ. D. for *ος, ουτος* D tol Syr sah Iren-int Faustin : *ος N<sup>1</sup> 13 lect-12*  
 Thl[-fin.], καταδυναστευθεντας D : for *διαβ., σατανα* E-gr.  
 39. *υμεις* A D-gr. rec aft ημ. ins *εσμεν*, with HLP 13 rel [vulg] Cosm<sub>1</sub> : om  
 ABCDEN p 36 syrr wth [arm] Chr, Iren-int-mss, [-ed-Stieren]. for *παντων*,  
 αυτου D. om *en* (bef *ιερ.*) BD p [vulg-ed] demid fuld : ins ACEHLPN 13. 36 rel  
 am [arm] Chr Cosm Iren-int. rec om 3rd *και (its force not being seen)*, with 13  
 rel [vulg] fuld [Syr(appy)] coptt Cosm Iren-int : ins ABCDEHLPN rel 36 am demid  
 tol syr arm Chr. (ανειλαν, so ABCDEN p 13.)  
 40. ins *en bef τη τρ. ημ.* C N<sup>2</sup> (N<sup>3</sup> disapproving) m : *μετα την τριτην ημεραν* D<sup>1</sup> (and  
 lat). for *αυτον, αυτω* D<sup>1</sup> [αυτω μεν D<sup>2</sup> (Scriv)] o 45.

however was not His *first* unction with the Spirit, but only symbolic of that which He had in His incarnation : so Cyril in Johan. lib. xi. vol. vii. p. 998, οὐ δὲ πρῶτον ἐκείνῳ φάμεν ὅτι τότε γέγονεν ἅγιος ὁ κατὰ σάρκα χριστός, ὅτε τὸ πνεῦμα τεθείσθαι καταβαίνον ὁ βαπτιστῆς· ἅγιος γὰρ ἦν καὶ ἐν ἐμβρύῳ καὶ μήτρᾳ . . . ἀλλὰ δίδεται μὲν εἰς σημεῖον τῇ βαπτιστῇ τὸ θάνατον :—which unction abode upon Him, John i. 32, 33, and is alleged here as the continuing anointing which was upon Him from God.

Stier well remarks, how entirely all personal addresses to the hearers and all doctrinal announcements are thrown into the background in this speech, and the *Person and Work and Office of Christ* put forward as the sole subject of apostolic preaching. καταδυναστ. Subdued, so that he is their *δυναστής*,—and this power used for their oppression. Here, it alludes to physical oppression by disease (see Luke xiii. 16) and possession : in 2 Tim. ii. 26, a very similar description is given of those who are *spiritually* bound by the devil. ὁ θεὸς ἦν μετ' αὐτ. So Nicodemus had spoken, John iii. 2 ; and probably Peter here used the words as well known and indicative of the presence of divine power and co-operation (see Judg. vi. 16) : beginning as he does with the outer and lower circle of the things regarding Christ, as they would be matter of observation and inference to his *hearers*, and gradually ascending to those higher truths regarding His Person and Office,

which were matter of *apostolic testimony* and demonstration from Scripture.—His resurrection (ver. 40), His being appointed Judge of living and dead (ver. 42), and the predestined Author of salvation to all who believe on Him (ver. 43). 39. καὶ ἡμεῖς] Answering to *υμεις οἰδατε*, ver. 37. 'You know the history as matter of universal rumour : and we are witnesses of the facts.' By this *ἡμεῖς* Peter at once takes away the ground from the exaggerated reverence for himself individually, shewn by Cornelius, ver. 25 (Stier) : and puts himself and the rest of the Apostles in the strictly subordinate place of *witnesses* for Another. ἐν καὶ ἀνείλ. Whom also they killed. καὶ is not 'yet,' as Kuinoel, but merely introduces, in this case passing over it without emphasis, a new fact in this history. He even omits all mention of the *actors* in the murder, speaking as he did to Gentiles : a striking contrast to ch. ii. 23 ; iii. 14 ; iv. 10 ; v. 30,—when he was working conviction in the minds of those *actors themselves*. κρεμ. ἐπὶ ξύ. So also ch. v. 30, where see note. 41.] Bengel would understand συνεφ. κ. συνεφ. of *previous intercourse during His ministry*, and parenthesize οὐ παντὶ . . . αὐτῷ,—finding a difficulty in their having eaten and drunk with Him *after His Resurrection*. But this would make the significant *οἴκτις* ("people who") . . . αὐτῷ very flat and unmeaning, especially after ver. 39 : whereas the fact of their having eaten and drunk with

τοῦ θεοῦ ἡμῖν, ° οὔτινες ὁ συνεφάγομεν καὶ ° συνεπίομεν αὐτῷ  
 ὁ μετὰ τὸ ὁ ἀναστῆναι αὐτὸν ἔκ νεκρῶν. 42 καὶ ὁ παρή-  
 γειλεν ἡμῖν κηρύξαι τῷ λαῷ καὶ ὁ διαμαρτύρασθαι ὅτι  
 ὁ αὐτός ἐστιν ὁ ὁ ὠρισμένος ὑπὸ τοῦ θεοῦ ὁ κριτὴς ζώντων  
 καὶ νεκρῶν. 43 ὁ τοῦτ' πάντες οἱ προφῆται ὁ μαρτυροῦσιν,  
 ὁ ἄφεσιν ὁ ἁμαρτιῶν λαβεῖν ὁ διὰ τοῦ ὁ ὀνόματος αὐτοῦ πάντα  
 τὸν ὁ πιστεύοντα εἰς αὐτόν. 44 Ὁ ἔτι λαλοῦντος τοῦ

... νεκρῶν  
 C. ARDE  
 HLPW a  
 b c d f g  
 h k l m  
 o p l s

ref. 1 Chron. ii. 24. i Mark vi. 14. ix. 9, 10. xii. 25. Luke xvi. 31. xxiv. 46. John xx. 9. ch. xvii. 3. Eph. v. 14. see ch. iv. 2. k dat. and aor., ch. xvi. 18 ref. Matt. xiii. 17. Luke xxiv. 31 al. n = ch. xvii. (26 ref.) 31 f. o = 2 Tim. iv. 6. James v. 9. Pa. vii. 11. q = Luke iv. 22. John iii. 24. ch. xiii. 32. x. 8 al. r ch. v. 31 ref. Anthol. xli. 156. 7. s = 2 Tim. iv. 6. James v. 9. Pa. vii. 11. t John ii. 11 and passim. ch. xiv. 23. xix. 4. Rom. x. 14 al.

41. ἡμιν bef υπο τ. θ. C sytt sah [Iren-int, Vig]. aft συνεφ. ins αυτω C syt.  
 aft συνεφ. αυτω ins και συναγεστροφμεν D<sup>2</sup> syt: συνεστρ. D<sup>1</sup>, conuersi D-lat:  
 add further αυτω ημερας μ syt-w-ast. om αυτον D [E-corr]. aft νεκρων add  
 ημερας μ D sah aeth; δι ημερων τεσσαρακοντα E.

42. for παρηγγ., ερετειλατο D. for αυτος, ουτος (corrpt, but unnecessary) BC  
 D-gr E-gr L[e sil, Tischdf] k 13 sytt coptt: txt AHPN p rel vulg D-lat E-lat aeth  
 Chr. Cosm, Iren-int.

43. τουτον HL: τουτο m<sup>1</sup> [o] 19. 66<sup>2</sup>. 78 lect-2.

Him after His Resurrection gives most important testimony to the reality and identity of His risen Body. And there is no real difficulty in it: Luke xxiv. 41, 43 and John xxi. 12 give us instances; and, even if *συνεφάγομεν* is to be pressed, it is no contradiction to Luke xxii. 18, which only refers to one particular kind of drinking. προκεχ. ὅπ. τ. θεοῦ] Had not

Peter in his mind the Lord's own solemn words,—ὁὗς δίδωκες μοι ἐκ τοῦ κόσμου, John xvii. 6?

43. τῷ λαῷ] Here as elsewhere (ver. 2; John xi. 50 al. fr.), the Jewish people: that was all which, in the apostolic mind, up to this time, the command had absolutely enjoined. The further unfolding of the Gospel had all been brought about over and above this first injunction. Ch. i. 8 is no obstacle to this interpretation; for although literally fulfilled by the leadings of Providence, as related in this book, they did not so understand it when spoken. κριτ. f. κ. νεκρ.] So also Paul, ch. xvii. 31, preaching to Gentiles, brings forward the appointment of a Judge over all men as the central point of his teaching. This expression gives at once a universality to the office and mission of Christ, which prepares the way for the great truth declared in the next verse.

It is impossible that the *living and dead* here can mean (as the Augsburg Catechism, and Olshausen) the *righteous and sinners*:—a canon of interpretation which should constantly be borne in mind is, that a *figurative sense of words is never admissible, EXCEPT WHEN REQUIRED BY THE CONTEXT*. Thus, in the passage of John v. 25 (where see notes), the sense of

*νεκροί* is determined to be figurative by the addition of *καὶ νῦν ἐστιν* after *ὅρα*, no such addition occurring in ver. 28, where the literally dead, *οἱ ἐν τοῖς μνημείοις*, are mentioned.

43. πάντες οἱ προφ.] All the prophets, generically: not that every one positively asserted this, but that the whole bulk of prophetic testimony announced it. To press such expressions to literal exactness is mere trifling. See ch. iii. 21, 24. ὁφ. ἁμ. λαβ. κ.τ.λ.] The legal sacrifices, as well as the declarations of the prophets, all pointed to the remission of sins by faith in Him. And the universality of this proclamation, πάντα τὸν πιστ., is set forth by the prophets in many places, and was recognized even by the Jews themselves, in their expositions of Scripture, though not in their practice.

44.] Peter had spoken up to this point: and was probably proceeding (cf. ἐν τῷ ἄρξασθαι με λαλεῖν, ch. xi. 15) to include his present hearers and all nations in the number to whom this blessing was laid open,—or perhaps beyond this point his own mind may as yet have been not sufficiently enlightened to set forth the full liberty of the Gospel of Christ,—when the fire of the Lord fell, approving the sacrifice of the Gentiles (see Rom. xv. 16): conferring on them the substance before the symbol,—the baptism with the Holy Ghost before the baptism with water: and teaching us, that as the Holy Spirit dispensed once and for all with the necessity of circumcision in the flesh, so can He also, when it pleases him, with the necessity of water-baptism: and warning the Christian church not to put baptism itself in the

u ch. viii. 16  
 ref.  
 v 2 Cor. v. 13  
 ref.  
 w ch. xi. 2.  
 Rom. iv. 12.  
 Gal. ii. 12.  
 Col. iv. 11.  
 Tit. i. 10 only.  
 z = ch. xvi. 1.  
 2 Cor. vi. 15.  
 Eph. i. 1.  
 Col. i. 2 al.  
 y ver. 23.  
 z = ch. ii. 38  
 ref.  
 a = yev, ch. ii.  
 17 ref.  
 b ch. ii. 4 ref.  
 c = Luke i. 46.  
 ch. v. 13.  
 xis. 17.  
 Phil. ii. 20.  
 (L.P., exc.  
 Matt. xxiii.  
 5.) 2 Kings  
 vii. 26.  
 1 Cor. x. 13 ref.  
 2 see ch. viii. 16 ref.  
 al. L.P. [exc. John viii. 7.]  
 d Matt. vii. 16. John iv. 29. Mat. iii. 8 B.  
 e ch. vii. 15, 19 ref.  
 1 constr., ch. xvi. 30 ref.  
 Esod. xii. 30 B.  
 e = Luke vi. 29.  
 1 constr., here only. (see ver. 33 ref.)  
 m ch. xxi. 4, 10. xxi. 12, 14. 1 Cor. xvi. 7, 8  
 n ch. ix. 19. xv. 26. xvi. 12. xxiv. 24. xxv. 13 only.  
 f Gen. xxiii. 6.  
 1a. xxi. 21.  
 1 Cor. xvi. 7, 8  
 p 13

Πέτρον τὰ ῥήματα ταῦτα ἠέπεσεν τὸ πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον. 45 καὶ ἔξιστησαν οἱ ἕκ περιτομῆς πιστοὶ ὅσοι συνήλθον τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ ἁγίου πνεύματος ἐκκέχυται. 46 ἡκούον γὰρ αὐτῶν λαλούντων ἡλώσσαις καὶ μεγαλυνόντων τὸν θεόν. τότε ἀπεκριθὲν Πέτρος 47 Μήτι τὸ ὕδωρ δύναται κωλύσαι τις τοῦ μὴ βαπτισθῆναι τούτους, οἵτινες τὸ πνεῦμα τὸ ἅγιον ἔλαβον ὡς καὶ ἡμεῖς; 48 Προσέταξέν τε αὐτοὺς ἐν τῷ ὀνόματι τοῦ κυρίου βαπτισθῆναι. τότε ἡρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.

44. *alt et i ins de P<sup>2</sup> b o f g o (syrr) sah [(mth)].* *επεσεν (mistake? or simple word for compound)* AD 13. 36 [rel]: txt BEHLPN [m] o p.

45. *for σοοι, oi B vulg D-lat coptt: txt A D-gr EHL[P]N 13. 36 rel Chr, Rebapt., συνηλθον BN. του πν. τ. αγ. B(sic: see table) D<sup>3</sup> 40 [vulg Rebapt]: του πν. αγ. D<sup>1</sup>: txt AEHLPN p 13. 36 rel Chr.*

46. *from λαλούντων to . . ν τον θεον is obliterated in D<sup>1</sup> (seeing (1) that D<sup>4</sup> fills up the space with txt written "laxius," (2) that Wetstein reports D<sup>1</sup> to have read μεγαλυνειν (omg kai?), and (3) that D-lat has pravaricatis linguis: we may conjecture that D<sup>1</sup> possibly may have read ἡλώσσαις διαμεριζόμενα:τ).* *for tote απερ, ειπεν δε D.*

*rec ins o bef πετρ., with DEHLP rel: om ABN p Chr.*

47. *rec κωλ. bef δυν., with D-corr HLP 13 rel Chr: κωλαι(corr'd by D<sup>5</sup>) τ. δυν. D<sup>1</sup>: δυν. τ. κωλ. E<sup>2</sup> 40: [om κωλ. E<sup>1</sup>]: txt ABN p.* *for toutous, autous D-gr.*

*rec καθως (corr'n to more usual expr: or to suit ch xv. 8), with EHLP rel: ωπερ D: txt ABN a c h k p 13. 40 Epiph, Chr-corr, [Iren-c].*

48. *for τε, δε BEN d p 13 syrr coptt: txt AHLP rel vulg sēth [arm] Chr, Rebapt.,— tote proset. D Syr. αυτοις AN 33. rec βαπτισθ. bef εν τω ον. τ. κ., with DEHLP rel vsa Chr Rebapt: txt ABN p 40 am demid [fuld tol arm] Cyr-jer.*

*for του κυρ., ιησου χριστου (corr'n, as giving more precision to the baptismal formula)*

*ABEN c d k p<sup>2</sup> 13. 36 am [tol demid] syrr coptt [arm] Cyr-jer, Chr, Jer Rebapt: τ.*

*κυρ. ιησ. χρ. D p<sup>1</sup> fuld [vulg-clem Syr]: τ. κυρ. ιησ. a h 38. 42. 57: txt HLP rel.*

*for ηρωτ., παρακαλεσαν D. ins προς αυτοις bef επιμεναι D-corr vulg-ed*

*Syr [coptt(Tischdf)] sēth, so but διαμει. D<sup>1</sup>.*

place which circumcision once held. See further in note on Peter's important words, ch. xi. 16.

The outpouring of the Spirit on the Gentiles was strictly analogous to that in the day of Pentecost; Peter himself describes it by adding (ch. xi. 15), *ωπερ καὶ ἐφ' ἡμᾶς ἐν ἁρχῇ*. Whether there was any visible appearance in this case, cannot be determined: perhaps from ver. 46 it would appear not. 45.] We do not read that Peter himself was astonished. He had been specially prepared by the vision: *they had not*. The λαλεῖν ἡλώσσαις here is identified with the λ. ἐτέρας γλ. of ch. ii. 4, by the assertion of ch. xi. 15, just cited;—and this again with the ἐλάλουν ἡλώσσαις of ch. xix. 6:—so that the gift was one and the same throughout.

On the whole subject, see note, ch. ii. 4. 47.] One great end of the unexpected effusion of the Holy Spirit was entirely to

preclude the question which otherwise could not but have arisen, 'Must not these men be circumcised before baptism?'

τὸ ὕδωρ . . . τὸ πνεῦμα.] The two great parts of full and complete baptism: the latter infinitely greater than, but not superseding the necessity of, the former. The article should here certainly be expressed: Can any forbid THE WATER to these who have received THE SPIRIT?

The expression κωλύσαι, used with τὸ ὕδωρ, is interesting, as shewing that the practice was to bring the water to the candidates, not the candidates to the water. This, which would be implied by the word under any circumstances, is rendered certain, when we remember that they were assembled in the house.

48. προσέταξεν.] As the Lord Himself on earth did not baptize (John iv. 2), so did not ordinarily the Apostles



XI. <sup>1</sup> Ἦκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες ὁ κατὰ τὴν Ἰουδαίαν ὅτι καὶ τὰ ἔθνη ἔδεξαντο τὸν ὁ λόγον τοῦ θεοῦ. <sup>2</sup> ὅτε δὲ ἀνέβη Πέτρος εἰς Ἱερουσαλήμ, ὁ διεκρίνοντο πρὸς αὐτὸν ὁ ἰ΄ ἐκ ἡ περιτομῆς ὁ λέγοντες ὅτι ὁ εἰσῆλθες ὁ πρὸς ἄνδρας ὁ ἀκροβυστίαν ὁ ἔχοντας καὶ ὁ συνέφαγες αὐτοῖς. <sup>4</sup> ὁ ἄρξάμενος δὲ Πέτρος ὁ ἐξετίθετο αὐτοῖς ὁ καθεξῆς λέγων ὁ Ἐγὼ ὁ ἤμην ἐν πόλει Ἰώππῃ ὁ προσευχόμενος, καὶ εἶδον ἐν ὁ ἐκστάσει ὁ ὄραμα, ὁ καταβαίνον ὁ σκευός τι ὡς ὁ ὁθόνην μεγάλην τέσσαρσιν ὁ ἀρχαῖς ὁ καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ ἦλθεν ὁ ἄχρι ἐμοῦ. ὁ εἰς ἣν ὁ ἀτενίσας ὁ κατενόουν καὶ εἶδον τὰ ὁ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ὁ ἔρπετα καὶ τὰ

w here and Paul (Rom. iii. 30 alia) only. x ch. x. 41 reff. y ver. 15. z = ch. (vii. 21.) xviii. 26. xxviii. 23 only. (Job xxvii. 15.) λόγον ἐκθήσεται, Jos. Ant. i. 12. 2. u ch. x. 24 reff. t b constr., ch. x. 30. xxi. 19, 20 (Paul). Mark xiv. 49. Gal. i. 22. see ch. ii. 5 reff. e absol., ch. x. 9 reff. d ch. x. 10 reff. e ch. vii. 31 reff. f ch. x. 11 reff. g ch. ix. 25 reff. h = ch. xiii. 6. xx. 4. xxviii. 15. 2 Cor. x. 13, 14. Rev. xiv. 20. xviii. 5 f. i ch. i. 10 reff. k ch. vii. 31, 33 reff. l ch. x. 12 reff. m.

CHAP. XI. 1. ακουστον δε εγενετο τοις απ. κ. τοις αδ. οι εν τη ιουδ. D Syr (audito vester apostoli &c D-lat, τοις εν τ. ιουδ. Dr). εδεξατο D<sup>1</sup>(txt D<sup>4</sup>).

2. rec καi οτε (alteration because the fact related seems a consequence of, rather than opposed to, ver 1?), with HLP 13 syrr æth Chr; txt ABEN p 36 vulg coptt [arm]. rec ιεροσολυμα, with (D)EHL<sup>1</sup>P 13. 36 rel Chr; txt ABM p. D reads the verse thus: ο μεν ουν πετρος δια ικανου χρονου ηβελησαι(-σεν D<sup>2</sup>) πορευθησαι εις ιεροσολυμα: καi προσφωνησας τους αδελφους καi επιστηριξας αυτους (thus far also syrr-w-ast, prefixing et benedicerebant Deo, and adding exiit [and w-ob] et docuit eos, καi οτε απεβη κ.τ.λ., as in rec) πολυν λογον ποιουμενος δια των χωρων (civitates D-lat) διδασκων αυτους: ος καi (quia et) κατηγγησεν αυτοις καi απηγγιλεν αυτοις την χαριν του θεου οι δε (quia etiam) εκ περιτομης αδελφοι διεκρινοντο προς αυτον (judicantes ad eum).

3. rec πρ. αν. ακ. εχ. bef εισηλθες, with EHL<sup>1</sup>P 13 rel syrr Chr, Thl-sif: txt ABDM a h p vulg coptt æth arm Thl-sn. εισηλθεν and συνεπαγεν B(sic: see table) L c p 13. 36 Syr syrr[-txt(ctra mg) arm-zoh]. ins ουν bef αυτοις D<sup>1</sup>.

4. rec ins ο bef πετρος, with HLP rel: om ABDEN p 13. 40 Chr. ins τα bef καθεξης D. om καθεξης [L]<sup>1</sup> 4<sup>1</sup> coptt.

5. ισρ. bef πολ. D coptt. om προσευχόμενος N<sup>1</sup>. om 2nd εν D<sup>1</sup>-gr(ins D-corr<sup>1</sup>) 96. καταβαινων (error?) A a p. τετρασιν D Epiph. rec αχρως, with B<sup>2</sup>EH[L]<sup>1</sup>P 13. 36 rel: εως D: txt AB<sup>1</sup>[N].

6. ουν τα (1st and 3rd) D<sup>1</sup>(ins D<sup>2</sup>). om της γης P 3. 73. 80<sup>1</sup>: ins aft θηρια d g, aft ερπετα Il Syr. in ερπετα, ep is written above the line by N<sup>1</sup>. om 4th τα D.

(see 1 Cor. i. 13—17, and note). Perhaps the same reason may have operated in both cases,—lest those baptized by our Lord, or by the chief Apostles, should arrogate to themselves pre-eminence on that account. Also, which is implied in 1 Cor. i. 17, as compared with Acts vi. 2, the ministry of the Word was esteemed by them their higher and paramount duty and office, whereas the subordinate ministration of the ordinances was committed to those who διηκόνουν τραπέζαις. ἐν τῷ θν.] = ἐπὶ τῷ θν., ch. ii. 38, where see note. Wahl compares ἀποκτείνει ἐν τῇ προφάσει ταύτῃ, Lysins, p. 452.

CHAP. XI. 1—18.] PETER JUSTIFIES BEFORE THE CHURCH IN JERUSALEM, HIS HAVING CONSORTED WITH MEN UNCIR-

CUMCISED. 1. κατὰ τ. Ἰουδ.] in Judæa, or perhaps more strictly, throughout Judæa. (See reff.) ὅτι κ. τ. θθν.] They seem to have heard the fact, without any circumstantial detail (but see on τὸν ἄγγελον below, ver. 13); and, from the charge in ver. 3,—from some reporter who gave the objectionable part of it, as is not uncommon in such cases, all prominence.

2.] οἱ ἐκ περιτομῆς must have come into use later as designating the circumcised generally: in this case all those spoken of would belong to the circumcision. Luke uses it in the sense of the time when he wrote the account.

4.] 'Having begun, set forth to them:' i. e. began and set forth: not for ἤρξατο ἐκτείνειν, as Kuinoel. 5.] ἦλθ. ἄχρι

m ch. x. 13, 14  
 n Matt. xv. 11  
 only. Dan.  
 x. 5.  
 o ch. x. 15  
 (reff.).  
 p ch. x. 16 only.  
 q Luke xiv. 6  
 only. Isa.  
 xxi. 5 Ald.  
 compl.  
 Amos ix. 2.  
 Hab. i. 15  
 only. Bel  
 and Dr. 42  
 Theod.  
 r ch. x. 33 reff.  
 s ch. x. 17 reff.  
 t ch. x. 19 reff.  
 u = ch. i. 31  
 reff.  
 v Matt. viii. 5  
 al. fr. 3 Kings  
 xiii. 7.  
 w Matt. viii. 33.  
 Luke viii. 30.  
 ch. xv. 27.  
 Gen. xiv. 13.  
 z σταθείς,  
 Luke xviii.  
 11, 40. xix.  
 8. ch. ii. 14.  
 γ. 20. xlii.  
 22. xiv. 18.  
 xxvii. 21. L.  
 γ ch. x. 5.  
 δ Luke ii. 17.  
 50. John iii.  
 34. ch. vi.  
 11, 13. Deut.  
 xviii. 20.  
 d ch. ix. 3 reff.

<sup>1</sup> πετεινὰ τοῦ οὐρανοῦ. <sup>7</sup> ἤκουσα δὲ καὶ φωνῆς λεγούσης ABDE  
HLPN  
bcd f;  
h k l o  
p 13  
 μοι <sup>m</sup> Ἀναστὰς Πέτρε <sup>m</sup> θύσον καὶ φάγε. <sup>8</sup> εἶπον δὲ <sup>m</sup> Μη-  
 δαμῶς κύριε, ὅτι <sup>m</sup> κοινὸν ἡ <sup>m</sup> ἀκάθαρτον οὐδέποτε <sup>n</sup> εἰς-  
 ἦλθεν <sup>n</sup> εἰς τὸ <sup>n</sup> στόμα μου. <sup>9</sup> ἀπεκρίθη δὲ φωνή <sup>o</sup> ἐκ δευτέρου  
 ἐκ τοῦ οὐρανοῦ Ἄ ὁ θεὸς <sup>o</sup> ἐκαθάρισεν σὺ μὴ <sup>o</sup> κοῖνου.  
<sup>10</sup> τοῦτο δὲ ἐγένετο <sup>p</sup> ἐπὶ τρεῖς, καὶ <sup>q</sup> ἀνεσπάσθη πάλιν  
 ἅπαντα εἰς τὸν οὐρανόν. <sup>11</sup> καὶ ἰδοὺ <sup>r</sup> ἐξ αὐτῆς τρεῖς  
 ἄνδρες <sup>s</sup> ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ᾗ <sup>t</sup> \* ἡμην, ἀπεσταλ-  
 μένοι ἀπὸ Καισαρείας πρὸς με. <sup>12</sup> εἶπεν δὲ τὸ <sup>u</sup> πνεῦμά  
 μοι <sup>v</sup> συνελθεῖν αὐτοῖς. ἦλθον δὲ σὺν ἐμοὶ καὶ οἱ ἐξ ἀδελ-  
 φοὶ οὗτοι, καὶ <sup>w</sup> εἰσῆλθομεν εἰς τὸν οἶκον τοῦ ἀνδρός,  
<sup>13</sup> <sup>w</sup> ἀπήγγειλέν <sup>x</sup> \* τε ἡμῖν πῶς εἶδεν τὸν ἄγγελον ἐν τῷ  
 οἴκῳ αὐτοῦ <sup>z</sup> σταθέντα καὶ εἰπόντα αὐτῷ Ἀπόστειλον εἰς  
 Ἰόππην καὶ <sup>y</sup> μετάπεμψαι Σίμωνα τὸν <sup>γ</sup> ἐπικαλούμενον  
 Πέτρον, <sup>δ</sup> ὃς <sup>δ</sup> λαλήσει <sup>δ</sup> ῥήματα πρὸς σε <sup>δ</sup> ἐν οἷς <sup>ab</sup> σωθήσῃ  
 σὺ καὶ πᾶς ὁ <sup>δ</sup> οἶκός σου. <sup>15</sup> <sup>δ</sup> ἐν δὲ τῷ <sup>δ</sup> ἄρξασθαι με  
 λαλεῖν <sup>δ</sup> ἐπέπεσεν τὸ πνεῦμα <sup>δ</sup> τοῦ ἁγίου ἐπ' αὐτούς, <sup>δ</sup> ὥσπερ

a ch. iv. 9, 12. Rom. v. 10 only. Hos. i. 7. b = Matt. i. 31. ch. ii. 40. c = ch. x. 2 reff.  
 e ver. 4. ch. i. 1 reff. f ch. viii. 16 reff. g ch. liii. 17 only.

7. rec om 1st καὶ, with HLP rel syr Chr, Thl-sif: for ηκ. δε και, και ηκ. D 15-8. 36 Syr  
 aeth: txt ABEN o p 13 coptt. φωνην λεγουσαν D. αναστα D-gr<sup>1</sup> (txt D<sup>4</sup>) [vulg].

8. ειρα D. rec ins παν bef κοινον (insertion from ch x. 14), with HLP rel: om  
 ABDEK c o p 13. 36 vulg syrr sah arm Chr, Epiph, Damasc. of ακαθαρτον, N<sup>1</sup>  
 wrote only ακα, N-corr<sup>1</sup> supplied -θαρ, N<sup>2</sup> -τον.

9. rec ins μοι bef φωνη (from ch x. 15), with EHLP rel syrr aeth [arm-zoh] (Epiph ?)  
 Chr.: om ABN p 36. 40 vulg coptt arm[-usc].—εγενετο (add δε D<sup>2</sup> and lat) φωνη εκ  
 του ουρ. προς με D. εκ δευτ. bef φω. BE a h syr [aeth-pl(Tischldf) arm] Chr<sub>1</sub>: om  
 εκ δ D 4.

10. rec παλιν bef ανεστ. (see ch x. 16, where παλιν was introduced in this order),  
 with EHLP rel Chr.: txt ABDN p [13] 40 vulg [syr] copt aeth arm.

11. \* ἦμεν AB D-gr N 40: erant D-lat: ημην EHLP p 13. 36 rel vss [arm ?] Chr<sub>1</sub>.  
 αμε N<sup>1</sup>.

12. rec μοι bef το πν. (corr<sup>1</sup> of arrangement), with EHLP 13. 36 rel syrr [aeth arm]  
 Chr<sub>1</sub>: txt ABDN p vulg coptt. rec aft αυτοις ins μηδεν διακρινόμενον (interpola-  
 tion from ch x. 20, as is shown by the number of variations: some inserting it  
 accurately, some from memory), with HLP rel Chr<sub>1</sub>; μηδεν διακριναντα A B(sic: see  
 table) N<sup>2</sup> p 13: μηδεν διακρινοντα EN<sup>1</sup> 36: om D syr. om 2nd δε D [arm].

13. \* δε ABDN a h p 36 vulg syr copt Chr, Thl-fin: om sah: τε EHLP 13 rel Syr  
 aeth [arm] Thl-sif. om 1st τον D. om αυτω ABN p copt: ins DEHLP 13 rel  
 vss Chr. for αποστ., πεμψον (from ch x. 5) B. rec aft ιωω. ins αυδρας (from  
 ch x. 5), with EHLP 13 rel syr Chr: om ABDN a h p 36 [vulg] syr coptt aeth arm.

15. aft λαλ. ins αυτοις D aeth. ειπεν D a. ετ αυτοις D<sup>1</sup> (txt D<sup>2</sup>). ως D.

ἐμοῦ is a fresh detail. 12. οἱ τοι.] They had accompanied him to Jerusa-  
 lem, and were there to substantiate the  
 facts, as far as they had witnessed them.

13. τὸν ἄγγελον] The art. almost  
 looks as if the history of Cornelius's  
 vision were known to the hearers. The  
 difference between the vision of Corne-  
 lius and that of Peter is here again strik-  
 ingly marked: while the latter is merely  
 'praying in the city of Joppa,' no place  
 nor circumstance being named, the former

sees the angel 'standing in his house.'

Notice also that Peter never names  
 Cornelius in his speech—because he, his  
 character and person, was absorbed in  
 the category to which he belonged,—that  
 of men uncircumcised.

14. ἐν οἷς  
 σωθ. κ.τ.λ.] This is implied in the angel's  
 speech: especially if the prayer of Corne-  
 lius had been for such a boon, of which  
 there can be little doubt.

15. ἐν δε  
 τῷ ἄρξασθαι . . .] See note on ch. x.  
 44, as also for the rest of the verse.

καὶ ἐφ' ἡμᾶς ἐν ἁρχῇ. 16 ἐμνήσθην δὲ τοῦ ῥήματος τοῦ κυρίου, ὡς ἔλεγεν Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ. 17 εἰ οὖν τὴν ἰσὴν δωρεὰν ἔδωκεν αὐτοῖς ὁ θεὸς ὡς καὶ ἡμῖν, ὁ πιστεύσασιν ἐπὶ τὸν κύριον Ἰησοῦν χριστόν, ἐγὼ [δὲ] τίς ἡμῖν δυνατὸς κωλύσαι τὸν θεόν; 18 Ἀκούσαντες δὲ ταῦτα ἡσύχασαν καὶ ἐδόξαζον τὸν θεὸν λέγοντες Ἄρα [γε] καὶ τοῖς ἔθνεσιν ὁ θεὸς τὴν μετάνοιαν εἰς ζωὴν ἔδωκεν.

19 Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς

49 g Mk. ch. x. 47. Num. xi. 28. r Luke xiv. 3. xlii. 56. ch. xxi. 14. 1 Thess. iv. 11 only. L.P. Neh. v. 8. s ch. xxi. 30 reff. t Matt. vii. 20. xlii. 26. Gen. xxi. 9. u = ch. x. 21. 2 Tim. ii. 25 f. (Prov. xiv. 15.) Wisd. xi. 24. xii. 10, 19. Sir. xlv. 16 only. v = Rom. vi. 22. x. 1. 2 Cor. vii. 10. Jude 21. w ch. viii. 1, 4 only. Ezek. xlii. 15. x = Matt. xxiii. 4. Ezek. xxiii. 16. Exod. vi. 9. y = ch. xx. 23. 2 Thess. i. 4 al. 2 Chron. xx. 9.

16. ἐμνήσθην A. rec om του (bef κυριου), with HLP b d g [Did.] Chr, Thl-fn: ins ABDEN p rel Thl-sif. aft ελεγεν ins οτι N<sup>3</sup> a e h [Thl-sif].  
17. δεδωκεν N o [Did.]. om ο θεος D Aug, Rebapt. om δε ABDN a b k o p 13. 36 vulg Syr [cist] aeth arm Chr Did, [int.] Thl-fn Rebapt. ins EHLF rel syr sah Thl-sif.—om τis p. aft τοι θεον ins του μη δουναι αυτοις πνευμα αγιον πιστευσασιν εκ αυτου D, simly 8 syr-w-ast (επι κυρ. ιησ. χρ.) Aug.  
18. εδοξασαν BD<sup>3</sup> N c h p vulg syrr cist aeth Chr, Thl-fn: εδοξαν D<sup>1</sup>: txt AEHL[P] 13[e sil] 36 rel [arm] Thl-sif. apa (γε omd, its force not being seen: cf. note)  
A B[sic: see table] D-gr N k p 40: forsitan D-lat Syr: utique E-lat: away E-gr HLP 13[e sil] 36 rel syr-mg-gr Chr. om την D. rec εδοκ. bef eis ζ., with EHLF 13 rel vss Chr, [om eis ζ. arm:] txt ABDN p 40 am demid fuld tol.

16.] ch. i. 5. This prophecy of the Lord was spoken to his assembled followers, and promised to them that baptism which was the completion and aim of the inferior baptism by water administered to them by John. Now, God had Himself, by pouring out on the Gentiles the Holy Spirit, included them in the number of these *υμεις*, and pronounced them to be members of the church of believers in Christ, and partakers of the Holy Ghost, the end of baptism. This (in all its blessed consequences, — the gift of μετάνοια, eis ζωήν, see on ver. 18) was (ver. 17) the *ιση δωρεα* bestowed on them: and, this having been bestowed, — to refuse the symbolic and subordinate ordinance, — or to regard them any longer as strangers from the covenant of promise, would have been, so far as in him lay, κωλύσαι τὸν θεόν. 17.] πιστεύσασιν belongs to both αυτοῖς and ἡμῖν; setting forth the strict analogy between the cases, and the community of the faith to both.

[δε (omitted in some MSS., the transcribers perhaps not being aware of the construction) brings out the contrast after εἰ οὖν, as frequently after ἐπει, e. g. Od. ξ. 178, τὸν ἐπει θρέψαν θεοί, ἐρνεῖ ἱσον . . . τοῦ δὲ τις ἀνδράτων βλάβη φρένας ἐνδον ἐΐσας: Herod. iii. 68, εἰ μὴ αὐτῇ Σμέρδιν . . . γινώσκεις, σὺ δὲ παρὰ Ἀπόλλωνος αἴθου. See more examples in Hartung, Partikellehre, i. p. 184.] τίς ἡμῖν δυν.] A junction of two questions: (1)

Who was I that I should . . . , as ref. Exod., — and (2) Was I able to . . . . We have a similar instance in τίς τίς ἀπρ, Mark xv. 24. See Winer, edn. 6, § 66. 5. 3.

18.] ἄρα γε is more than ἄρα. γε has the effect of insulating the sentence, q. d. whatever may be the consequences, or however mysterious the proceeding to us, this at least is plain, that God *δξ*. Compare Matt. vii. 20, 'therefore, whatever they profess, from their fruits,' &c.: and the other reff.: and see Hartung's chap. on γε in his Partikellehre, vol. i. p. 344, ff.] eis ζωήν] to be taken with τὴν μετάνοιαν ἔδωκεν, not with τὴν μετάνοιαν alone, which would be more probably τὴν eis ζωήν, hath given unto the G. also repentance, — that they may attain unto life. The involved position of the words in the present text is quite in St. Luke's manner.

19—30.] THE GOSPEL PREACHED ALSO IN ANTIOCH TO GENTILES. BARNABAS, BEING THEREUPON SENT BY THE APOSTLES FROM JERUSALEM, FETCHES SAUL FROM TARBUS TO ANTIOCH. THEY CONTINUE THERE A YEAR, AND, ON OCCASION OF A FAMINE, CARRY UP ALMS TO THE BRETHREN AT JERUSALEM. Our present section takes up the narrative at ch. viii. 2, 4. In vv. 19—21 it traverses rapidly the time occupied by ch. ix. 1—30, and that (undefined) of Saul's stay at Tarsus, and brings it down to the famine under Clau-

z = ch. iii. 16. viii. 2 al.  
 a ch. ix. 38 reff.  
 b ch. iv. 29, 31.  
 viii. 25. xiii.  
 46. xvi. 6, 32.  
 Phil. i. 14.  
 c constr., acc.  
 Luke i. 19.  
 ch. v. 42.  
 viii. 35. xvii.  
 18. Gal. i. 16.

γενομένης \* ἐπὶ Στεφάνῳ \* διήλθον \* ἔως Φοινίκης καὶ ἈΒΔ  
 Κύπρου καὶ Ἀντιοχείας, μηδενὶ ὁ λαλοῦντες τὸν ὁ λόγον HLPN  
 εἰ μὴ μόνον Ἰουδαίους. 20 ἦσαν δὲ τινες ἐξ αὐτῶν ἄνδρες bcd f  
 Κύπριοι καὶ Κυρηναῖοι, οἵτινες ἐλθόντες εἰς Ἀντιόχειαν h k l  
 ἐλάλουν καὶ πρὸς τοὺς Ἕλληνας \* εὐαγγελιζόμενοι τὸν p 13

19. ἐπὶ στεφανῶ AE 13. 40 vulg D-lat Thl-sif: ἀπο τοῦ στεφανῶ D-gr[om τοῦ D<sup>2</sup>]:  
 txt BHLPN p 36 [Bas.] Chr, Thl-fin. τον λογ. bef λαλ. D. μονοις D c vulg.  
 ιουδαῖοι (sic) N.

20. rec αἰελθ. (perhaps from ver 3), with HP 13 rel vulg Syr [arm] Thl: συνελθ.  
 a: txt ABDE L[e sil, Tischdf] N o p 36 syr coptt [æth] Chr. rec om 2nd καὶ (as  
 not being understood, the whole sense having been confused by the reading ἐλληνιστας  
 below), with DEHLP 13[e sil] 36 rel fuld [syrr æth arm] coptt Chr: ins ABN(marks  
 for erasure were added, but rubbed out by N<sup>3</sup>) p [vulg] am deimid.—καὶ συνεζητουν 40.  
 rec ἐλληνιστας (apparently a correction, induced by the difficulty of preaching  
 to Greeks as distinguished from Jews, having preceded the conversion of Cornelius:  
 see note), with BD<sup>2</sup>EHL p 13. 36 rel (vulg and many versions do not seem to observe  
 the distinction) Chr-txt.; εὐαγγελιστας N<sup>1</sup>: txt AD'N<sup>3</sup> c [arm] Eus, Chr-comm, Ec-

dius. 19. μὲν οὖν] A resumption of what had been dropt before, see ch. viii. 4, continued from ver. 2: not however without reference to some narrative about to follow which is brought out by a δέ, answering to the μέν,—see ch. viii. 5, also ch. ix. 31, 32; xxviii. 5, 6,—and implying, whether by way of distinction or exception, a contrast to that μέν. ἐπὶ Στ.] on account of Stephen; see reff. Wolf, Kuin., Olsh., &c. render it 'after St.:' the Vulg. sub Stephanō, reading ἐπὶ Στεφάνῳ. διήλθον] so ch. viii. 4, 40; ix. 32.

Φοινίκης] properly, the strip of coast, about 120 miles long, extending from the river Eleutherus (near Aradus), to a little south of Tyre, and belonging at this time to the province of Syria: see ch. xv. 3; xxi. 2. Its principal cities were Tripolis, Byblos, Sidon, Tyre, and Berytos. It is a fertile territory, beginning with the uplands at the foot of Lebanon, and sloping to the sea, and held a distinguished position for commerce from the very earliest times. See Winer, Realw.

Κύπρου] Cyprus was intimately connected by commerce with Phœnice, and contained many Jews (ὁ μόνον αἱ ἡγεῖροι μετὰ τῶν Ἰουδαϊκῶν ἀποικίων εἰσιν, ἀλλὰ καὶ ῥῆσων αἱ δοκιμάται, Εὐβοία, Κύπρος, Κρήτη. Philo, Leg. ad Caium, § 36, vol. ii. p. 587. See also Jos. Antt. xiii. 10. 4). See on its state at this time, note on ch. xiii. 7.

Ἀντιοχείας] A city in the history of Christianity only second in importance to Jerusalem. It was situated on the river Orontes, in a large, fruitful, and well-watered plain, 120 stadia from the sea and its port Seleucia. It was founded by Seleucus Nicator, who called it after his father Antiochus. It soon became a great and populous city (Ἀντ. ἡ μεγάλη, Philostr. Apoll. i. 16), and was the residence

of the Seleucid kings of Syria (1 Macc. iii. 37; vii. 2; xi. 13, 44; 2 Macc. v. 21), and (as an 'urbs libera,' Pliny, v. 18) of the Roman proconsuls of Syria. Josephus (B. J. iii. 2. 4) calls it μεγέθους τε ἔνεκα καὶ τῆς ἄλλης εὐδαιμονίας τρίτον ἀδελφίως ἐπὶ τῆς ὑπὸ Ῥωμαίοις οἰκουμένης ἔχουσα τόπον. Seleucus the founder had settled there many Jews (Jos. Antt. xii. 3. 1. See also xiv. 12. 6; B. J. ii. 18. 5; vii. 3. 3—and contra Apion. ii. 4, αὐτῶν γὰρ ἡμῶν οἱ τὴν Ἀντιόχειαν κατοικοῦντες, Ἀντιοχείς ὀνομαζόμενοι: τὴν γὰρ πολιτείαν αὐτοῖς ἔδωκεν ὁ κτίστης Σέλευκος), who had their own Ethnarch. The intimate connexion of Antioch with the history of the church will be seen as we proceed. A reference to the principal passages will here be enough: see vv. 22, 26, 27; ch. xiii. 1; xv. 23, 35 ff.; xviii. 22. It became afterwards one of the five great centres of the Christian church, with Jerusalem, Rome, Alexandria, and Constantinople. Of its present state (Antakia, a town not one-third of its ancient size) a view is given in C. and H., where also, edn. 2, vol. i. pp. 149 ff., is a minute and interesting description of the city and its history, ancient and modern. See also Mr. Lewin's Life and Epistles of St. Paul, vol. i. p. 108 ff. (Principally from Winer, Realw.).

20. ἐξ αὐτῶν] not, of these, last mentioned Jews: but, of the διασπαρμένους. This both the sense and the form of the sentence (μὲν οὖν . . . δέ) require.

Κυρηναῖοι] of whom Lucius mentioned ch. xiii. 1, as being in the church at Antioch, must have been one. Symeon called Nîger, also mentioned there, may have been a Cyrenean proselyte.

Ἕλληνας] The retaining and advocacy of the reading Ἕλληνιστάς has mainly arisen from a mistaken view that the baptism of Cornelius must necessarily

κύριον Ἰησοῦν. <sup>21</sup> καὶ ἦν <sup>a</sup> χεὶρ <sup>a</sup> κυρίου μετ' αὐτῶν, <sup>d</sup> Luke i. 66. ch. xiii. 11. only. (ch. iv. 22, 30, vi. 60. Heb. i. 10. x. 31. 1 Pet. v. 6.) Num. xi. 23. here only. Job xxviii. 21. f ch. xxvi. 30. ref. g pass., Math. xxviii. 14. Mark ii. 1. John ix. 22. 1 Cor. v. 1. 2 Chron. xxvi. 15. ix. 8. δ ἁ. παρὶ ἡμῶν, Xen. Anab. vi. 6. 13. j ch. viii. 1. Rom. xvi. 1 al. k ch. vii. 12 ref. l 14, &c. 1 Cor. i. 4. 2 Cor. ix. 8. Col. i. 6. h Luke v. 15. vii. 17 only. 2 Chron. i Matt. x. 27. Luke i. 44. ix. 44. Isa. v. 9. 1 absol., ch. xvii. 10 ref. m = John

κύριον. <sup>22</sup> ἠκούσθη δὲ ὁ <sup>b</sup> λόγος <sup>1</sup> εἰς τὰ ὅτα τῆς <sup>1</sup> ἐκκλησίας τῆς ἐν Ἱερουσαλὴμ <sup>h</sup> περὶ αὐτῶν, καὶ <sup>k</sup> ἐξαπέστειλαν Βαρνάβαν <sup>a</sup> διελεῖν <sup>a</sup> ἕως Ἀντιοχείας· <sup>23</sup> ὃς <sup>1</sup> παραγενόμενος καὶ ἰδὼν τὴν <sup>m</sup> χάριν τὴν τοῦ θεοῦ ἐχάρη, καὶ

comm., Thl.-fin.-ms. aft ησ. ins χριστον D 96 with-pl.

<sup>21.</sup> ην δε D-gr. rec om δ (as unnecessary, not perceiving its force), with DEHLP 18 rel Chr.; ins ABN p 36.

<sup>22.</sup> aft 2nd ης ins ουσης BEN c k p 13 Chr. rec ιεροσολυμοις (corr: cf ver 2), with EHLP rel [vulg] Chr: txt ABDN p 36. (13 def.) ins τα bef περι αυτων Ef-gr] k Chr. om διελεειν (as unnecessary; to simplify the constr: διελθ. εως is in Luke's manner) ABN p vulg Syr copt with arm: ins DEHLP 13. 36 rel syr Chr.; ελθειν sah. ins της bef αυτ. D<sup>1</sup>.

<sup>23.</sup> ins και bef παρ. D-gr. rec (aft την χαριν) om την (as unnecessary: no reason can be given for its insertion in so unusual a connexion. It has peculiar force,

have preceded the conversion of all other Gentiles. But that reading gives, in this place, no assignable sense whatever: for (1) the *Hellenists* were long ago a recognized part of the Christian church,—(2) among these *διασπαρῆτες* themselves in all probability there were many Hellenists,—and (3) the term Ἰουδαῖοι includes the Hellenists,—the distinctive appellation of pure Jews being not Ἰουδαῖοι, but Ἑβραῖοι, ch. vi. 1. Nothing to my mind can be plainer, from what follows respecting Barnabas, than that these Ἑλληγες were GENTILES, uncircumcised; and that their conversion took place before any tidings had reached Jerusalem of the divine sanction given in the case of Cornelius. See below: and Excursus ii. at the end of Prolegg. to Acts.

<sup>21.</sup> ἦν χεὶρ κυρ. μ. α. By visible manifestations not to be doubted, the Lord shewed it to be His pleasure that they should go on with such preaching; αὐτῶν being, the preachers to the Gentiles, whose work the narrative now follows.

<sup>22.</sup> ἦκ. εἰς τὰ ὅτα, a Hebraism, see ref. Bap-  
vδβav] himself a Cyprian, ch. iv. 36.

His mission does not seem exactly to have been correspondent to that of Peter and John to Samaria (nor can he in any distinctive sense, be said to have been an Apostle, as they were: see ch. xiv. 4, and note): but more probably, from what follows, the intention was to ascertain the fact, and to deter these persons from the admission of the uncircumcised into the church: or, at all events, to use his discretion in a matter on which they were as yet doubtful. The choice of such a man, one by birth with the agents, and of a liberal spirit, shews sufficiently that they wished

to deal, not harshly, but gently and cautiously,—whatever their reason was.

<sup>23.</sup> <sup>24.</sup>] It is on these verses principally that I depend as determining the character of the whole narrative. It certainly is implied in them that the effect produced on Barnabas was something different from what might have been expected: that to sympathize with the work was not the intent of his mission, but a result brought about in the heart of a good man, full of the Holy Ghost and of faith, by witnessing the effects of Divine grace (τ. χάρ. τὴν τοῦ θεοῦ, not merely, 'the grace of God,' but the grace which (evidently) was that of God [which he recognized as that of God]: the expression is deliberately used). And this is further confirmed to my mind by finding that he immediately went and sought Saul. He had been Saul's friend at Jerusalem: he had doubtless heard of the commission which had been given to him to preach to the Gentiles: but the church was waiting the will of God, to know how this was to be accomplished. Here was an evident door open for the ministry of Saul, and, in consequence, as soon as Barnabas perceives it, he goes to fetch him to begin his work in Antioch. And it was here, more properly, and not in Cæsarea, that the real commencement of the Gentile church took place,—although simultaneously, for the convincing of the Jewish believers at Jerusalem, and of Peter, and for the more solemn and authorized standing of the Gentile church, the important events at Cæsarea and Joppa were brought about. Wordsw.'s argument, that, as even Ἑλληγες may include Jews, we need not suppose this to have been a preaching to Gentiles,

n ch. ix. 36.  
xiv. 22 al. fr.  
o = 2 Tim. iii.  
10. (ch. xxvii.  
13 reff.)  
p = Wisd. iii.  
9, see ch. xiii.  
43. (ch. xviii.  
18 reff.)  
q ch. vii. 56 reff.  
r ch. ii. 41 reff.  
s here via.  
Mark x. 46.  
Luke vii. 12.  
ch. xix. 26.  
(1 Macc. xiii.  
11.)  
t = as above (s).  
ch. xx. 37.  
xxii. 6.  
iii. 4. x. 6. 2 Macc. xiii. 31 only.  
y = Rom. vii. 3 only (ch. x. 22 reff.)  
max. x. 11. 6.  
u John i. 44. Matt. xi. 7. ch. xiv. 20. xvi. 10. 2 Cor. ii. 13.  
w constr., here only. see ch. xxii. 6, 17.  
x ch. iv. 5 reff.  
y = Rom. vii. 3 only (ch. x. 22 reff.)  
max. x. 11. 6.  
z ch. xxi. 36. 1 Pet. iv. 16 only.

ABD  
HLPN  
b c d f  
h k l  
p 13

<sup>a</sup> παρακάλει πάντας τῇ <sup>o</sup> προθέσει τῆς καρδίας <sup>p</sup> προσμένειν τῷ κυρίῳ, <sup>24</sup> ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ <sup>a</sup> πλήρης πνεύματος ἁγίου καὶ πίστεως. καὶ <sup>p</sup> προσετέθη <sup>a</sup> ὄχλος <sup>a</sup> ἱκανὸς τῷ κυρίῳ. <sup>25</sup> ἔξῃλθεν δὲ <sup>a</sup> εἰς Ταρσὸν <sup>p</sup> ἀναζητήσαι Σαῦλον, καὶ εὗρων ἤγαγεν εἰς Ἀντιόχειαν. <sup>26</sup> ἐγένετο δὲ <sup>a</sup> αὐτοῖς καὶ ἐνιαυτὸν ὅλον <sup>x</sup> συναχθῆναι ἐν τῇ ἐκκλησίᾳ καὶ διδάξαι <sup>a</sup> ὄχλον <sup>a</sup> ἱκανόν, <sup>p</sup> χρηματίζειν τε <sup>a</sup> πρῶτως ἐν Ἀντιοχείᾳ τοὺς μαθητὰς <sup>a</sup> Χριστιανούς.

see note), with DEHLP 13 rel Chr; ins ABN.

ins εν bef τω κυρ. B 40 vulg

[*permanere in domino*] coptt.

24. *αὐπρ bef ην N.* om τω κυρίῳ B<sup>1</sup> (ins B<sup>3</sup>-marg (see table)).

25. for ver, ακουσας δε οτι σαυλος εστιν εις θαρσον (ταρσ. D<sup>8</sup>) εξηλθεν αναζητων αυτον και ως (om ως D-corr) συντυχων παρεκαλεσεν (add αυτον D<sup>8</sup>) ελθειν εις αντιοχειαν D syr-mg. rec aft ταρσ. ins ο βαρναβας, with EHL[P] p 13 rel syr Chr; [pref vulg-ed (and am<sup>2</sup>):] om AB(D)N am<sup>1</sup> fuld [demid] Syr (syr-mg) coptt arm. for αναζητ., αναστησαι B<sup>1</sup>. rec aft ενρ. ins αυτον, with HLP rel vss (most, but syr-w- ob): om ABEN a c h p 36 Chr Chron; rec aft ηγαγ. ins αυτον (supplementary), with EHL[P] rel [syrr æth] coptt Chr Thl-fin: om ABN a d f h k o p 36 [vulg] arm Chron Thl-sif.

26. for ver, οιτινες παραγενομενοι ενιαυτον ολον συνεχυθησαν (συναναχυθηναι ηη εκκλησια και διδασκai D<sup>8</sup>, which conforms the follg to txt) οχλον ικανον και τοτε πρωτον εξηματισεν εν αυτ. οι μαθ. χρ. D: syr-mg has the former part. rec αυτους (corrtn of constr), with HLP Did, Chr; txt ABEN c p 13. 36. 40. rec om 1st και (as unnecessary), with EHL[P] rel 36 vss Chr: ins ABN [13] syr Ath[-int, Did,]. om ολον E sah Chr. om 1st εν HLP a b c d e g h l Thl-sif. rec πρωτον, with AD<sup>1</sup>EHL[P] rel [Did, Cyr-jer, Chr,]: txt BD<sup>8</sup>N 36. eis αυτ. A. χρηστianous N<sup>1</sup> (but corrd) p.

is best answered by the context, in which the *μῆδεν εἰ μὴ μόνον Ἰουδαίους* is clearly contrasted with *ἦσαν δὲ . . . καὶ πρὸς τοὺς Ἕλληνας*, which contrast cannot be maintained without excluding Jews from this latter term.

23. *παρακάλει* in accordance with his name, which (ch. iv. 36) was interpreted *υἱὸς παρακλήσεως*. 25.] This therefore

took place after ch. ix. 30: *how long after*, we have no hint in the narrative, and the question will be determined by various persons according to the requirements of their chronological system. Wieseler and Schrader make it not more than from half a year to a year: Dr. Burton, who places the conversion of Saul in A.D. 31,—nine years. Speaking *à priori*, it seems very improbable that any considerable portion of time should have been spent by him before the great work of his ministry began. Even supposing him during this retirement to have preached in Syria and Cilicia,—judging by the analogy of his subsequent journeys, *a few months* at the most would have sufficed for this. For my own view, see Prolegg. to Acts, § vi. 28.] The unusual word *πρῶτως* seems to imply priority not only in time, but also in usage:

at Antioch first and principally. So we have in Aristot. Eth. Nic. viii. 5, *πρῶτως καὶ κυρίως*.

Χριστιανούς] This name is never used by Christians of themselves in the N. T. (but cf *μαθηταί, οἱ πιστοί, or οἱ πιστεύοντες, οἱ ἀδελφοί, οἱ ἄγιοι, οἱ τῆς ὁδοῦ*), only (see reff.) as *spoken by, or coming from*, those without the church. And of those, it cannot have arisen with the Jews, who would never have given a name derived from the Messiah to a hated and despised sect. By the Jews they were called *Ναζωραῖοι*, ch. xxiv. 5, and *Γαλιλαῖοι*: and Julian, who wished to deprive them of a name in which they gloried (see below), and to favour the Jews, ordered that they should not be called Christiani; but Galilæi, Greg. Naz. Orat. iv. (in Jul. i.) 86, vol. i. p. 114. That it has a Latin form is no decided proof of a Latin origin: Latin forms had become naturalized among the Greeks, and in this case there would be no Greek adjective so ready to hand as the Latin possessive, sanctioned as it was by such forms as Pompeiani, Cæsariani, Herodiani (Christus being regarded as a proper name, see Tacit. Ann. xv. 44, '... quos vulgus... Christianos appellabat. Auctor ejus nominis Christianus,

27 Ἐν ταύταις δὲ ταῖς ἡμέραις <sup>b</sup> κατήλθον ἀπὸ Ἱερο- <sup>b</sup> ch. viii. 5  
 σολύμων <sup>c</sup> προφήται εἰς Ἀντιόχειαν. 28 <sup>d</sup> ἀναστὰς δὲ εἰς ἐξ <sup>c</sup> ch. xiii. 1.  
 αὐτῶν ὀνόματι Ἀγαθος <sup>e</sup> ἐσήμανεν <sup>f</sup> διὰ <sup>g</sup> τοῦ <sup>h</sup> πνεύματος <sup>i</sup> <sup>h</sup> ch. xxi. 10.  
<sup>j</sup> λημὸν μεγάλην <sup>k</sup> μέλλειν <sup>l</sup> ἔσσεσθαι <sup>m</sup> ἐφ' <sup>n</sup> ὅλην τὴν <sup>o</sup> οἰκου- <sup>o</sup> ch. xxi. 10.  
 μένην, ἥτις [καὶ] ἐγένετο <sup>p</sup> ἐπὶ Κλαυδίου. 29 τῶν δὲ μαθ- <sup>p</sup> ch. xxi. 10.

i. 15. vi. 9 al. Marc. x. 5. e John xii. 33. xviii. 23. xxi. 19. ch. xxv. 27. Rev. i. 1 only. Esth.  
 ii. 23. constr., here only. f ch. i. 2. xxi. 4. Rom. v. 6. Eph. iii. 16. 2 Thess. ii. 2 al. L.P.H.  
 g alba. ch. x. 19 suff. h Rom. xvi. 19. 1 Mac. ix. 34 A. i ch. xxiv. 16. xxvii. 10. (fals.  
 Acts only.) Eccl. i. 9 Symm. Xen. Anab. iii. 1. 2. See Wiesner, edn. 6, § 44. 7. only. L.P.  
 xv. 20. i. ch. v. 11. vii. 11 only. i = Luke ii. 1. xxi. 26. Isa. xxiv. 4 al. fr. m = Marc  
 ii. 26. Luke iii. 2. iv. 27. Isa. lii. 9. k Mark  
 57, 60. ch.

27. αὐταῖς B c.

28. <sup>a</sup> for αὐστ. δε eis, ην δε πολλὰ ἀγγαλλίας· συνεστραμμεν δε ημων εφη eis D  
 Aug. ἐσημανεν B vulg D-lat Chron<sub>1</sub>; σημενων D-gr. τοσ μέγαν (see  
 note), with D<sup>1</sup>EHL<sup>1</sup>P rel 36 Chr, Chron<sub>1</sub>; om e: txt ABD<sup>3</sup>N p 40 (Epiph<sub>1</sub>, [Did<sub>1</sub>]).  
 (18 def.) rec oas<sup>1</sup>is (see above), with HLP rel 36 Chr: txt. ABDEN p 13. 40 Epiph<sub>1</sub>,  
 [Did<sub>1</sub>] Chron<sub>1</sub>. om και ABDN p 13. 40 vs Epiph<sub>1</sub>, Chron<sub>1</sub>; ins EHL<sup>1</sup>P rel 36 Syr  
 Chr<sub>1</sub>. rec aft κλαυδίου ins καισαρος, with EHL<sup>1</sup>P rel 36 syrr Epiph<sub>1</sub>, Chr:  
 om ABDN p 13. 40 vulg coptt eth arm Chron [Did<sub>1</sub>].

Tiberio imperitante, per procuratorem Pon-  
 tium Pilatum supplicio affectus erat'). The name soon became matter of glorying  
 among its bearers: ref. 1 Pet., Eus. H. E. v.  
 1, in the epistle of the churches of Lyons  
 and Vienne, τοῦ ἡγεμόνος . . . μόνον  
 τοῦτο πυνθόμενοι εἰ καὶ αὐτοὶ εἴη Χριστι-  
 ανοί, τοῦ δὲ (Epagathus) λαμπεροτάτη φωνῇ  
 ὁμολογήσαντος, . . . and again, πρὸς πάντα  
 τὰ ἐκπρωτημένα ἀπεκρίνατο (Sanctus) τῇ  
 ῥωμαικῇ φωνῇ, Χριστιανός εἰμι. And in  
 the Clementine Liturgy (Humphry, Comm.  
 on Acts, p. 84),—εὐχαριστοῦμέν σοι, ὅτι τὸ  
 ὄνομα τοῦ χριστοῦ σου ἐπικέκληται ἐφ'  
 ἡμᾶς, καὶ σοὶ προσφικόμεθα. Before  
 this, while the believers had been included  
 among Jews, no distinctive name for them  
 was needed: but now that a body of men,  
 compounded of Jews and Gentiles, arose,  
 distinct in belief and habits from both,  
 some new appellation was required.

It may be observed, that the inhabitants  
 of Antioch were famous for their propen-  
 sity to jeer and call names; see instances  
 in C. and H. i. p. 148, note 2. See several  
 interesting particulars respecting the  
 name collected in Wordsw.'s note: who  
 however maintains that it was given by  
 the Church herself. 27. ἐν τ. τ. ἡμ.]

It was during this year, ver. 26.  
 προφῆται.] Inspired teachers in the early  
 Christian church, referred to in the Acts,  
 and in the Epistles of Paul (see ref. and  
 ch. xix. 6; xxi. 9; Rom. xii. 6; 1 Cor.  
 xii. 10; xiii. 2, 8; xiv. 6; 1 Thess. v. 20).  
 They might be of either sex (ch. xxi.  
 9). The foretelling of future events was  
 not the usual form which their inspiration  
 took, but that of an exalted and super-  
 human teaching, ranked by St. Paul above  
 'speaking with tongues,' in being the  
 utterance of their own conscious intelli-  
 gence informed by the Holy Spirit. This

inspiration was however, occasionally, as  
 here, and ch. xxi. 10, made the vehicle of  
 prophecy, properly so called. 28.

Ἀγαθος] The same who prophesied Paul's  
 imprisonment in Jerusalem, ch. xxi. 10,  
 ff. From the form of his announcement  
 there, we may infer the manner in which  
 he ἐσήμανεν διὰ τοῦ πνεύματος here. It  
 was τάδε λέγει τὸ πν. τὸ ἄγιον.

The fem. usage of λυμός prevailed among  
 the Dorians (cf. Aristoph. Acharn. 708)  
 and later Greeks: see Meyer, odu. 2, and  
 Lobeck on Phryn. p. 188. We find it  
 sometimes also in Ionic poets, e. g. in  
 Hom. Hymn to Demeter, 311, λιμοῦ δα'  
 ἀργαλῆς: see other examples in Palm  
 and Rost, sub voce. ὅλην τ. οἰ-

κουμένην] not, 'all Judaea,' though in  
 fact it was so: the expression is a hyper-  
 bolical one in ordinary use, and not to be  
 pressed as strictly implying that to which  
 its literal meaning would extend. That it  
 occurs in a prophecy (Meyer) is no objec-  
 tion to this: the scope and not the wording  
 of the prophecy is given. But see below.

ἐπὶ Κλαυδίου] In the fourth year  
 of Claudius, A.D. 44, there was a famine  
 in Judaea and the neighbouring countries  
 (Jos. Antt. xx. 2. 5). And three others are  
 mentioned during his reign: one in Greece  
 (Eus. Chron. i. 79), and two in Rome (Dio  
 Cassius, lx. 11. Tacitus, Ann. xii. 43), so  
 that scarcity ἐπὶ Κλαυδίου διὰ ἐξουσίας  
 through the greater part of the 'orbis ter-  
 rarum,' if it be thought necessary to press  
 the words of the prophecy. The queen  
 Helena of Adiabene and her son Izates  
 helped the Jews with subsidies on the occa-  
 sion (Jos. ibid., see also xx. 5. 2, where he  
 calls it τὸν μέγαν λιμόν), both of corn and  
 money. I do not believe that the words  
 ἐπὶ Κλ. imply that the events just related  
 were not also in the reign of Claudius:

n = ch. ii. 4. ητῶν καθὼς εὐπορεῖτό τις, ὥρισαν ἕκαστος αὐτῶν ABDE  
 Mark iv. 33. εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ HLPm  
 Num. xxvi. 14. οὐκ ἐστὶν ἐν τῇ ἐκκλησίᾳ b e d f i  
 Lev. xxv. ἀδελφοῖς, 30 δ καὶ ἐποίησαν ἀποστείλαντες πρὸς τοὺς h k l o j  
 26, 28, 49. Wind. x. 10 only. 13  
 (-pita, ch. xix. 25.)  
 p ch. xvii. 26 XII. 1 Κατ' ἐκείνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώ-  
 dης ὁ βασιλεὺς τὰς χεῖρας κακῶσαι τινὰς τῶν ἀπὸ  
 q = ch. vi. 1 reff. r = Phil. iv. 18. s ch. i. 20 al. t = here for first time. ch. xiv. 22. xv. 2.  
 &c. 1 Tim. v. 17, 19. James v. 14 al. Acts, past. and cath. spp. only. u ch. ii. 23. vii. 25. xiv. 3. xix.  
 11. 2 Chron. xxxiv. 14. v ch. xix. 23 only. Num. xxii. 4. see Rom. ix. 9. w Matt. xxvi.  
 50. Luke xx. 19. ch. iv. 3. v. 18 al. Gen. xxiii. 12. constr., here only. x ch. vii. 6 reff. y = ch.  
 xv. 5 (xxvii. 44).

29. (εὐπορεῖτο, so AB(D)EHP<sup>1</sup> (but altered eadem manu) N 13 a b e g k l [Eus.-ms.,  
 Thl.-sif.] οἱ δὲ μαθ. καθὼς εὐποροῦντο D. ὥρισαν A 95<sup>1</sup>.

30. for ο, οἱ L. αὐτ καὶ ins ο N<sup>1</sup> (marked for erasure by N.-corr').

CHAP. XII. 1. ο βασι. bef ηρ. N c<sup>1</sup> p [syrr Eus.-mss., Chr., (txt.)]. τας χ. bef  
 ηρ. ο β. D.

but they are inserted to particularize the famine as being that well-known one, and only imply that the author was not writing under Claudius.

29.] There is no need to suppose that the prophecy of Agabus preceded by any long time the outbreak of the famine: nor would it be any derogation from its prophetic character to suppose it even coincident with its first beginnings; it was the *greatness* and *extent* of the famine which was particularly revealed, and which determined the Christians of Antioch to send the relief. Baumgarten (vol. ii. p. 5), in tracing the gradual transition of the apostolic narrative from Jewish to Gentile Christianity, calls this contribution, sent from Antioch to Jerusalem, the first stretching out of the hand by the Gentile world across the ancient gulf which separated it from Israel. τῶν δὲ μαθ. κ.τ.λ. is a mixture of two constructions, οἱ δὲ μαθηταὶ καθὼς εὐπορεῖτό τις αὐτῶν. The church at Jerusalem was poor, probably in connexion with the community of goods, which would soon have this effect; see ch. ii. 44, note.

30. πρεσβυτέρους] These were the *overseers* or *presidents* of the congregation,—an office borrowed from the synagogues, and established by the Apostles in the churches generally, see ch. xiv. 23. They are in the N. T. identical with ἐπίσκοποι, see ch. xx. 17, 28; Titus i. 5, 7; 1 Pet. v. 1, 2. So Theodoret on Phil. i. 1, ἐπισκόπους τοὺς πρεσβυτέρους καλεῖ ἀμφοτέρω γὰρ εἶχον κατ' ἐκείνον τὸν καιρὸν τὰ ὀνόματα. The title ἐπίσκοπος, as applied to one person superior to the πρεσβύτεροι, and answering to our 'bishop,' appears to have been unknown in the apostolic times. Respecting the chronology of this journey to Jerusalem, see note on ch. xii. 25, and the table in the Prolegomena.

CHAP. XII. 1—25.] PERSECUTION OF THE CHURCH AT JERUSALEM BY HEROD AGRIPPA. MARTYRDOM OF JAMES THE BROTHER OF JOHN. IMPRISONMENT AND MIRACULOUS DELIVERANCE OF PETER. DEATH OF HEROD AT CESAREA. RETURN OF BARNABAS AND SAUL FROM JERUSALEM TO ANTIOCH.

1. κατ' ἐκ. τ. καιρ.] Before the arrival of Barnabas and Saul in Jerusalem. The famine in Judæa broke out under Cuspius Fadus, and continued under Tiberius Alexander, procurators of Judæa. Now Cuspius Fadus was sent to Judæa by Claudius on the death of Agrippa (i. e. after Aug. 6, A.D. 44). The visit of Barnabas and Saul must have taken place about the time of, or shortly after, Agrippa's death. Ἡρώδης ὁ βασιλεὺς] HEROD AGRIPPA I., grandson of Herod the Great,—son of Aristobulus and Berenice (Jos. Antt. xvii. 1. 2; B. J. i. 28. 1). Having gone to Rome, to accuse Herod the Tetrarch (Antipas), and fallen under the displeasure of Tiberius for paying open court to Caius Cæsar (Caligula), he was imprisoned and cruelly treated; but, on the accession of Caligula, released, and at once presented with the tetrarchy of Philip (Trachonitis),—who had lately died,—and the title of king. On this, Antipas, by persuasion of his wife Herodias, went to Rome, to try to obtain the royal title also, but was followed by his enemy Agrippa, who managed to get Antipas banished to Spain, and to obtain his tetrarchy (Galilee and Peræa) for himself. (Jos. Antt. xix. 8. 2.) Finally, Claudius, in return for services rendered to him by Agrippa, at the time of Caligula's death, presented him with Samaria and Judæa (about 41 A.D., Jos. Antt. xix. 5. 1), so that he now ruled (Jos. ibid.) all the kingdom of Herod the Great. His character, as given by Josephus, Antt. xix. 7. 3, is important as illustrating the per-



τῆς ἑκκλησίας. <sup>2</sup> ἀνείλεν δὲ Ἰάκωβον τὸν ἀδελφὸν ἑαυτοῦ  
 Ἰωάννου ἡ μαχαίρῃ. <sup>3</sup> ἰδὼν δὲ ὅτι ἀρεστόν ἐστιν τοῖς  
 Ἰουδαίοις, προσέθετο συλλαβεῖν καὶ Πέτρον ἦσαν δὲ  
 [αἱ] ἡμέραι τῶν ἡμερῶν. <sup>4</sup> ὃν καὶ πιάσας ἔθετο εἰς  
 αἱ. Exod. ix. 9. c ch. vi. 2 reff. d pres. ch. xvi. 36 reff. e = Luke xix. 11. xx. 11  
 12 only. Gen. iv. 2. viii. 12. xiii. 29. f ch. i. 14 reff. g Mark xiv. 12. Luke xiv. 7. ch.  
 xx. 8 (Matt. xxvi. 17) only. h as above (g). Mark xiv. 1. 1 L. 1 Cor. v. 7, 8 only. Lev. xxiii. 6.  
 1 John vii. 30 al? ch. iiii. 7. 3 Cor. xi. 32. Rev. xix. 20 only. Cant. ii. 16. Sir. xxiii. 21 BNF(not A) only.  
 k = ch. iv. 3. xiii. 29. Jer. xxxix. (xxxii.) 14. see ch. v. 18, 26. Gen. xli. 10.

αὐτὸν ἐκκλ. add εν τη ιουδαία D syr-w-rst.

2. om δε 96 sah: και ανελεν D Syr swh: ανελε. δε και g 76. 177<sup>a</sup> [Thl-sif].

(μαχαίρῃ, so AB<sup>1</sup>D<sup>4</sup>(?) N p.)

3. rec και ιδ. (arry corrige to avoid recurrence of δε: or perhaps as agreeing better with the continuation of the same line of conduct), with DHLP re[<sup>1</sup>] [syrw swh] Chr-txt; txt ABEN p 13. 36 vulg copt Chr-comm. om εστιν N<sup>1</sup>. aft ιουδαιοις ins η επιχειρησεις αυτων επι τους πιστους D syr-mg. ins tou bef συλλ. E. rec om αι, with BHLPN b<sup>1</sup> c l<sup>1</sup> o [arm]: ins ADE p rel 36 Chr[-txt].

sent chapter: ἐπεφύκει δὲ ὁ βασιλεὺς οὗτος ἐβεργετικὸς εἶναι ἐν ἑσπερίαις, καὶ μεγαλοφρονῆσαι ἐθνη φιλότιμος, καὶ πολλοῖς ἀσέβους δαπαρήμασιν ἀνίστας αὐτὸν εἰς ἐπιβόλαιαν, ἡδόμενος τῇ χαρίζεσθαι, καὶ τῇ βίον ἐν εὐφροσύνῃ χαίρων . . . (see ver. 3) . . . πρὸς δὲ τὸν τρόπον Ἀγρίππᾳ, καὶ πρὸς πάντας τὸ ἐβεργετικὸν ὄμοιον. ἡδεῖα γοῦν αὐτῷ διατα καὶ συνεχῆς ἐν τοῖς ἱεροσολύμοις ἦν, καὶ τὰ πάτρια καθαρῶς ἐτήρει. διὰ πάσης γοῦν αὐτὸν ἦγεν ἀγγείας, οὐδὲ ἡμέρας παρῶθεν αὐτῷ τῆς νομμῆς χρηθεύουσα θυσίας. This character will abundantly account for his persecuting the Christians, who were so odious to the Jews, and for his vain-glorious acceptance of the impious homage of the people, ver. 23.

ἐπέβ. τ. χ. αἰ.] A pregnant construction. In full, it would be ἐπέβ. τὰς χ. ἐπὶ τινὰς τῶν ἀπὸ τ. ἑκκ., τοῦ κακῶσαι αὐτούς. Some expositors (Heinr., Kuin.), not seeing this, have endeavoured to give to ἐπέβ. τ. χ. the unexampled meaning, not justified by Deut. xii. 7, xv. 10, of 'took in hand,' 'attempted.' The E. V. 'stretched forth his hands' (or, marg. 'began') is equally inadmissible. It should be, H. the K. laid his hands on certain of the church, to vex them.

τῶν ἐπὶ. See reff., and compare ch. vi. 9. 3. Ἰάκωβον] Of him we know nothing besides what is related in the Gospels. He was the son of Zebedee, called (Matt. iv. 21) together with John his brother: was one of the favoured Three admitted to the death-chamber of Jairus's daughter (Mark v. 37), to the mount of transfiguration (Matt. xvii. 1), and to the agony in the garden (Matt. xxvi. 37). He, together with John his brother (named by our Lord 'Boanerges,' 'sons of thunder'), wished to call down fire on the inhospitable Samaritans (Luke ix. 54),—and prayed that his brother and himself might sit, one on the right hand and the other on the left, in the Lord's kingdom (Matt. xx. 20—24).

It was then that He foretold to them their drinking of the cup of suffering and being baptized with the baptism which He was baptized with: a prophecy which James was the first to fulfil. This is the only Apostle of whose death we have any certain record. With regard to all the rest, tradition varies, more or less, as to the place, or the manner, or the time of their deaths.

Eusebius, H. E. ii. 9, relates, from the Hypotyposes of Clemens, who had received it ἐκ παραδόσεως τῶν πρὸ αὐτοῦ, that the accuser of James, struck by his confession, became a Christian, and was led away with him to martyrdom, συνατήχθησαν οὖν ἄμφω, φησί, καὶ κατὰ τὴν ὁδὸν ἤξιωσαν ἀπεθῆναι αὐτῷ ὑπὸ τοῦ Ἰακώβου. ὁ δὲ ὀλίγον σκεψόμενος, εἰρήνη σοι, εἶπε, καὶ κατεφίλησεν αὐτόν, καὶ οὕτως ἀμφότεροι ὁμοῦ ἐκατανομήθησαν. μαχαίρῃ.]

Probably according to the Roman method of beheading, which became common among the later Jews. It was a punishment accounted extremely disgraceful by the Jews: see Lightf. in loc. 3.]

See the character of Agrippa above.

προς. συλλ.] A Hebraism: see reff.

αἱ ἡμ. τ. αἱ.] Wieseler (Chronol. der Apost. Zeit. pp. 215—220) regards the whole of the following narrative as having happened on one and the same day and night, viz. that of the 14th of Nisan (April 1), A.D. 44. He takes τὸ πάσχα in the strict meaning, 'the passover,' i. e. the eating of the passover on the evening of the 14th of Nisan, and thinks that Herod was intending to bring Peter forth on the next morning. He finds support for this in the four quaternions of soldiers, the guard for one night (see below), and maintains that the expression τὸ πάσχα cannot apply to the whole festal period, which would have been τὴν ἑορτήν, or ταύτας τὰς ἡμέρας. But Bleek (Beiträge zur Ev.-kritik, p. 144) calls this view most arbitrary and even un-

1 = Matt. v. 25. φυλακὴν, ἡ παραδοὺς τέσσαρσιν = τετραδίοις στρατιωτῶν  
 xviii. 34. φυλάσσειν αὐτὸν, βουλόμενος μετὰ τὸ ὁ πάσχα ἂν  
 Luke xii. 68. αὐτὸν χ. xvi. 4. αἰ  
 here only τ. αὐτὸν τῶν  
 τοῖς τετρα-  
 δίοις φυλά-  
 κων, Philo in  
 Place. i. 13,  
 vol. ii. p. 633.  
 n = Luke viii.  
 29. ch. xxiii.  
 36. xxviii. 16.  
 o Matt. xvi. 2,  
 &c. i. 4 Kings  
 xxiii. 22.  
 p here (Luke  
 xii. 66 v. r.) only. 2 Macc. vi. 10 A compl.  
 r Rom. xv. 30. 2 Chron. xxxiii. 18. see Luke vi. 12.  
 iii. 8. (ἀνέστησαν προσερχέσθαι, Luke xii. 44 only.  
 ix. 7. xiii. 17. xiii. 8. Eph. v. 12. q = Matt. xviii. 36. ch. xvi. 23. xxv. 4, 21. Prov. xix. 16.  
 i. 5 al. = ch. (xvi. 30.) xvii. 5. xxv. 29 τ. 2 Macc. v. 18. Jos. Ant. xvi. 11. 6. προερχέσθαι (ὁ  
 Ἡρώδης) εἰς ἀκαλαρίαν τραποῦσιν τὸν ἡγούμενον. x = Matt. xviii. 13. Luke xii. 45. (1 Cor.  
 vii. 39 ref.) Prov. iv. 14. y = Luke xi. 51 f. xvi. 26 τ. (ch. xv. 9 ref.) a here bis. Mark  
 v. 3, &c. ii. ch. xxi. 33. xxviii. 20. Fph. vi. 20. 2 Tim. i. 16. Rev. xi. 1 only τ. Wind. xvii. 17 only. Exod. xxviii.  
 22 Aq. Symm. (Theod.?). see LXX lb. a ch. v. 23. ver. 19 only. Cant. v. 7.

ABDE  
HLPma  
bcd f g  
h k l o i  
13

4. for *ον και, τουτον* D [Lucif.], *εν φυλακῇ* E-gr. *παραδίδους* A, *ιδάδου*  
*vulg* E-lat. *om τεσσαρσιν* H<sup>1</sup>: *inad in marg eadem manu*. *om 1st αυτον* D  
*vulg* (not am [fuld]). *αγαγειν* A o.  
 5. *rec εκτενης*, with A<sup>2</sup>EHLP p rel 36 [Bas.] Chr, Sev-c;: txt A<sup>1</sup>(appy) B<sup>2</sup> 13. 40  
*vulg* E-lat Lucif.,—*πολλη δε προσευχη ην εν εκτενεια περι αυτου απο της εκκλ.*  
*πρ. τ. θ. περι αυτ.(sic) D*(om 1st περι αυτου D-corr). *γαιουμην* P e p. *om πρ.*  
*τον θεον B.* \**περὶ* A-corr BDM o p 13. 40 (probably a *corr*, see ch. viii. 15:  
*the two are indifferently used in this connexion, see Leaz and ref: but περι is the*  
*more usual*): *υπερ* (A<sup>1</sup>?)EHLP rel 36 [Bas.] Chr Sev-c.  
 6. (ημελλ., so BELPM c l p 18.) *rec προαγειν (corr)*, with DEHLP rel Chr:  
*προαγειν* M o: txt A a p 36, *προαγαγειν* B 13. *rec αυτ. bef προ., with HLP rel*  
*Thl: txt* ABDEn a h k o p 13. 36 Chr. *om 1st o* D lect-12. *κοιμου-*  
*μενος* D<sup>2</sup>(txt D<sup>2</sup>). *for τε, δε* D E-lat copt: *om e* 133. *προς τη θυρα* A.

natural; and I own, with all respect for Wieseler's general acumen, I am disposed to agree with this criticism. The whole cast of the narrative,—the *ἦσαν αἱ ἡμέραι*, not *ἦν ἡ ἡμέρα τῶν αἰ.*, Luke's own expression in his Gospel, xxii. 7,—the intimation of *enduring custody* in the *παραδοὺς* . . . *φυλάσσειν αὐτ.*,—the delay implied in the *βουλόμενος*,—in the imperfects *ἐτηρεῖτο*,—*ἦν γινομένη* (not *ἐγένετο*),—the specification of *τῇ νυκτὶ ἐκείνῃ* as presupposing (notwithstanding what Wieseler says to the contrary) more nights preceding,—all this would be unaccountable in the precise historical diction of Luke, unless he had intended to convey an impression that *some days elapsed*. But still more decisive is his own definition of *πάσχα*, Luke xxi. 1, *ἡ ἑορτὴ τῶν ἀζύμων, ἡ λεγομένη πάσχα*. So that μετὰ τὸ πάσχα may well = μετὰ τὴν ἑορτὴν τῶν ἀζύμων. The argument from the four quaternions of soldiers proves nothing: the same sixteen (see below) may have had him in *permanent* charge, that number being appointed as adequate to the duties required. 4. *τέσσαρσιν τετραδίοις* In military arrangements, Herod seems to have retained the Roman habits, according to which the night was divided into four watches, and each committed to

four soldiers (*διδόσιν φυλάκεια δύο τὸ δὲ φυλάκειον ἔστιν ἐκ τεσσαρῶν ἀνδρῶν*, Polyb. vi. 33. 7), to two of whom the prisoner was chained, the other two keeping watch before the doors of the prison, forming the *first* and *second* *guards* of ver. 10. It is plain that this number being mentioned is no sign that the custody was only for *one night*. μετὰ τὸ πάσχα] (see above) after the days of the feast, i. e. after the 21st of Nisan. Herod, who (ver. 1, note) observed rigorously the Jewish customs, would not execute a prisoner during the feast: 'Non judicant die festo' (Moed Katon v. 2, Meyer). ἀνὰ αὐτ. τῇ λαφ] See ref.: to bring him out and sentence him in sight of the people. 5.] On the *duration* implied by this verse, see above. 6. ἐκείνῃ] emphatic: that very night, viz. which preceded the day of trial. The practice of attaching a prisoner to one keeper or more by a chain is alluded to by several ancient authors: e. g. Seneca, de Tranquill. 10, 'Eadem custodia universos circumdedit, alligatique sunt etiam qui alligaverunt, nisi tu forte leviores in sinistra catenam putas.' and Epist. 5: 'Quemadmodum eadem catena et militem et custodiam copulat.' In the

...λογον  
ωσδ  
ABDE  
HLPW  
a  
b c f g h  
k l o p  
13

τὴν φυλακὴν. <sup>7</sup> καὶ ἰδοὺ ἄγγελος κυρίου <sup>b</sup> ἐπέστη, καὶ <sup>b</sup> ἔλαμψεν <sup>c</sup> ἐν τῷ <sup>c</sup> οἰκήματι <sup>c</sup> πατάξας δὲ τὴν <sup>c</sup> πλευρὰν τοῦ Πέτρου <sup>d</sup> ἤγειρεν αὐτὸν λέγων <sup>d</sup> Ἄνάστα <sup>d</sup> ἐν τάχει. καὶ <sup>d</sup> ἐξέπεσαν αὐτοῦ αἱ <sup>d</sup> ἀλύσεις ἐκ τῶν <sup>d</sup> χειρῶν. <sup>8</sup> εἰπὲν τε ὁ ἄγγελος πρὸς αὐτὸν <sup>d</sup> Ζῶσαι καὶ <sup>d</sup> ὑπόδησαι τὰ <sup>d</sup> σανδάλιά σου. ἐποίησεν δὲ οὕτως. καὶ <sup>d</sup> λέγει αὐτῷ <sup>d</sup> Περιβαλοῦ τὸ ἱμάτιόν σου καὶ ἀκολούθει μοι. <sup>9</sup> καὶ ἐξελθὼν ἡκολούθει, καὶ οὐκ ᾔδει ὅτι ἀληθὲς <sup>d</sup> ἔστω τὸ γινόμενον <sup>d</sup> διὰ τοῦ ἀγγέλου, ἐδόκει δὲ <sup>d</sup> ὄραμα <sup>d</sup> βλέπειν. <sup>10</sup> <sup>d</sup> διελθόντες δὲ πρῶτην <sup>d</sup> φυλακὴν καὶ δευ- <sup>d</sup> τέραν ἦλθαν ἐπὶ τὴν πύλην τὴν <sup>d</sup> σιδηρὰν τὴν <sup>d</sup> φέρουσαν <sup>d</sup> εἰς τὴν πόλιν, <sup>d</sup> ἥτις <sup>d</sup> αὐτομάτῃ ἡνόηθη αὐτοῖς <sup>d</sup> καὶ ἐξε- <sup>d</sup> λθόντες <sup>d</sup> ᾤρηθησαν <sup>d</sup> ῥύμην μίαν, καὶ εὐθέως <sup>d</sup> ἀπέστη ὁ

<sup>b</sup> = Mark iv. 27. Luke viii. 34 al. Gen. xlii. 4. <sup>c</sup> ch. ix. 6 reff. <sup>d</sup> Rom. xvi. 20 reff.  
<sup>b</sup> ch. xviii. 23. James i. 11 al. Isa. xlviii. 1, 4. <sup>c</sup> John xxi. 18 bis only. <sup>d</sup> Neh. iv. 18.  
<sup>b</sup> Mark vi. 9. Eph. vi. 18 only. <sup>c</sup> 2 Chron. xxviii. 13. <sup>d</sup> Ezek. xvi. 10 only. <sup>e</sup> = Mark vi. 6  
only. <sup>f</sup> Isa. xxi. 2. Judith 2. 4. xvi. 9 only. <sup>g</sup> p pres., ch. xvi. 38 reff. <sup>h</sup> q ch. ii. 43. iv. 16 al.  
<sup>i</sup> d. <sup>j</sup> Esch. vi. 1. <sup>k</sup> Esch. xviii. 7, 16. <sup>l</sup> p pres., ch. xvi. 38 reff. <sup>m</sup> q ch. ii. 43. iv. 16 al.  
<sup>n</sup> ch. vii. 31 reff. <sup>o</sup> constr., ch. xlii. 6 reff. <sup>p</sup> t = here only. <sup>q</sup> Xen. Cyr. i. 6. 43.  
<sup>r</sup> Rev. ii. 27. ix. 9. xii. 5. xix. 16 only. <sup>s</sup> Mark iv. 26 only. <sup>t</sup> Lev. xiv. 5, 11. <sup>u</sup> 4 Kings xix. 29. <sup>v</sup> Wisd. xvii. 6 only. <sup>w</sup> = Jos.  
B. J. vi. 8. 3. <sup>x</sup> ἡ πόλις . . . ὡς δὲ αὐτομάτῃ ἡνόηθη αὐτοῖς. <sup>y</sup> constr., here only. <sup>z</sup> Xen.  
Cyr. ii. 4. 18. (Matt. xxi. 39 h. Gen. xxviii. 14.) <sup>a</sup> ch. ix. 11 reff. <sup>b</sup> = ch. xv. 38  
reff. <sup>c</sup> 1 Kings xvi. 14.

7. aft ἐπεστη ins τῶ πετρῷ D syrr-w-ast sah eth. <sup>c</sup> ἐπελάμψεν, omg en follg, D.  
for πατάξας, uesaz D syrr, *compungens* Lucif. <sup>c</sup> (ἐξέπεσαν, so ABDE N p.)  
[ai al. ek τ. χ. bef] αὐτοῦ D-gr vulg [syrr] arm [Lucif].

8. for τε, δε (*alteration*, as *often*, to more usual copula, but τε is characteristic  
of the *Acts*) BDEH a c 36 [vulg syr] sah Thl-sif: txt ALPN p 13 rel Syr eth [arm]  
Chr, Thl-fin. <sup>c</sup> πρ. αυτ. bef o ay. L b [Syr eth]. <sup>c</sup> rec περιωσαι (*alteration*  
for more precision, and perhaps, as *Meyer*, to agree better with υποδησαι, also a com-  
pound), with EHLF rel: txt ABDN a p 13. 36 Bas, Chr-comm. υποδησαι B<sup>1</sup>.

9. om και εξελθων ηκολουθει (και το και) P. <sup>c</sup> rec aft ηκολ. ins αυτω (*supplemen-*  
*tary*, to corresp to μοι above), with EHLN<sup>2</sup> rel am [syrr copt eth] Chr; om ABD  
[P(see above)] N<sup>1</sup> p 13. 40 tol arm. γανομ. L b c p 180. for δια, υτω (*corru,*  
*not observing the peculiar force of δια here, said of the secondary agent. This is*  
*much more probable than the converse. Both exppr are used by Luke: cf for δια,*  
*reff: for υτω, Luke ix. 7; xiii. 17; xxiii. 8. But this latter he uses always of our*  
*Lord, the prime Agent in the miracle. See also Eph v. 12) AH e l syr-mg [arm]*  
*Chr, Thl-fin: παρα c: txt BDELPN 13. 36 rel [vulg syr copt] Chr, Thl-sif. for*  
*δε, γαρ D 3. 15-8. 36. 95. 180 tol Syr sah arm: om N<sup>1</sup>.*

10. κ. δευτ. bef φυλ. D vulg Lucif. (ηλθαν, so ABN 13.) om την  
φερ. eis τ. π. L Syr: [for eis] εις p 13. 96. 142. <sup>c</sup> rec ηνοιχθη, with EHLF Chr;  
txt ABDN p 13. 36. (ηνωγη B<sup>1</sup>DN: ηνοιγε 13.) <sup>c</sup> aft εξελθ. ins κατεβησαν τους  
ζ' βαθμους και D. <sup>c</sup> προσηλθ. D[L(-θαι)]. <sup>c</sup> απηλθεν Δ.

account of the imprisonment of Herod Agrippa himself by Tiberius, Jos. Antt. xviii. 6. 7, we read of the *συνδεμένους αὐτῷ στρατιώτης*. And we have an edict of Constantius, commanding, for binding prisoners, 'prolixiores catenas, si criminis qualitas etiam catenarum acerbiter postulataverit, ut et cruciatio desit, et permanent sub fida custodia.' (Wieseler, p. 414.) See note on ch. xxiv. 23; see also ch. xxviii. 16, 20. ἐτήρουν τὴν φυλ.] not, *kept the watch* (Raphel, Wolf, al.),—but guarded the prison. 7.] οἰκήματι, the chamber. It is in St. Luke's manner to relate simultaneously the angelic ap-

pearance and the shining of a light around: cf. Luke ii. 9; xxiv. 4; ch. x. 30. The light accompanied, or perhaps, as suggested here in syr-marg, *shone from*, the angel.

9.] ἐξελθών, viz. from the οἰκήμα.

10.] The first and second watch or guard cannot mean the two soldiers to whom he was chained, on account of ἐξελθών above: but are probably the other two, one at the door of the chamber, the other at the outer door of the building. Then 'the iron gate leading into the city' was that outside the prison buildings, forming the exit from the premises. The situation of the prison is uncertain, but

b here only. (see Luke xv. 17.) Xen. Anab. i. 5. 17.  
 c = John vii. 26. xvii. 8 only. Exod. xxxiii. 16.  
 d ch. vii. 13 ref.  
 e ch. vii. 10 ref.  
 f (ch. xxi. 7.) John x. 30, 20 al. Mic. iv. 10.  
 g Luke xxi. 26 only. Gen. xlii. 10.  
 h = ch. xiv. 6 (v. 3. 1 Cor. iv. 4) only. (Lev. v. 1.) 1 Macc. iv. 31 al.  
 i = Matt. xxi. 19. Luke xxiv. 1 al. Gen. xxi. 9.  
 l ch. i. 32 ref.  
 m ch. xix. 21. xix. 19 al. 1 Macc. xlii. 49.  
 o and constr. Luke xlii. 25 (Rev. ix. 30). Jud. xix. 23 A (Cant. v. 3). Judith xiv. 14 only.  
 16. Matt. vii. 7, 8. Luke xi. 9, 10. xli. 36 only.  
 16. Lev. xxi. 21.  
 u here only. 1 Kings xvi. 17. s = Matt. xxi. 69 al. Gen. xx. 17.  
 v = Matt. xlii. 44. xlviii. 7. John xxi. 6 al. 2 Chron. v. 6. w here only. 1 Macc. v. 26 only.  
 25. 1 Cor. xiv. 23 only. Jer. xxxvi. (xxix.) 26. Wisd. xiv. 28 only.  
 a ch. vii. 1 ref. b = Matt. xviii. 10.

δγγελος ἀπ' αὐτοῦ. <sup>11</sup> καὶ ὁ Πέτρος <sup>b</sup> ἐν ἑαυτῷ <sup>b</sup> γενόμενος <sup>ABDE</sup> εἶπεν <sup>HLPN</sup> Νῦν οἶδα <sup>b c f g</sup> ὁ ἀληθῶς ὅτι <sup>i</sup> ἐξαπέστειλεν <sup>k l o p</sup> κύριος τὸν ἄγγελον αὐτοῦ καὶ ἔξεϊλατό με ἐκ 'χειρὸς Ἡράδου καὶ πάσης τῆς <sup>12</sup> προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων. <sup>12</sup> συνιδὼν τε ἦλθεν <sup>1</sup> ἐπὶ τὴν οἰκίαν τῆς Μαρίας τῆς μητρὸς Ἰωάννου τοῦ <sup>k</sup> ἐπικαλουμένου Μάρκου, οὗ ἦσαν <sup>1</sup> ἱκανοὶ <sup>m</sup> συνηθροισμένοι καὶ <sup>n</sup> προσευχόμενοι. <sup>13</sup> κρούσαντος δὲ αὐτοῦ τὴν <sup>o</sup> θύραν τοῦ <sup>q</sup> πυλῶνος <sup>1</sup> προσῆλθεν <sup>1</sup> παιδίσκη <sup>1</sup> ὑπακούσαι, ὀνόματι Ῥόδη <sup>14</sup> καὶ <sup>1</sup> ἐπιγνοῦσα τὴν <sup>u</sup> φωνὴν τοῦ Πέτρου <sup>1</sup> ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξεν τὸν <sup>q</sup> πυλῶνα, <sup>1</sup> εἰςδραμούσα δὲ <sup>z</sup> ἀπήγγειλεν <sup>z</sup> ἐστάναι τὸν Πέτρον πρὸ τοῦ <sup>q</sup> πυλῶνος. <sup>15</sup> οἱ δὲ πρὸς αὐτὴν εἶπαν <sup>1</sup> Μαίνη. ἡ δὲ <sup>1</sup> δισχυρίζετο <sup>1</sup> οὕτως <sup>1</sup> ἔχειν. οἱ δὲ ἔλεγον <sup>1</sup> Ὁ <sup>1</sup> ἄγγελός

11. rec γενομ. bef εν εαυτω, with EHLP rel [syr coptt arm] Chr: txt ABDN a c p 13 vulg Lucif. — αυτω B<sup>1</sup>. οτι bef αληθως DE sath Chr, Lucif. ins o bef κυριος B c 180 [Chr]: o θεος a 27-9. 36. 105-63. (εξεϊλατο, so ABDEH [L] N p 13. 86.) ins εκ bef πασης E 73 vulg Lucif. om του λαου A Syr.  
 12. συν. δε A a k o p 13. 86 [E-lat] coptt: om τε 59<sup>1</sup>: και συν. D: txt B E [gr] HLPN rel [vulg syrr arm] Chr. add o πετρος P f. rec om lat της (as unnecessary f), with EHLP rel 36(sic) Chr: ins ABDN p. (13 def.)  
 13. [κρουσαντος D-gr p<sup>1</sup>]. rec for αυτου, του πετρον (explanatory, συνιδων beginning an ecclesiastical portion), with EH rel 36 syr Chr [Thl-sif]: txt ABD[L]P<sup>1</sup>N p 13 vulg Syr coptt [sath] arm Thl-fin. πυλωνος is written by D<sup>6</sup>(P), the former reading which occupied more space having been obliterated: foris D-lat. προηλθε B<sup>2</sup>(Mai: "B<sup>2</sup> et fortasse jam B<sup>2</sup>," Tischdf) N 3 [processit vulg]. υπακουουσα N<sup>1</sup>(txt N-corr<sup>1</sup>). ov. ροδ. bef υπακ. D.  
 14. aft ηνοιξεν ins αυτω E c Syr syr-w-ast. for τον πυλωνα, την θυραν E. ins και bef εισδρ. δε D<sup>1</sup>(and lat). om 2nd τον D<sup>1</sup>(ins D<sup>3</sup>).  
 15. o(sic) δε s(λε)γον αυτη D<sup>1</sup>: οι δε προς αυτην (without ειρ.) D<sup>1</sup>—ειρ. bef πρ. αυτ.  
 13. (ειπαν, so ABN [p].) for ελεγον, ειπαν B lect-12 [Chr]. aft ελεγον

seems to have been in the city. The additional clause in D (see var. readd.) is remarkable, and can hardly be other than genuine. 11.] ἐν ἑαυτῷ γ., as E. V. coming to himself: having recovered his self-consciousness. He was before in the half consciousness of one who is dreaming and knows that it is a dream: except that in his case the dream was *the truth*, and his supposition the unreality. 12. συνιδὼν] Not, *considerans* (as Vulg., Beza, Grot.): nor, 'being aware of the place of meeting,' with reference to what follows (Meyer), against which the aorist is decisive, importing some single act and not a state: but, as ref., referring to what *went before* (οἶδα ἀληθῶς κ.τ.λ.), having become aware of it. [Ἰωάννου] It is uncertain whether this John Mark was the same as the Evangelist Mark: but they

have been generally believed to be the same. For a full account of him, see Prolegomena to Mark (Vol. I. § i.). His mother Mary was not sister, but aunt of Barnabas: see Col. iv. 10, note. 15. ἄγγελος ἱερ. αὐτοῦ] No other rendering but his angel will suit the sense: and with a few exceptions (Camero, Basnage, Hammond, and one or two more) all Commentators, ancient and modern, have recognized this meaning. Our Lord plainly asserts the doctrine of guardian angels in ref. Matt. (see note there): and from this we further learn in what sense His words were understood by the early church. From His words taken with the context (μὴ καταφρονήσῃτε ἐνδὲ τῶν μικρῶν τούτων) we infer that *each one* has his guardian angel: from this passage we find not only that such was believed to be the case, but that it was supposed

ἐστιν αὐτοῦ. <sup>16</sup> ὁ δὲ Πέτρος ἐπέμενε κρούων ἀνοί-  
ξαντες δὲ εἶδαν αὐτὸν καὶ ἐξέστησαν. <sup>17</sup> κατασεύσας δὲ  
αὐτοῖς τῇ χειρὶ συγῆν, διηγῆσατο αὐτοῖς πῶς ὁ κύριος  
αὐτὸν ἐξήγαγεν ἐκ τῆς φυλακῆς. εἶπέν τε Ἀπαγγεῖλατε  
Ἰακώβῳ καὶ τοῖς ἀδελφοῖς ταῦτα. καὶ ἐξελθὼν ἐπορεύθη  
εἰς ἕτερον τόπον. <sup>18</sup> γενομένης δὲ ἡμέρας ἦν τάραχος  
οὐκ ὀλίγος ἐν τοῖς στρατιώταις τί ἄρα ὁ Πέτρος  
ἐγένετο. <sup>19</sup> Ἡρώδης δὲ ἐπικητήσας αὐτὸν καὶ μὴ εὐρών,  
ἀνακρίνας τοὺς φύλακας ἐκέλευσε ἀπαχθῆναι καὶ  
κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς Καισάρειαν διέτριβεν.

<sup>30</sup> only.) h Luke ix. 36. xviii. 39. xx. 26. ch. xv. 13, 13. Rom. xvi. 25. 1 Cor. xiv. 29, 30.  
<sup>34</sup> only. L.P. Ecd. iii. 7. b. xiii. 23. i ch. ix. 27 reff. h ch. vii. 40. xiii. 17. Heb.  
viii. 9. Exod. xx. 2. l = ver. 5 al. m absol., vv. 9, 10. ch. xvi. 36. Exod. xvi. 4.  
n = ch. xvii. 7 reff. o = Luke iv. 42. vi. 13. ch. xvi. 36 al. L. p ch. xix. 23 only. 1 Kings  
v. 8. Wied. xiv. 25 ABCM AM. compl. (xv. Ed-vat.) only. [-xv. Mark xiii. 8.] q ch. xiv. 28  
AM. Acts only. Isa. x. 7. r = Mark vi. 4 al. s here only. see John xxi. 21. Luke i. 68.  
t Luke iv. 42. 1 Kings xx. 1. u ch. iv. 9 reff. v ver. 6. w = absol., here  
only. (see Gen. xlii. 14.) Matt. xxvii. 31 ll. Ep. Jer. 18. constr., ch. xxi. 32. x ch. viii. 6 reff.  
y ch. xv. 35 AM. Acts only, exc. John iii. 22. Jer. xlii. (xxv.) 7.

add προς αυτην τυχον D Syr. om δ Ν<sup>1</sup> [Chr-comm.], rec αυτου bef εστ., with  
DEHLPN<sup>3</sup> 13 rel Orig. [Eus. Chr.]: txt ABN<sup>1</sup>.

<sup>16</sup>. om πετρ. D. εζανουζ. δε και ιδοντες αυτ. και εξ. D<sup>1</sup>. (ειδαν, so AB.)

<sup>17</sup>. κατασεισας δε αυτον συ. A. for σιγαν, ινα σιγαι. . . σιν D<sup>1</sup>. ins

ειρηθεν και bef διηγ. D Syr syr-w-ast. om 2nd αυτου AN a p 13. 33. 69. 100-5

lect-12 vulg arm: ins BDEHLP rel 36 Chr. αυτου bef ο κυρ. A: εξηγαγεν bef

αυτου p 13. 40. 73 [Thl-fin.], rec for τε, δε (see above, ver 3), with DHLP rel 36

syr copt Chr.: txt ABEN p vulg Syr sah æth.

<sup>18</sup>. om ουκ ολγ. D 76 Lucif: μεγας 15-8. 36. 180 Syr sah arm.

<sup>19</sup>. for δε, τε A u æth. αποκταθηνα: D<sup>1</sup>-gr(txt D-corr<sup>1-3</sup>) Syr copt [arm. (Tischdf

gives also syr æth-pl)]. rec ins την bef καισ. (insertion to answer to της ιουδ.), with

HLP rel Chr: om ΑΒΔΕΝ a e p 13. 40. διετρεφεν A [copt].

that such angel occasionally appeared in the semblance (seeing that he spoke with the voice) of the person himself. We do not, it is true, know who the speakers were: nor is the peculiar form in which they viewed the doctrine binding upon us: it may have been erroneous, and savouring of superstition. But of the doctrine itself this may not be said, as the Lord Himself has asserted it. See Wordsw.'s interesting note here. For what purpose they supposed this angel to have come, does not appear in the narrative.

<sup>17</sup>. κατασεισας] see reff. His motive was haste: he tells briefly the particulars of his deliverance, and, while it was yet night, hastily departs. Ἰακώβῳ] James, the brother of the Lord, whom we find presiding over the church at Jerusalem, ch. xv. 13; xxi. 18; Gal. ii. 12. See Gal. i. 19; ii. 9. He appears also to be mentioned in 1 Cor. xv. 7. I believe him to have been one of those ἀδελφοὶ τοῦ κυρίου mentioned Matt. xiii. 55; John vii. 5; ch. i. 14; 1 Cor. ix. 5, of whom I have in the note on the first of these passages maintained, that they were His real maternal brethren, sons of Joseph and Mary:—to have been an Apostle, as

Paul and Barnabas, but not of the number of the twelve (see note on ch. xiv. 4):—and to have been therefore of course distinct from James the son of Alphaeus, enumerated (Matt. x. 3 ||) among the twelve. The reasons for this belief I reserve for the Prolegomena to the Epistle of James.

εἰς ἕτερον τόπον] I see in these words a minute mark of truth in our narrative. Under the circumstances, the place of Peter's retreat would very naturally at the time be kept secret. It probably was unknown to the person from whom the narrative came, or designedly left indefinite. And so it has remained, the narrative not following Peter's history any longer. We find him again at Jerusalem in ch. xv. Whether he left it or not on this occasion is uncertain. It is not asserted in ἐξελθών,—which only implies that he left the house.

<sup>18</sup>. γενομένης ἡμέρας] Wieseler argues from this, and I think rightly, that the deliverance of Peter must have taken place in the last watch of the night (3—6 A.M. in April), for otherwise his escape would have been perceived before the break of day, viz. at the next change of the watch.

τί . . . ἐγένετο] So Theocr. Id. xiv. 51, ἀδίστα Γοργοί, τί

20 ἦν δὲ <sup>a</sup>θυμομαχῶν <sup>b</sup>Τυρίοις καὶ <sup>c</sup>Σιδωνίοις <sup>d</sup>ὁμοθυμαδὸν <sup>e</sup>παρήσαν <sup>f</sup>πρὸς αὐτόν, καὶ <sup>g</sup>πείσαντες <sup>h</sup>Βλάστον τὸν <sup>i</sup>ἐπὶ τοῦ <sup>j</sup>κοιτῶνος τοῦ βασιλέως <sup>k</sup>ἤτοῦντο εἰρήνην, διὰ <sup>l</sup>τὸ <sup>m</sup>τρέφεσθαι αὐτῶν τὴν χώραν <sup>n</sup>ἀπὸ τῆς <sup>o</sup>βασιλικῆς, <sup>p</sup>τακτῇ δὲ ἡμέρᾳ ὁ Ἡρώδης <sup>q</sup>ἐνδυσάμενος <sup>r</sup>ἔσθητα <sup>s</sup>βασιλικὴν καὶ <sup>t</sup>καθίσας ἐπὶ τοῦ <sup>u</sup>βήματος <sup>v</sup>ἔδημηγόρει πρὸς

<sup>a</sup> here only + Polyb. ix. 40. <sup>b</sup> 4. μέχρι τῆς ἀνακτοῦς θυμομαχοῦντες. <sup>c</sup> Diod. Sic. xiii. 23 end. <sup>d</sup> ch. i. 14 reff. <sup>e</sup> 2 Cor. xi. 8. <sup>f</sup> Gal. iv. 18, 30 only. <sup>g</sup> = Matt. xviii 14. <sup>h</sup> Gal. i. 10. <sup>i</sup> 3 Macc. iv. 45. <sup>j</sup> d ch. viii. 27 reff. <sup>k</sup> = Matt. vi. 26 al. <sup>l</sup> 3 Kings xviii. 13. <sup>m</sup> h = Jude 23 al. <sup>n</sup> i here. <sup>o</sup> John iv. 46, 49. <sup>p</sup> James ii. 26 al. <sup>q</sup> Num. xx. 17. <sup>r</sup> k here only. <sup>s</sup> Job xii. 8 only. <sup>t</sup> 1 constr. <sup>u</sup> Matt. vi. 26 al. <sup>v</sup> Gen. xxxviii. 19. <sup>w</sup> m ch. x. 30 reff. <sup>x</sup> n constr., ch. xiv. 6 reff. <sup>y</sup> o = Matt. xviii. 19 || J. ch. (vii. 6.) xviii. 13, 16, 17. <sup>z</sup> xxv. 4, 10, 17. <sup>aa</sup> Rom. xiv. 10. <sup>ab</sup> 3 Cor. v. 10 only. <sup>ac</sup> Neh. viii. 4. <sup>ad</sup> 3 Macc. xiii. 26. <sup>ae</sup> p here only. <sup>af</sup> Prov. xxx. (see xxiv.) 31. (Neh. viii. 4 [5] Ald.) only. <sup>ag</sup> ἀδημηγόρει ἐν αὐτοῖς, Jos. Antt. ix. 13. 1.

20. for δε, γαρ D uth. rec aft δε ins o ηρωδης (as being the commencement of a new history,—that of the death of Herod), with HLP rel 36 syr [arm] Chr, ηρωδης E a b<sup>1</sup> k o Thl-sif: om ABDN p 13. 40 vulg Syr coptt uth Lucif. D reads οἱ δε ομοθ. εξ αμφοτερων των πολιων παρησαν προς τον βασιλεα [simly syr-w-ast]. for του βασ., αυτου D-gr(om D-lat) o. ητησαντο A sah. τας χωρας αυτων D vulg Lucif: αυτοις a: αυτ. την πολιν E-gr[and lat<sup>1</sup>] 13. 33-4: civitates E-lat<sup>2</sup>. for awo, εκ D 40. 105. 21. om o B a. om και BN p 40 [Bas-3-mss.].

γενοίμεθα; 19. κατ. . . . εἰς Καισ.] These words are to be taken together, and ἐκεῖ or ἐν K. to be supplied with διέτριβεν. Kuin. takes εἰς K. as = ἐν K. with διέτρ., and κατελθὼν alone, which is not so natural on account of the position of the words. 20. θυμομαχῶν] It is impossible that Herod should have been at war with the Tyrians and Sidonians, belonging as they did to a Roman province, and he himself being in high favour at Rome:—nor is this implied in our text. The quarrel, however it originated, appears to have been carried out on Herod's part by some commercial regulation opposed to their interest, dependent as they were on supplies from his territory. ἦν θυμ. is therefore best rendered as in E. V., was highly displeased. θυμ. παρήσ. viz. by a deputation. Blastus is a Roman name (Wetst. from an inscription), and, from Herod's frequent visits to Rome, it is likely that he would have Romans as his confidential servants. Blastus was his *cubicularius*, or *praefectus cubiculo* (Suet. Dom. 16): see ch. viii. 27. ἐρήνην] not (see above) *peace*, in its strict sense, but reconciliation. διὰ τὸ τρέφεσθαι] We learn from 1 Kings v. 11 that Solomon made presents of wheat and oil to Hiram in return for the cedar and fir-trees for the Lord's house: and from Ezek. xxvii. 17, that Judah and Israel exported wheat, honey, oil, and balm (or resin) to Tyre. In Ezra iii. 7 also, we find Zerubbabel giving meat, drink, and oil to them of Sidon and Tyre, to bring cedar-trees to Joppa. Mr. Humphry quotes from Bede, 'Tyrii necessarium habebant vicini regis amicitiam, eo quod eorum regio valde angusta et Galileæ

Damasique pressa finibus esset.' An additional reason for their request at this particular time may have been, the prevalence of famine. 21.] The account in Josephus is remarkably illustrative of the sacred text: τῶν δὲ ἐτος αὐτῷ βασιλεύοντι τῆς δλης Ἰουδαίας πεπλήρωτο, καὶ παρῆν εἰς πόλιν Καισάρειαν . . . συνετέλει δὲ ἐνταῦθα θεωρίας εἰς τὴν Καισαρος τιμὴν, ὅπῃ τῆς ἐκείνου σωτηρίας ἰορτήν τινα ταύτην ἐπιστάμενος (probably the 'quinquennialia', B. J. i. 21. 8. Wieseler, p. 133). καὶ παρ' αὐτὴν ἡθροιστο τῶν κατὰ τὴν ἐπαρχίαν ἐν τέλει καὶ προβεβηκότων εἰς ἄξιαν πλῆθος. δευτέρᾳ δὲ τῶν θεωρίων ἡμέρᾳ στολὴν ἐνδυσάμενος ἐξ ἀργύρου πεποιημένην πᾶσαν, ὡς θαυμάσιον ὄφην εἶναι, παρήλθεν εἰς τὸ θέατρον ἀρχομένης ἡμέρας. ἔθα αὐτὴν πρώταις τῶν ἡλιακῶν ἐκτίνων ἐπιβολαῖς ὁ ἀργυρος καταναγασθεῖς θαυμασίως ἀπέστιλβε, μαρμαίρων τι φοβερόν καὶ τοῖς εἰς αὐτὸν ἀτεινέουσι φρικῶδες. εὐθὺς δὲ οἱ κόλακες τὰς οὐδὲ ἐκείνῃ πρὸς ἀγαθὸν ἄλλος ἄλλοθεν φωνὰς ἀνέβανον θεὸν προσαγορεύοντες, Εὐμενὴς τε εἴη, ἐπιτέγοντες, εἰ καὶ μέχρι νῦν ὅς ἀνθρώπον ἐφοβήθημεν, ἀλλὰ τοῦντεῦθεν κρείττονός σε θνητῆς φύσεως ὁμολογοῦμεν. οὐκ ἐπέληξε τοῦτο οὗτος ὁ βασιλεὺς οὐδὲ τὴν κολακίαν ἀσιβοῦσαν ἀπετρίψατο. ἀνακύψας δ' οὖν μετ' ὀλίγον τὸν βουβῶνα τῆς αὐτοῦ κεφαλῆς ὑπερκαθεζόμενον εἶδεν ἐπὶ σχοινοῦ τινὸς ἄγγελον δὲ τοῦτον εὐθὺς ἐνόησεν κακῶν εἶναι, . . . καὶ διακρόδιον ἔσχεν ὀδύνην. (This owl, Eusebius, H. E. ii. 10, professing to quote Josephus, makes into an angel. Having prefaced his quotation, αὐτοῖς γράμμασιν ὡδέ πως τὸ θαῦμα διηγείται, he cites thus: . . . ἀνακύψας δὲ μετ' ὀλίγον, τῆς αὐτοῦ κεφαλῆς ὑπερκαθεζόμενον εἶδεν ἄγγελον.

αὐτοὺς. <sup>22</sup> ὁ δὲ ᾠδήμος ἑπεφώνει Θεοῦ φωνῇ καὶ οὐκ ἄνθρώπου. <sup>23</sup> παραχρήμα δὲ ἐπάταξεν αὐτὸν ἄγγελος κυρίου ἂνθ' ὧν οὐκ ἔδωκεν τὴν ὁδὸν τῷ θεῷ, καὶ γενόμενος σκωληκόβρωτος ἐξέψυσεν. <sup>24</sup> ὁ δὲ λόγος τοῦ θεοῦ ἡύξανεν καὶ ἐπληθύνετο. <sup>25</sup> Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν ἐξ Ἱερουσαλὴμ πληρώσαντες τὴν

viii. 21. 2 Macc. ix. 5. u Luke i. 30. xii. 3. xix. 44. 2 Thess. ii. 10 only. L.P. q Acts only. ch. xvii. 5. ch. xvii. 5. xix. 30, 33 f. Num. i. 30 al. fr. Luke xiii. 21. ch. xxi. 34. xxi. 34 only. 2 Macc. i. 23. Ead. ix. 47 only. ch. iii. 7 reff. 2 Rev. xii. 6. xix. 15. Gen. v = Luke xvii. 18. John ix. 24. Rom. iv. 20. Rev. iv. 9. xi. 13. xiv. 7. xvi. 9. xix. 7 only. Deut. vii. 20. Joah. vii. 19. w here only. σκώληξ, Mark ix. 44, &c. (from Isa. lxvi. 24) only. x ch. v. 5 reff. y ch. vi. 7 reff. u &c. here only. Ruth i. 8 Ald. Luke iv. 1. xxiv. 9. a — Matt. iii. 16. ch. xiii. 25. xiv. 28 al. Ps. xix. 4. b Col. iv. 17.

<sup>22</sup>. at beg, ins καταλλαγεντος δε αυτου τοις τυριοις D: reconciliatus est iis autem syr.-w-asst. φωνῇ bef θεου HLP<sup>2</sup> (P<sup>1</sup> has επεφωνῇ θῷ και (sic)) b e f g l o vas[not latt]: φωνῇ κυριου c: φωνῇ D<sup>1</sup> [and lat] (txt D<sup>3</sup>) vulg Syr Lucif., ανθρωπων N<sup>1</sup> [Syr].

<sup>23</sup>. αυτ. bef επατ. D c 180 Thl.-fin. om την (alteration to more usual εγρο) DEHL P rel: ins ABN d h k p 13. 86 [Bas<sub>1</sub>]. και καταβας απο του βηματος γερον. κωληκοβρωτος (sic D<sup>1</sup>: σκωλ. D<sup>2</sup>) ετι ζων και ουτως εξεψυξεν D.

<sup>24</sup>. for θεου, κυριου B vulg. ηυξαντο A: ευζανε D<sup>1</sup> (txt D<sup>2</sup>): ηξανεν (sic) P. 25. απεστρεψεν D<sup>1</sup> (txt D<sup>3</sup>). for εξ, απο B<sup>1</sup> (appy, Tischd<sup>f</sup>) D (E) b c o 36 vulg Chr-ms: eis B<sup>1</sup>-corr HLPN k l p syr-mg [æth-rom] Chr-mss Thl: txt A 13 (sic) rel copt [syrr æth-pl (Tischd<sup>f</sup>) arm] Chr.—aft ier. add eis αντιστοιχειαν E a b e o Syr msh. (The variations have apparently arisen from a confusion of marginal glosses. eis αυτ. may have been an explanatory gloss, afterwards substituted for εξ ier.; then αυτ. may have again been corrected to ier., leaving the eis standing.)

τούτων εὐθύς ἐνόησε κακῶν εἶναι αἰτίον κ.τ.λ. On the impossibility of acquitting the ecclesiastical historian of the charge of wilful fraud, see Heinichen's second Excursus in his edition of Eusebius. It may be a caution to us as to how much we may believe of his quotations of authors which do not remain to us.) ἀθρόον δὲ αὐτῷ τῆς κοιλίας προσέτρυνεν ἄλγος μετὰ σφοδρότητος ἀρξάμενον. ἀναθεωρῶν οὖν πρὸς τοὺς φίλους Ὁ θεὸς ὑμῖν ἐγὼ, φησὶν, ἥδη καταστρέφειν ἐπιτάττομαι τὸν βίον, παραχρήμα τῆς εἰμαρμένης τὰς ἄρτι μου κατεψευσμένας φωνὰς ἐλεγχούσης· καὶ ὁ κληθεὶς ἀθάνατος ὅφ' ὑμῶν ἥδη θανὼν ἀπάγομαι. . . . συνεχῶς δὲ ἐφ' ἡμέρας πέντε τῷ τῆς γαστρὸς ἀλγῆματι διεργασθεὶς τὸν βίον κατέστρεψεν. Antt. xix. 8. 2.

The circumstance related in our text, of the answer to the Sidonian embassy, of which Josephus seems not to have been aware, having been one object of Herod on the occasion, shews an accuracy of detail which well accords with the view of the material of this part of the Acts having been collected at Cæsarea, where the event happened (see Prolegg. to Acts, § ii. 11).

<sup>23</sup>.] The fact may be correctly related by Josephus (see above): but our narrative alleges the cause of what happened to have been the displeasure of God, and the stroke to have been inflicted by His angel. Compare 2 Kings xix. 35; 1 Chron. xxi. 15, 16. But no appearance of an angel is implied: nor was I aware that such had ever been in-

ferred; but I see in Valerius's note on Euseb. ii. 10, "Quasi vero non utrumque fieri poterit, ut et bubo supra caput Agrippæ, et ex alia parte angelus eidem appareret."

σκωληκόβρωτος.] Another additional particular: and one to be expected from a physician. In several cases of deaths by divine judgment we have accounts of this loathsome termination of the disease. So Herodotus, iv. 205, ἡ φερετιμή . . . ὥσαυτ' ἐλθὼν ἐξέζεσε: which he alleges as an instance that excessive indulgence of revenge, such as Pheretima had shewn against the Barcæans, is looked on with anger by the gods. See too the very similar account of the death of Antiochus Epiphanes, 2 Macc. ix. 5—9. So also Jos. Antt. xvii. 6. 5, describing the disease of which Herod the Great died, mentions σῆψις σκώληκας ἐμποιούσα. So also Euseb. (viii. 16) of the death of Galerius. So also Tertullian, ad Scapulam, c. 3, vol. i. p. 702, Migne, "Claudius Lucius Herminianus in Capadocia, cum indigne ferens uxorem suam ad hanc sectam transiisse, solusque in prætorio suo vastatus peste vivus vermibus ebullisset, Nemo sciat, aiebat, ne gaudeant Christiani. Postea cognito errore suo, quod tormentis quosdam a proposito suo excidere fecisset, pæne Christianus decessit."

<sup>24</sup>.] Similarly, ch. v. 12 ff.; vi. 7; ix. 31, a general statement of the progress and prosperity of the church of God forms the transition from one portion of the history to another. <sup>25</sup>.] The

c. = ch. vi. 1  
d. ch. xv. 37.  
30. Gal. ii. 1  
only. Gen.  
xix. 17. Job  
i. 4 only.  
e. ver. 13.  
f. ch. xi. 1 ref.  
g. ellips. of ἀκούει,  
Mark viii. 1.  
h. ch. xiii. 12.  
i. ch. xi. 37  
ref.  
11 Cor. xii. 26, 29. Eph. iv. 11.  
iii. 19. ix. 7. Mt. only. (-χρῆν, Luke iii. 1.)  
diseases). Xen. Mem. ii. 5, 4.  
h Rom. ii. 20. 1 Tim. ii. 7. 2 Tim. i. 11 +. 3 Macc. i. 10 only. 1 Luke  
m here only +. = 2 Macc. ix. 29 only. Thuc. ii. 80 (of  
C or  
Mαναη  
...  
ABCD  
HLPK  
b c d f  
h k l o  
13

for 2nd και, τον D<sup>1</sup>: om ABN 36 vulg Syr [sah]: txt D<sup>8</sup>EHLP p rel syr copt [æth]  
Chr. (13 def.) επικαλούμενον AN k p 13. 36 Thl-fin.

CHAP. XIII. 1. rec ast ησαν δε ins τινες (see note), with EHLP 13. 36 rel syr [arm]  
Chr.: om ABDN a p 40 vulg Syr [copt] sah æth. for ο τε, εν οis D<sup>1</sup> vulg [Ath-  
int.]: add ην και D<sup>8</sup>-gr [Ath-int.], επικαλουμ. D o 180 lect-12. om o (bef  
κυρηναιος) D. ηρ. και τετρ. D<sup>1</sup> (and lat: txt D<sup>1</sup>). τετραρχ. N (but a erased)  
[copt sah-2-mss], τραρχ. B<sup>1</sup>.

journey (ch. xi. 30) took place after the death, or about the time of the death, of Herod; see on ver. 1. The purpose of the mission would be very soon accomplished: Saul would naturally not remain longer in Jerusalem than was unavoidable, and would court no publicity: and hence there seems an additional reason for placing the visit after Herod's death: for, of all the persons whose execution would be pleasing to the Jews, Saul would hold the foremost place. Our verse is probably inserted as a note of passage from the last recorded fact of Barnabas and Saul (ch. xi. 30), to their being found at Antioch (xiii. 1). 'Ιωάνν.' See above on ver. 12.

CHAP. XIII. 1—XIV. 28.] FIRST MISSIONARY JOURNEY OF PAUL AND BARNABAS. Henceforward the history follows Saul (or Paul, as he is now (ver. 9) and from this time denominated), his ministry, and the events of his life, to the exclusion (with the sole exception of the council in ch. xv.) of all the other Apostles.

XIII. 1.] The τινες of the rec. has been interpolated, to make it appear that the persons mentioned were not the only prophets and teachers at Antioch. The enumeration is probably inserted on account of the solemnity of the incident about to be related, that it might be known who they were, to whom the Holy Spirit entrusted so weighty a commission. That those enumerated were all then present, is implied by the τε . . . και: see ch. i. 13. προφῆται See on ch. xi. 27. διδάσκ.] Those who had the χάρισμα διδασκαλίας, see 1 Cor. xii. 28; Eph. iv. 11. They were probably less immediately the organs of the Holy Spirit than the προφῆται, but under His continual guidance in the gradual and progressive work of teaching the Word (see Neander, Pf. u. L. p. 58).

Συμαὼν ὁ καλ. Νίγερ] Nothing is known of him. From his appellation of Niger, he may have been an African proselyte. Λούκιος] A Lucius, probably the same person, is mentioned Rom. xvi. 21 as a συγγενής of Paul. There is no reason to suppose him the same with Λουκάς (Lucanus),—but the contrary; for why should Paul in this case use two different names? See Col. iv. 14; 2 Tim. iv. 11; Philem. 24. Wetstein, believing them to be the same, quotes Herodotus, iii. 181, πρῶτοι μὲν Κροτωνιῆται ἱητροὶ ἐλέγοντο ἀπὸ τῆν Ἑλλάδα εἶναι, δεύτεροι δὲ Κυρηναῖος, which certainly is curious enough.

Μαναῆν] The same name with Menahem (Μαναῆμ or -ην LXX) the king of Israel, 2 Kings xv. 14. A certain Essene, of this name, foretold to Herod the Great, when a boy going to school, that he should be king of the Jews (Jos. Antt. xv. 10. 5). And in consequence, when he came to the throne, he honoured Menahem, and πάντας ἀπ' ἐκείνου τοὺς Ἑσσηνοὺς τιμῶν διετίλει. It is then not improbable that this Manaen may have been a son of that one: but see below. The Herod here meant was Antipas, who with his brother Archelaus (both sons of Herod the Great by Malthace a Samaritan woman, see Matt. xiv. 1, note) παρὰ τινι ιδιῶτη τροφῆς εἶχον ἐπὶ Ῥώμης, Antt. xvii. 1. 3. Both were at this time exiles, Antipas at Lyons, Archelaus at Vienna.

σύντροφος] Probably 'collactaneus' (Vulg.), foster-brother; not, 'brought up with,' for if he had been brought up with Antipas, he would also have been with Archelaus: see above.

In this case, his mother may have called her infant by the name of the person who had brought the Essenes into favour with Herod, and no relationship with that person need have existed. Σαῦλος]



Σαῦλος. <sup>2</sup> α λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ καὶ α = here only t. (Heb. x. 11. Rom. xv. 27 only. Nam. xviii. 3 al. fr.)  
 οηστευόντων εἶπεν τὸ πνεῦμα τὸ ἅγιον ᾠ Ἀφορίσατε  
 ἰδὴ μοι τὸν Βαρνάβαν καὶ Σαῦλον εἰς τὸ ἔργον ἰδ ο ch. x. 30 reff.  
 ᾠ προσκέκλημαι αὐτούς. <sup>3</sup> τότε οηστεύσαντες καὶ ᾠ προς-  
 ευξάμενοι καὶ α ἐπιθέντες τὰς χεῖρας αὐτοῖς ᾠ ἀπέλυσαν. p = Rom. i. 1. Gal. i. 16. Lev. xx. 26. 1 Cor. x. 35. Luke ii. 15. 1 Cor. vi.

20. Gen. xviii. 4. r constr., ver. 30 (Luke i. 25?) only. παρὰ πόλεον, αἰς (i. e. παρ' αἰς) (Heb. x. 11. Rom. xv. 27 only. Nam. xviii. 3 al. fr.)  
 ἀμφότεροι ἐμβάσωσιν, Thuc. i. 28. see Matth. 605. 4. s = ch. ii. 30. perf. pass., ch. xvi.  
 10. Joel ii. 32, so ch. xxv. 12. (John ix. 22.) 1 Pet. iv. 3. 4 Kings v. 25 al. t absol., ch. x. 9 reff.  
 u ch. vii. 17 reff. v = Matt. xiv. 18. xv. 23, 32. ch. xv. 30, 33 al. 1 Macc. x. 43. (Gen. xv. 2.)

2. aft εἰν. ins αὐτοῖς E vulg[-ed(with demid, not am fuld)] syrr sab[?] sēth. rec  
 aft τῶν ins τε, with a k o p 13: om ABCDEHLPN rel vss[appy] Ath. Cyr-jer;  
 Bas, Chr, [Thdr̄t]. rec ins τῶν bef σαυλ., with HLPN<sup>1</sup> rel [Bas,] Thdr̄t, Thl:  
 om ABCDE N-corr<sup>1</sup> p 13 Epiph, Cyr-jer, Chr, [Damasc.].  
 3. aft προσευξ. ins πάντες D. ανr. bef τας χεῖρας. E b k o 38 [(vulg Syr Lucif)].  
 om ἀπέλυσαν D: add αὐτοὺς E vulg syr-w-ob [Syr coopt] Lucif,.

mentioned last, perhaps because the *prophets* are placed first, and he was *not one*, but a teacher: or it may be, that he himself furnished the account. This circumstance, which has been objected to by some as invalidating the accuracy of the account, is in fact an interesting confirmation of it, as being eminently characteristic of him who spoke as in 1 Cor. xv. 9; 2 Cor. xii. 6; Eph. iii. 8. See Baumgarten's striking remarks on this, vol. ii. p. 7 ff. From the arrangement of the copule, it would seem as if Barnabas, Symeon, and Lucius were prophets.—Mansel and Saul, teachers.

2. λειτουργούντων] The general word for the priestly service among the Jews, to which now had succeeded that of *προφῆται* and *διδάσκαλοι* in the Christian church: *ministering* is therefore the only word adequate to render it, as E. V. after the Vulg. '*ministrantibus Domino*':—more closely to define it is not only impracticable, but is narrowing an expression purposely left general. Chrys. explains it by *κηρυττόντων*,—*alii aliter*: and the Romanist expositors understand the *sacrifice of the mass* to be meant; but in early times the word had no such reference (see reff., and Suicer sub voce).

εἶπεν τὸ πν. τὸ ἅγ.] viz. by one of the prophets present, probably Symeon or Lucius: see above. The announcement being to the church, and several persons being mentioned, we can hardly, with Meyer, suppose it to have been an inner command merely to some one person, as in the case of Philip, ch. viii. 29. ἰδὴ gives precision and force to the command, implying that it was for a special purpose, and to be obeyed at the time: see reff.

τὸ ἔργον] Certainly, by ver. 4, we may infer that there had been, or was simultaneously with this command, a divine intimation made to Barnabas and Saul of the nature and direction of this work. *In general*, it had already been pointed

out in the case of Saul, ch. ix. 15; xii. 21; xvi. 17. It consisted in preaching to the Gentiles the unsearchable riches of Christ, Eph. iii. 8. In virtue of the foundation of the Gentile churches being entrusted to them, Saul and Barnabas become after this Apostles, not vice versa; nor is there the least ground for the inference that this was a formal extension of the apostolic office, the pledge of its continuance through the episcopacy to the end of time. The apostolic office terminated with the apostolic times, and by its very nature, admitted not of continuance: the episcopal office, in its ordinary sense, sprung up after the apostolic times (see the remarkable testimonies cited by Gieseler, l. i. p. 115 f. note, from Jerome on Tit. i. 5, vol. vii. p. 694 f., and Aug. Epist. lxxii. ad Hieron. 33, vol. ii. p. 290): and the two are entirely distinct. The confusion of the two belongs to that unsafe and slippery ground in church matters, the only logical refuge from which is in the traditional system of Rome. See the curious and characteristic note in Wordsw., in which he attempts to prove the identity of the two offices: and compare with it the words of Jerome, on Tit. i. 5, p. 695 f., "Episcopi noverint se magis consuetudine quam dispositionis dominicæ veritate presbyteris esse majores, et in commune debere ecclesiam regere." 3. νηστ. α. προσευξ.] not, '*jejunio et precibus* (viz. of ver. 2) *peractis*,' Kuin.: this was a *new* fasting and *special* prayer for Barnabas and Saul. Fasting and prayer have ever been connected with the solemn times of ordination by the Christian church; but the '*jejunia quatuor temporum*,' or '*ember days at the four seasons*,' for the special purpose of ordinations, were probably not introduced till the fourth or even fifth century. See Bingham, iv. 6. 6.

ἐπιθ. τ. χ. αὐτ.] See on ch.

w ch. xvii. 10 only. Gen. xiv. 64, 66, 69. x ch. vii. 8 ref. y ch. xiv. 26. z ch. xv. 26. ab 1 Cor. ii. 1. 1. 21. 26. Phil. i. 17, 18 al. + L.P. (-Aevs, ch. xvii. 13.) a ch. xv. 36. xvii. 13. d constr., Luke ii. 35. ch. xii. 10. xiv. 24. xv. 3, 41 al. L. only, exc. 1 Cor. v. 6. Heb. iv. 14. Deut. ii. 7. b ch. xi. 1 ref. c = Luke i. 2. ch. xxvi. 16. 1 Cor. iv. 1. (Prov. xiv. 36.) e ch. xi. 5 ref. f here bis. Matt. ii. 1, &c., only. Dan. ii. 2.

<sup>4</sup> αὐτοὶ μὲν οὖν ἔκπεμφθέντες ὑπὸ τοῦ ἁγίου πνεύματος ἈΒC D<sup>1</sup> HLP<sup>m</sup> <sup>5</sup> κατήλθον εἰς Σελεύκειαν, ἐκεῖθεν τε ἰάπεπλευσαν εἰς b c d f h k l o <sup>6</sup> Κύπρον, <sup>7</sup> καὶ γενόμενοι ἐν Σαλαμῖνι <sup>8</sup> κατήγγελλον τὸν 13 <sup>9</sup> λόγον τοῦ <sup>10</sup> θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων <sup>11</sup> εἶχον δὲ καὶ Ἰωάννην <sup>12</sup> ὁπηρετήν. <sup>13</sup> διελθόντες δὲ ὅλην <sup>14</sup> τὴν νῆσον <sup>15</sup> ἄχρι Πάφου εὗρον ἄνδρα τινὰ <sup>16</sup> μάγον

4. rec ουτοι (corrpn to more usual εστιν), with E-gr HLP copt(appy) Chr<sub>1</sub> [Did, Lucif.]: α: D-gr lect-12 Ath-int, Ps-Ath.]: txt ABN a p 36 vulg D-lat E-lat syrr Ambr.<sub>1</sub> (C illegible.) (B(Mai Tischdf expr) has εκπεμφθεντες not εκπεμφαντες as Beh.) rec tot πν. tot αγ., with EHLP rel [Did.]: τ. πν. αγ. D<sup>1</sup>: txt ABC<sup>2</sup> D-corr N a p 13 [Ps-Ath.]: C illegible.) απλθ. A: καταβατες δε D-gr. rec ins την bef sel. and bef κυρ., with EHLP rel: ins 1st but om 2nd την 13 Thl: om ABC<sup>2</sup> DN a o p Chron. for τε, δε HLP b d f g o p D-lat syr-mg sah Thl: om D-gr 64.

5. γυν. δε D. εν τη σαλαμινι D-gr: εν σαλαμινι A E-gr LN<sup>2</sup> p: eis σαλαμιν N<sup>1</sup>: Salaminiam vulg[-ed] Lucif.: Salamina am fuld D-lat E-lat: txt BC [H, e sil] P rel. κατηγγελλον L c e g<sup>1</sup> k p: κατηγγειλαν D 73. 96. 142. for θεου, κυριου D-gr Syr Lucif. υπηρετουντα αυτοις D syr-mg: in ministerio vulg: εχortes μεθ αυτων και ω. eis διακονιαν E. (The corrections have appy been made for periphrasis.)

6. και (πε)ριελθ. (διελθοντων, omg και, D<sup>1</sup>) δε αυτων D. rec om ολην (ολην and αχρι παφου being supposed to be inconsistent ?), with HLP rel [sah-wide] Thl: ins ABCDEN k p 36 vas Lucif. (13 def.) ημρον E: ευραν A. add εκει C [o meth-pl(Tischdf) arm Thl-fin]. rec om ανδρα (as υπερφιστου), with HLP rel: ins

vi. 6. 4. ἔκπεμφ.] Under the guidance of the Spirit, who directed their course. Σελεύκειαν] A very strong fortified city (supposed impregnable, Strabo, xvi. p. 751), fifteen miles from Antioch,—on the Orontes, and five miles from its mouth. It was founded and fortified by Seleucus Nicator (Strabo, xvi. 749), who was buried there (Appian, Syr. 63). It was called *Seleucia ad mare*,—and *Pieria*, or *ἡ ἐν Πιερίᾳ*, from Mount Pierus, on which it was built, to distinguish it from other Syrian towns of the same name. This mountain is called Coryphaeus, Polyb. v. 59, where is a minute description of the town and its site. Among other particulars he mentions, *πρόσβασις δὲ μίαν ἔχει κατὰ τὴν ἀπὸ θαλάττης πλευρὰν κλιμακωτὴν καὶ χειροποίητον, ἐγκλίμασι καὶ σκαλόμασι πυκνοῖς καὶ συνεχέσι διελημμένην*. This excavated way is to this day conspicuous amongst the ruins of the city. It was under the Seleucid kings the capital of a district Seleucia,—and, since Pompey's time, a free city. Strabo, xvi. 751. Plin. v. 21 (Winer, Realw.; and Mr. Lewin, Life of St. Paul, from an art. by Col. Chesney in the Geogr. Society's Transactions.) els Κύπρον] The lofty outline of Cyprus is visible from the mouth of the Orontes (C. and H., edn. 2, i. p. 164). See below, ver. 7. It was the native country of Barnabas,—and, as John Mark was his kinsman, they were likely to find more acceptance there than in other parts. 5.]

Salamis was the nearest port to Seleucia on the eastern side of the island. It had a good harbour (λιμένα ἔχουσα κλειστὸν χειμερινόν, Scylax, Periplus p. 41). It was the residence of a king anciently (Herod. iv. 162), and always one of the chief cities of the island. There were very many Jews there, as appears by there being more than one synagogue. Their numbers may have been increased by the farming of the copper-mines by Augustus to Herod. On the insurrection of the Jews in the reign of Trajan, Salamis was nearly destroyed, and they were expelled from the island. Its demolition was completed by an earthquake in the reign of Constantine, who (or his immediate successors) rebuilt it and gave it the name of Constantia. The ruins of this latter place are visible near the modern Famagosta, the Venetian capital of the island (Winer, Realw., and C. and H. pp. 171, f.).

ὁπηρετήν] Probably for the administration of baptism: see also 1 Cor. i. 14—17. 6.] Paphos is on the western shore, with the length of the island between it and Salamis. It is *Nea Paphos* which is meant, about eight miles north of the Paphos more celebrated in classic poets for the temple and worship of Venus. It was destroyed by an earthquake in Augustus's reign, but rebuilt by him, Dio Cass. liv. 23. It is now called *Baḡa*, and contains some important ruins. (Winer, Realw.) τινὰ μάγον, κ.τ.λ.] On the prevalence of such persons at this time, see ch.

ἡ ψευδοπροφήτην Ἰουδαῖον, ᾧ ὄνομα Βαριησοῦς, ὃς ἦν ἡ Matt. vii. 15.  
 σύν τῷ ἡ ἀνθυπάτῳ Σεργίῳ Παύλῳ, ἀνδρὶ ἰσυνετῷ. xiv. 11.  
 οὗτος ἡ προσκαλεσάμενος Βαρνάβαν καὶ Σαῦλον ἰπ- 2 Pet. ii. 1.  
 εἰήτησεν ἀκοῦσαι τὸν ἡ λόγον τοῦ ἡ θεοῦ. 8 ἡ ἀνθίστατο Jer. vi. 13.  
 δὲ αὐτοῖς ἡ ἑλύμας ὁ ἡ μάγος (ἡ οὗτος γὰρ ὁ μεθερμηνεύεται Zech. xiii. 2.  
 τὸ ὄνομα αὐτοῦ), ἡ ζητῶν ἡ διαστρέφαι τὸν ἡ ἀνθυπάτον h here ac. 3co.  
 ἀπὸ τῆς ἡ πίστεως. 9 Σαῦλος δὲ ὁ καὶ Παῦλος, ἡ πη- ch. xviii. 12.  
 only. Prov. xvi. 21.  
 al. Gen. xlviii. 1. 1 Rom. xi. 7 reff. constr., here only. m mid. 2 Tim. iii. 8  
 only. Ps. lxxv. 7. (ch. vi. 10 reff.) n = Matt. vi. 9. Mark ii. 12 al. o ch. iv. 36 reff.  
 p = Luke vi. 19. 19. 2. 2. xix. 47 al. fr. Exod. ii. 15. q here bla. ch. xx. 30. Luke ix. 41 ἡ Mt. xxiii.  
 2. Phil. ii. 15 only. Exod. v. 4. r = ch. vi. 7. xiv. 22. xvi. 5. s ch. ii. 4 reff.

ABCDN k o p [am] syrr [arm] Chr, Thl; so, but aft *τινα*, E 36 vulg [-ed fuld demid] sah  
 Lucif [and, omg *τινα*, coptt æth(Tischdf)]. ονοματι καλουμενον D. Βαριησουα(ρ  
 or -μ) D<sup>1</sup>: Βαριησουα Lucif.: Βαριησουα AD<sup>8</sup>HLP p rel syr-mg-gr  
 Thl-sif: Βαριησου N 40. 96. 105 vulg copt arm: txt BCE 13 sah Chr, Thl-fin.  
 add o μεθερμηνεύεται ελυμας E; so, but *παταμας*, i. e. *ετοιμας*, see on ver 8, demid Lucif.  
 7. συνκαλεσάμενος D. και εζητησεν D<sup>1</sup>(και is marked for erasure by D-coorr).  
 8. for ελυμας, ετ(ο or α)μας D<sup>1</sup>, ετοιμας D-lat: ελυμας D<sup>4</sup>. [for μεθ., ερμηνεύεται  
 E, μερμην.(sic) p.] aft πιστεως ins επειδη ηδιστα ηκουεν αυτων D<sup>1</sup>(and lat): οτι  
 ηδεως αυτων ηκουεν E syr-w-as.

viii. 9, note. The Roman aristocracy were peculiarly under the influence of astrologers and magicians, some of whom were Jews. We read of such in connexion with Marius, Pompey, Crassus, Caesar,—and later with Tiberius: and the complaints of Horace and Juvenal shew how completely, and for how long a time, Rome was inundated with Oriental impostors of every description. See Hor. Sat. i. 2. 1; Juv. Sat. iii. 13—16; vi. 542—546; x. 93, and C. and H. pp. 177 ff. Βαριησοῦς] He had given himself the Arabic title of Elymas, 'the wise man' (from the same root as the Turkish 'Ulemah'), interpreted δ μάγος in our text. 7. τῷ ἀνθυπάτῳ] The Greek term for the Latin 'proconsul,' the title of the governor of those provinces which were (seemingly) left by the emperors to the government of the senate and people. The proconsul was appointed by lot, as in the times of the republic; carried with him the lictors and fasces as a consul: but had no military power, and held office only for a year (Dio Cass. liii. 13). This last restriction was soon relaxed under the emperors, and they were retained five or even more years. The imperial provinces, on the other hand, were governed by a military officer, a Proprætor (ἀριστράτης) or Legatus (πρεσβευτής) of the Emperor who was girded with the sword, and not revocable unless by the pleasure of the Emperor. The minor districts of the imperial provinces were governed by Procurators (ἐπιτροποι). (C. and H. pp. 173 ff.: Dio Cassius, liii. 13, 15: Merivale, Hist. of the Romans under the Empire, ch. xxxii.) The title ἡγεμών, used in the N. T. of the procurator of Judæa, of the legatus of Syria,

and of the emperor himself, is a general term for any governor. But we never find the more definite title of ἀνθύπατος assigned in the N. T. to a legatus. Cyprus, as Dio Cassius informs us, liii. 12, was originally an imperial province, and consequently was governed by a *proprætor* or *legatus* (so also Strabo, xiv. 685, γέγονε στρατηγική ἐπαρχία καθ' αὐτήν . . . ἐγένετο ἐπαρχία ἡ νῆσος, καθάπερ καὶ νῦν ἐστίν, στρατηγική): but immediately after he relates that Augustus δασταρον τὴν Κύπρον κ. τὴν Γαλατίαν τὴν περὶ Νόβωντα τῷ δήμῳ ἀπέδωκεν, αὐτὸς δὲ τὴν Δαλματίαν ἀντέλαβε. And in liv. 4, repeating the same, he adds, καὶ οὕτως ἀνθύπατοι καὶ ἐς ἐκεῖνα τὰ ἔθνη πέμπεσθαι ἤρξαντο. The title of Proconsul is found on Cyprian coins, both in Greek and Latin. (See C. and H. p. 187, who give an inscription (Boeckh, No. 2632) of the reign of Claudius, A.D. 52, mentioning the ἀνθύπατοι, a former and a present one, Julius Cordus and L. Annius Bassus.) Nothing more is known of this Sergius Paulus. Another person of the same name is mentioned by Galen, more than a century after this, as a great proficient in philosophy. He was of consular rank, and is probably the Sergius Paulus who was consul with L. Vennuleius Apronianus, A.D. 168, in the reign of M. Aurelius. Another S. P. was one of the consules suffecti in A.D. 94: but this could hardly have been the same. 8. ἑλύμας] See above on ver. 6. διαστρέφαι . . . ἀπό] A pregnant construction, as ἀπέστησεν ὀπίσω, ch. v. 37. 9. ὁ καὶ Παῦλος] This notice marks the transition from the former part of his history, where he is uniformly called

σθεῖς πνεύματος ἁγίου, ἁτενίσας εἰς αὐτὸν <sup>10</sup> εἶπεν Ὁ <sup>ABCD</sup> <sup>HLPN</sup> <sup>b e d f</sup> <sup>h k l o</sup> <sup>13</sup>  
<sup>t ch. i. 10 reff.</sup> <sup>u ch. xix. 38</sup> <sup>v Jer. v. 27.</sup> <sup>w Matt. xvi. 4.</sup> <sup>x Rom. i. 29.</sup> <sup>1 Thess. ii. 3.</sup> <sup>2 Job xlii. 7.</sup> <sup>z here only +.</sup> <sup>Xen. Rep. Lac.</sup>  
<sup>reff.</sup> <sup>Str. xix. 26.</sup> <sup>xiv. 4. (-γγμα, ch. xviii. 14.)</sup>

9. πλῆθεις DP. rec ins και bef στεν., with DEHP rel [syrr æth arm] Thl: om  
 ABCLN c f p 13. 36. 40 [vulg sah] Chr<sub>1</sub> Lucif<sub>1</sub>.

10. om 1st πασης D<sup>1</sup>(ius D<sup>2</sup>) arm Orig-int<sub>1</sub> Lucif<sub>2</sub>. uis D<sup>1</sup>[-gr](txt D<sup>1</sup>).

Saul, to the latter and larger portion, where he is without exception known as Paul. I do not regard it as indicative of any change of name at the time of this incident, or from that time: the evidence which I deduce from it is of a different kind, and not without interest to enquirers into the character and authorship of our history. Hitherto, our Evangelist has been describing events, the truth of which he had ascertained by research and from the narratives of others. But henceforward there is reason to think that the joint memoirs of himself and the great Apostle furnish the material of the book. In those memoirs the Apostle is universally known by the name PAUL, which superseded the other. If this was the first incident at which Luke was present, or the first memoir derived from Paul himself, or, which is plain, however doubtful may be the other alternatives, the commencement of that part of the history which is to narrate the teaching and travels of the Apostle Paul,—it would be natural that a note should be made, identifying the two names as belonging to the same person.

The *και* must not be understood as having any reference to *Sergius Paulus*, 'who also (as well as Sergius) was called Paul.' Galen (see above) uses the same expression in speaking of his Sergius Paulus: *Σέργιος τε, δ και Παῦλος . . .*, and then, a few lines down, calls him *δ Παῦλος*. It signifies that Paulus was a *second name* borne by Saul, in conformity with a Jewish practice as old as the captivity (or even as Joseph, see Gen. xli. 45), of adopting a Gentile name. Mr. Howson traces it through the Persian period (see Dan. i. 7; Esth. ii. 7), the Greek (1 Macc. xii. 16; xvi. 11; 2 Macc. iv. 29), and the Roman (ver. 1; ch. i. 23; xviii. 8, &c.), and the middle ages, down to modern times. Jerome has conjectured that the name was adopted by Saul in memory of this event: 'Diligenter attende, quod hic primum Pauli nomen inceptit. Ut enim Scipio, subjecta Africa, Africani sibi nomen assumpsit, et Metellus, Creta insula subjugata, insigne Cretici suæ familiæ reportavit;—et imperatores nunc usque Romani ex subjectis gentibus Adiabeni, Partlici, Sarmatici nuncupantur: ita et Saulus ad prædicationem gentium missus, a primo ecclesiæ spolio Proconsule Sergio Paulo victoriæ suæ tropæa retulit, erexit-

que vexillum ut Paulus diceretur e Saulo.' (In Ep. ad Philem. 1, vol. vii. pp. 746 f.) It is strange that any one could be found capable of so utterly mistaking the character of St. Paul, or of producing so unfortunate an analogy to justify the mistake. (I may observe that Wordsw.'s apology, that Jerome does not say that the Apostle gave himself this name on this account, is distinctly precluded by Jerome's language, "erexitque vexillum ut Paulus diceretur e Saulo." This Wordsw., translating the final words "and instead of Saul was called Paul," has missed seeing. Notice too Augustine's "*amavit*," below.) It is yet stranger that Augustine should, in his Confessions (viii. 4, vol. i. p. 753), adopt the same view: 'Ipse minimus Apostolorum tuorum . . . ex priore Saulo Paulus vocari amavit, ob tam magnæ insigne victoriæ.' (Elsewhere Augustine gives another, but not much better reason: 'Paulus Apostolus, cum Saulus prius vocaretur, non ob aliud, quantum mihi videtur, hoc nomen elegit, nisi ut se ostenderet parvum, tanquam minimum Apostolorum.' De Spir. et Lit. c. 7, vol. x. p. 207.) So also Olshausen. A more probable way of accounting for the additional name is pointed out by observing that such names were often alliterative of or allusive to the original Jewish name:—as Grotius in his note: '*Saulus qui et Paulus*: id est, qui, ex quo cum Romanis conversari cœpit, hoc nomine, a suo non abluente, cœpit a Romanis appellari. Sic qui Jesus Judæis, Græcis *Jason* (or *Justus*, Col. iv. 11): Hillel, *Pollio*: Onias, *Menelaus* (Jos. Antt. xii. 5. 1): Jakim (= Eliakim), *Alcimus*. Apud Romanos, Silas, *Silvanus*, ut notavit Hieronymus: Pasides, *Pansa*, ut Suetonius in Crassitio: Diocles, *Diocletianus*: Biglinitza, soror Justiniani, Romane *Vigilantia*.' *ἁτενίσας εἰς αὐτόν*) It seems probable that Paul never entirely recovered his sight as before, after the *δόξα τοῦ φωτός ἐκείνου*. We have several apparent allusions to weakness in his sight, or to something which rendered his bodily presence contemptible. In ch. xiii. 1, the same expression, *ἁτενίσας τῇ συνεδρίῳ*, occurs, and may have some bearing (see note there) on his not recognizing the high priest. See also Gal. iv. 13, 15; vi. 11, and 2 Cor. xii. 7, 9, and notes. The traditional notices of

ἡ διαβολὸν, ἡ ἐχθρὲ πάσης ἡ δικαιοσύνης, οὐ ἡ παύση, see Matt. xiii. 38. John viii. 44. Eph. ii. 2. 1 John iii. 10 al.  
 ἡ διαστρέφω τὰς ὁδοὺς κυρίου τὰς εὐθείας; 11 καὶ νῦν  
 ἡ ἰδοὺ ἡ χεὶρ ἡ κυρίου ἡ ἐπὶ σέ, καὶ ἔσθι τυφλὸς μὴ ἡ βλέπων, w. gen. of thing, Phil. iii. 18 only.  
 τὸν ἡ ἥλιον ἡ ἄχρι ἡ καιροῦ. ἡ παραχρήμα δὲ ἡ ἐπέπεσεν  
 ἐπ' αὐτὸν ἡ ἀχλὺς καὶ ὁ σκότος, καὶ ἡ περιάγων ἐξήτει  
 ἡ χειραγωγούς. 12 τότε ἰδὼν ὁ ἡ ἀνθύπατος τὸ γεγονός  
 ἡ ἐπίστευσεν ἡ ἐκπλησσομένοις ἐπὶ τῇ ἡ διδαχῇ τοῦ κυρίου.

13 ἡ Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου ἡ οἱ περὶ Παῦλον a = Matt. v. 6

cxl. 9. b constr., Luke v. 4. ch. v. 43. vi. 13. x. 31. xxi. 32. Eph. i. 16. Heb. x. 2. Isa. xaviii. 20. c = Rom. xi. 33. Heb. iii. 10. Rev. xv. 3. Ps. xvii. 21. d ch. vii. 21 reff. e ch. ii. 31 reff. Ezek. xl. 1. f = Matt. xxvii. 25. ch. xviii. 6. Rom. i. 18. ii. 2, 9. 2 Kings i. 16. h Eccl. xi. 7. i ch. x. 6 reff. j Luke iv. 13 only. k Luke iv. 13 only. l ch. vii. 16 reff. m here only. Job iii. 5 Symm. Hom. ii. v. 321. n = here only. Deut. xaviii. 29. σκότος δεδοσός, Eur. Phœn. 377. p absol., here only. intrans. w. acc., Matt. ix. 36. xxiii. 15. Mark vi. 6. w. dv, Matt. iv. 23. trans., 1 Cor. ix. 5 only. q here only. r. (vair, ch. ix. 8.) r ver. 7. s absol., John iv. 63. ch. iv. 4 al. fr. t Matt. vii. 26. xxiii. 33. Mark i. 23. xl. 16. Luke iv. 32. u Mark vi. 3 al. Eccl. vii. 17. Wisd. xiii. 4. 2 Macc. vii. 12 only. v = ch. ii. 42 reff. w = Luke viii. 23. ch. xvi. 11 al. L. 7. 2 Macc. v. 9. x = here (John al. 19 v. r.) only. see Mark iv. 10. Luke xxii. 49.

ins του bef κυριου BN<sup>1</sup> (N<sup>2</sup> disapproving).

ins ουσας bef ευθειας D<sup>1</sup>.

11. ins η bef χειρ (but marked for erasure) D<sup>1</sup>.

rec ins του bef κυρ.: om

ABCDEHLPN rel.

aft τυφλος ins και P o (syr).

for αχρι, εως D.

for δε, τε CN p vulg Syr copt æth Lucif, Jer<sub>1</sub>: for παραχρημα δε, και ευθεις D (corras, the correlative conj seeming more appropriate).

επεσεν (corras to more simple

αερα ιηαν επεπεσεν α) A B (sic: see table) DN [p] Thl-sif: txt CEHLP 13. 36 rel Chr Thl-fin. om εν αυτων B [om εν A (appy)].

12. ιδων δε D-gr [(Syr æth)] Lucif.

ins εθανυμασεν και bef επιστ. DE æth Lucif<sub>1</sub>:

εκυλ. bef επιστ. A [syr]: aft επιστ. ins τω θεω D; τω κυρ., omitting the rest, æth.

εκκληττου. B a b<sup>2</sup> g h k 13.

for τ. κυρ., τ. θεου C Vig<sub>1</sub>: του χριστου 63: τως

αποστολων 4.

13. ανεχθεντες (sic) B<sup>1</sup>.

rec ins τον bef παυλον, with HLP rel [Dion-6-mss] Thl:

his personal appearance (see C. and H. p. 181, note) represent him as having contracted and overhanging eyebrows.

Whatever the word may imply, it appears like the graphic description of an eye-witness, who was not Paul himself. So also περιάγων ἐξήτει χειραγωγούς, below.

10. νῦν διαβ. Meyer supposes an indignant allusion to the name Bar-jesus. This is possible, though hardly probable (see below). διαβ., which usually has the article, is elsewhere found without it only in (1 Pet. v. 8) Rev. xii. 9, 22. See Moulton's Winer, p. 155, note 1. πάσ. δικ., of all that is right. διαστρ. κ.τ.λ.] The οὐ παύση evidently makes this apply, not to Elymas's conduct on this occasion merely, but to his whole life of imposture and perversion of others. The especial sin was, that of laying hold of the nascent enquiry after God in the minds of men, and wresting it to a wrong direction.

κυρίου, here and ver. 11, is Jehovah. If, as some suppose, the reading of the name Bar-jesus is Bar-jehu, the repetition may be allusive: as in the other case might the ἐχθρὲ πάσ. δικαιοσύνης to the name Jesus. But Meyer supposes the various readings in the forms of the name (Barsuma, Barjesuban) to have arisen from a desire to reverence the Name Jesus. τυφλὸς μὴ βλέπων] so μήσ-

θητι μὴ ἐπιλάβῃ, Deut. ix. 7.

11. ἄχρι καιροῦ] The punishment was only temporary, being accompanied with a gracious purpose to the man himself, to awaken repentance in him. The sense given to ἄχρι κ. by Tittmann and Meyer here and at ref. Luke, of εὖς τέλους, is one of which it seems to me incapable.

ἀχλὺς κ. σκότος] In the same precise and gradual manner is the healing of the lame man, ch. iii. 8, described: ἔστη (first), κ. περιεπάτει. So here, first a dimness came on him,—then total darkness. And we may conceive this to have been evinced by his gestures and manner under the infliction.

12. ἐν τῇ διδ. τ. κυρ.] Hesitating as he had been before between the teaching of the sorcerer and that of the Apostle, he is amazed at the divine power accompanying the latter, and gives himself up to it. It is not said that he was baptized: but the supposition is not thereby excluded: see ver. 48; ch. xvii. 12, 34; xviii. 8, first part.

13. οἱ περὶ Π.] Is there not a trace of the narrator being among them, in this expression? Henceforward Paul is the principal person, and Barnabas is thrown into the background. Πέργην τ. Παμφ.] Perga lies on the Cestrus, which flows into the bay of Attaleia. It is sixty stadia from

<sup>y</sup> Matt. vii. 23. <sup>z</sup> Luke ix. 30 only. <sup>a</sup> Jer. xvi. (xvii.) 5. <sup>b</sup> 2 Macc. iv. 33 only. <sup>c</sup> ch. viii. 25<sup>z</sup> ref. <sup>a</sup> absol., ch. viii. 4 ref. <sup>b</sup> ch. ix. 26 ref. <sup>c</sup> Exod. xvi. 35. <sup>d</sup> Luke iv. 16. <sup>e</sup> ch. xvi. 13 only. <sup>f</sup> Exod. xx. 6. <sup>g</sup> Luke xiii. 14. <sup>h</sup> 16. <sup>i</sup> ch. xx. 7 ref. <sup>j</sup> Matt. v. 17. <sup>k</sup> Luke xvi. 16. <sup>l</sup> ch. xxvi. 14. <sup>m</sup> xxviii. 23. <sup>n</sup> Rom. iii. 21. <sup>o</sup> Mark v. 22, &c. <sup>p</sup> Luke vii. 49. <sup>q</sup> xiii. 16. <sup>r</sup> ch. xviii. 6, 17 only. <sup>s</sup> 1 Heb. xiii. 22 only. <sup>t</sup> 1 Macc. x. 24. <sup>u</sup> k = 2 Cor. xi. 10. <sup>v</sup> 1 Cor. vii. 7 al. <sup>w</sup> 2 Cor. iii. 14. <sup>x</sup> 1 Tim. iv. 13 only. <sup>y</sup> Neh. viii. 8. <sup>z</sup> g Matt. xxviii. 19. <sup>aa</sup> Mark x. 13. <sup>ab</sup> Luke vi. 17 only.

om ABCDEN c p 13 Dion. [-in-] Eus Chrj. αναχωρ. E 180. υπεστρεψαν M<sup>1</sup>.  
 14. for αυτοι δε, παυλος δε και βαρναβας E. εγενοντο A. rec της πισιδιας, with DEHLP p 13 rel [vulg syrr arm]: *quæ est Pisidia* tol: txt ABCN. for εισελθ., ελθοντες BCN<sup>1</sup> p copt. την(αιc D<sup>1</sup>: τη D-corr) ημετερα τω σαββατω D. 15. rec om τις, with D-corr EHL P rel [syrr sah sct arm] Chr, Thl: ins ABCD<sup>1</sup> M<sup>1</sup> a p 13. 36 vulg Syr copt. εν υμιν βεβηλος (alteration to connect λογος with παρακλ.) ABC(H)N<sup>1</sup> a c p 13 vulg [syrr sah arm]: txt (D)EL(P) rel [(copt)] Thl.—om εν H.—aft λογ. ins σοφιας D: *sermo et intellectus in vobis exhortationis* D-lat.—υμιν is written above the line apply by P<sup>1</sup>.

the mouth (εἰς δὲ Κέστρος ποταμός, ὃν ἀναπλεύσαντι σταδίου ἐξήκοντα Πέργη πόλις, Strabo, xiv. p. 667), "between and upon the sides of two hills, with an extensive valley in front, watered by the river Cestrus, and backed by the mountains of the Taurus." (C. and H. vol. i. p. 195, from Sir C. Fellows's Asia Minor.) The remain's are almost entirely Greek, with few traces of later inhabitants (p. 194 and note).

The inhabitants of Pamphylia were nearly allied in character to those of Cilicia (οἱ Πάμφυλοι, πάλῃ τοῦ Κιλικίου φύλου μετέχοντες, Strabo, xii. § 7): and it may have been Paul's design, having already preached in his own province, to extend the Gospel of Christ to this neighbouring people. John probably took the opportunity of some ship sailing from Perga. His reason for returning does not appear, but may be presumed from ch. xv. 38 to have been, unsteadiness of character, and unwillingness to face the dangers abounding in this rough district (see below). He afterwards, having been the subject of dissension between Paul and Barnabas, ch. xv. 37—40, accompanied the latter again to Cyprus; and we find him at a much later period spoken of by Paul, together with Aristarchus and Jesus called Justus, as *having been a comfort to him* (Col. iv. 10, 11): and again in 2 Tim. iv. 11, as *profitable to him for the ministry*.

14. διελθόντες] It is not improbable that during this journey Paul may have encountered some of the 'perils by robbers' of which he speaks, 2 Cor. xi. 26. The tribes inhabiting the mountains which separate the table-land of Asia Minor from

the coast, were notorious for their lawless and marauding habits. Strabo says of Isauria, ληστῶν ἀπασιν κατοικίαι (xii. 6), and of the Pisidians, καθάπερ οἱ Κίλικες, ληστρικῶς ἡσκηται, xii. 7. He gives a similar character of the Pamphylians.

Ἀντιόχεια ἡ Πισιδία or πρὸς Πισιδίᾳ, Strabo, xii. 8, was founded originally (Strabo, ib.) by the Magnetes on the Meander, and subsequently by Seleucus Nicator, and became, under Augustus, a Roman colony (ἔχουσα ἐποικίαν Ῥωμαίων, Strabo, ib.:—*'Pisidarium colonia Cæsarea, eadem Antiocheia.'* Plin. v. 24. 'In Pisidia juris Italici est colonia Antiochensium,' Paulus, Digest. i. 15). Its position is described by Strabo as being on a hill, and was unknown or wrongly placed till Mr. Arundell found its ruins at a place now called Yalobatch, answering to Strabo's description: where since an inscription has been found with the letters ANTIOCHEAE CAESARE (C. and H. pp. 205, 207 note). 15.] The divisions of the law and prophets at present in use among the Jews were probably not yet arranged. Before the time of Antiochus Epiphanes, the Law only was read in the synagogues: but, this having been forbidden by him, the Prophets were substituted:—and, when the Maccabees restored the reading of the Law, that of the prophets continued as well.

ἀπ' ἑσταιλαν] Then they were not sitting in the πρωτοκαθεδρία, Matt. xxiii. 6, but somewhere among the congregation. The message was probably sent to them as having previously to this taught in the city, and thus being known to have come for that purpose. See, as illustrating our narrative,

σεως πρὸς τὸν λαόν, λέγετε. <sup>16</sup> ἁναστὰς δὲ Παῦλος καὶ <sup>1</sup> <sup>ch. vi. 9</sup> <sup>ref.</sup> <sup>ch. xii. 17</sup> <sup>ref.</sup> <sup>n = ch. x. 2</sup> <sup>ref.</sup> <sup>o John vi. 70.</sup> <sup>xiii. 19.</sup> <sup>xv. 16, 19.</sup> <sup>Deut. iv. 37.</sup> <sup>Neh. ix. 7.</sup> <sup>p ch. v. 30 ref.</sup> <sup>q = Isa. 53.</sup> <sup>Luke i. 52.</sup> <sup>2 Cor. xi. 7.</sup> <sup>Gen. xlviii.</sup> <sup>19. i. Chron. xvii. 17.</sup> <sup>Sir. i. 23.</sup> <sup>1</sup> κατασείσας τῇ χειρὶ εἶπεν Ἄνδρες Ἰσραηλῖται καὶ οἱ <sup>2</sup> φοβούμενοι τὸν <sup>3</sup> θεόν, ἀκούσατε. <sup>17</sup> ὁ θεὸς τοῦ λαοῦ τούτου Ἰσραὴλ <sup>4</sup> ἐξελέξατο τοὺς <sup>5</sup> πατέρας <sup>6</sup> ἡμῶν, καὶ τὸν λαὸν <sup>7</sup> ὑψώσεν ἐν τῇ <sup>8</sup> παροικίᾳ ἐν γῇ Αἰγύπτῳ, καὶ <sup>9</sup> μετὰ <sup>10</sup> βραχίονος <sup>11</sup> ὑψηλοῦ <sup>12</sup> ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς. <sup>18</sup> καὶ ὡς <sup>13</sup> τεσσαρεκονταετὴ χρόνον <sup>14</sup> ἐτροφοφόρησεν αὐτοὺς ἐν τῇ <sup>15</sup> ἐρήμῳ. <sup>19</sup> καὶ <sup>20</sup> καθελὼν ἔθνη ἑπτὰ ἐν γῇ Χαναάν

r 1 Pet. i. 17 only. Ezra viii. 36. s = ch. v. 26. xxi. 7. t here only. Exod. vi. 1, 6 al. (but w. 49). u Luke i. 51. John xii. 36 (from Isa. liii. 1) only. v = here only. (Rom. xii. 16 al.) w ch. xii. 17 ref. x ch. vii. 23 only. y here only. Deut. i. 31 bis (prosp. compl. Orig. in Caten.). 2 Macc. vii. 27 only. z = Matt. iv. 1 & ch. vii. 30, &c. Deut. i. 31. a = ch. xix. 27. 2 Cor. x. 5. Ps. li. 5 (7).

16. ins o bef paulos D.

aft oi ins en umv H lect-11 Chr. [-txt(om comm)].

17. for τουτου, του B: om 40 vulg æth. om ισραηλ (as unnecessary) EHLFP rel syrr Chr, Thl: ins ABCD<sup>a</sup> a g p 18 vulg copt sah(omg λαου τουτ.) [æth arm]. for 1st kai, dia D<sup>1</sup>(txt D<sup>2</sup>[-gr]). ins τη bef γη D<sup>1</sup>. αγρυπτο ABN a b o<sup>2</sup> d p 13 vulg: txt CDEHLP rel 36 Chr Thl.

18. om es DE vulg Syr [coptt]. ετη μ (omg χρονων) D. rec ετροφοφορησεν (alteration to what seemed a more appropriate word; see notes), with BC<sup>2</sup>DHLFP p rel 36 vulg(mores eorum sustinuit) syr-mg-gr Orig Chr (Ec Thl-fn (ετροφοςor. Thl-sif): txt AC<sup>1</sup>E [I<sup>1</sup>(appy)] 13 syrr coptt æth arm Constt(see Tischd<sup>2</sup>) Cyr Heaych.

19. om kai B p sah.

en γη χανααν bef επτα E: om εν γ. χ. 13.

Luke iv. 17 ff. and notes.

16. κατασείσας τ. χειρ[ As was his practice; see ch. xii. 40. See also ἐκείνας τὴν χεῖρα, ch. xxvi. 1. On the character, &c. of Paul's speeches reported in the Acts, see Prolegg. § i. 13; ii. 17.

The contents of this speech (vv. 16—41) may be thus arranged: I. *Recapitulation of God's ancient deliverances of His people and mercies towards them, ending with His crowning mercy, the sending of the Deliverer and promised Son of David* (vv. 16—25). II. *The history of the rejection of Jesus by the Jews, and of God's fulfilment of His promise by raising Him from the dead* (vv. 26—37). III. *The personal application of this to all present,—the announcement to them of justification by faith in Jesus, and solemn warning against the rejection of Him* (vv. 38—41). It is in the last degree unsafe to argue, as Wordsworth has done, that, because Strabo asserts the language of the Psidians to have been neither Greek nor Lydian, St. Paul must have spoken to them by virtue of his miraculous gift of tongues. To the question put by Wordsw., "In what language did St. Paul preach in Pisidia?" we may reply, seeing that he preached in the synagogue after the reading of the law and prophets, "In the same language as that in which the law and prophets had just been read."

of φοβ. τ. θ.] The (uncircumcised) proselytes of the gate; not excluding even such pious Gentiles, not proselytes in any sense, who might be present. The speech, from the beginning

and throughout, is *universal* in its application, embracing Jews and Gentiles.

17. τοῦ λαοῦ τούτου] 'Hoc dicit Pisidia, Judæos digito monstrans' (Grot.). Or rather, perhaps by the τούτου indicating, *without gesture*, the people in whose *synagogue they were assembled*.

τ. πατ. ἡμῶν] It is evident that the doctrine so much insisted on afterwards by Paul, that all believers in Christ were the true children of Abraham, was fully matured already: by the τοῦ λαοῦ τούτου he alludes to the time when God was the God of the Jews only: by this ἡμῶν he unites all present in the now extended inheritance of the promises made to the fathers.

ὑψώσεν] Evidently an allusion to Isa. i. 2, where the word is also used in the sense of 'bringing up,' nourishing to manhood. This was done by increasing them in Egypt so that they became a great nation: see ref. Gen. There is no reference to any *exaltation* of the people during their stay in Egypt: whether by their deliverance (Calv., Heinr., Elsner), or by the miracles of Moses (Meyer), or by Joseph's preference to honour (Beza, Grot.).

18. ἐτροφοφόρησεν] That this is the right reading, is rendered highly probable by manuscript authority here and still more in the LXX of ref. Deut., and, I conceive, *decided* by the Heb. of that passage, and by the expansion of the same image in Num. xi. 12. The compound verb (from δ, not ἦ, τροφός, as the similitude is that of a *man* (ἐν) bearing his son) implies *carrying and caring for*, as a nurse: see ref.

b here only. <sup>b</sup> κατεκληρονόμησεν [αὐτοῖς] τὴν γῆν αὐτῶν. <sup>20</sup> καὶ μετὰ ταῦτα ὡς ἔτεσιν τετρακοσίοις καὶ πενήντα <sup>c</sup> ἔδωκεν  
 trans., Deut. iii. 28. (1. 38), xxi. 16, B. 1 Macc. iii. 36 A.) c constr., Eph. iv. 11. 3 Kings ii. 35. ABCDE HLPN a b c d f g h k l o p 13

rec κατεκληροδοτήσεν (corrta to fix the active sense on the verb: as also in LXX, see *reff*), with a h o: txt ABCDEHLPN rel 36 Chr, Thl. om αυτοις BD<sup>4</sup> N p 13.  
 40 coptt: ins ACD<sup>4</sup>EHL P rel [vulg syrr arm Chr]. for αυτων, των αλλοφυλων

D<sup>1</sup>: αυτων αλλοφ. D<sup>1</sup> syr-w-ast.  
 20. ως ετ. τετ. κ. πεντ. bef και μετα ταυτα (see notes) ABCN p 13. 36. 40 vulg (coptt): arm: om μ. τ. D<sup>1</sup> syrr: txt D<sup>4</sup>EHL P rel aeth.—for ως, ως D<sup>1</sup>-gr: om AC [Syr coptt]: et quasi annis D-lat: quasi post annos vulg: et post annos aeth-rom. aft εδωκ. ins αυτοις E [syrr arm] sah Chr.

Maec. 19. ἐντά] See Deut. vii. 1; Josh. iii. 10; xxiv. 11.

The unusual transitive sense of κατεκληρονόμησεν, justified by *reff*. LXX, has not been understood by the copyists, and has led to the rec. reading.

From the occurrence of manifest references, in these opening verses of the speech, to Deut. i. and Isa. i., combined with the fact that these two chapters form the present lessons in the synagogues on one and the same sabbath, Bengel and Stier conclude that they had been then read. It may have been so: but see on ver. 15.

20.] Treating the reading of ABCN (see var. readd.) as an attempt at correcting the difficult chronology of our verse, and taking the words as they stand, no other sense can be given to them, than that the time of the judges lasted 450 years. The dative ἔτεσιν (see ch. viii. 11) implies the duration of the period between ταῦτα (the division of the land), and Samuel the prophet, inclusive. And we have exactly the same chronological arrangement in Josephus; who reckons (Antt. viii. 3. 1) 592 years from the Exodus to the building of Solomon's temple,—arranging the period thus: (1) forty years in the wilderness: (2) twenty-five years under Joshua (στρατηγὸς δὲ μετὰ τὴν Μωυσίως τελευτὴν πέντε κ. ἑκοσι, Antt. v. 1. 29): (3) Judges (below): (4) forty years under Saul, see on ver. 21: (5) forty years under David, 1 Kings ii. 11: (6) four years of Solomon's own reign. This gives 592 — 149 = 443 years (about, *ὡς*, 450) for the Judges, including Samuel. That this chronology differs widely from 1 Kings vi. 1, is most evident,—where we read that Solomon began his temple in the four hundred and eightieth (LXX, four hundred and fortieth) year after the Exodus. All attempts to reconcile the two are arbitrary and forced. I subjoin the principal. (1) Perizonius and others assume that the years during which the Israelites were subject to foreign tyrants in the time of the Judges are not reckoned in 1 Kings vi. 1, and attempt, by adding them, to make out the period—in direct contradiction to

the account there, which is, not that the Judges lasted a certain number of years, but that Solomon began to build his temple in the four hundred and eightieth year after the Exodus. (2) Calovius, Mill, &c. supply γινόμενα after πενήντα, and construe, these things 'which happened in the space of 450 years,' viz. from the birth of Isaac to the division of the land. But why the birth of Isaac? The words too will not bear this construction. (3) Olshausen conceives the 450 years may include all from the Exodus, as far as the building of the temple. But to this the objection which he himself mentions is fatal, viz. that μετὰ ταῦτα and ἐκείθεν must beyond dispute give the termini *a quo* and *ad quem* of the period. (4) Others suppose various corruptions, here or at 1 Kings vi. 1, and by arbitrary conjecture emend so as to produce accordance.

It seems then that Paul followed a chronology current among the Jews, and agreeing with the book of Judges itself (the spaces of time in which, added together = exactly 450), and that adopted by Josephus, but not with that of our present Hebrew text of 1 Kings vi. 1. The objection to this view, that Josephus is not consistent with himself (Olsh.),—but in Antt. xx. 10. 1, contra Apion. ii. 2 gives another chronology, has arisen from not observing that in the latter places, where he states 612 years to have elapsed from the Exodus to Solomon's temple, he reckons in the twenty years occupied in building the temple and the king's house, 1 Kings vi. 38; vii. 1. His words are, Antt. xx. 10. 1, ἀφ' ἧς ἡμέρας οἱ πατέρες ἡμῶν ἐξέλιπον Αἰγυπτὸν Μωυσίως ἀγοντος, μέχρι τῆς τοῦ ναοῦ κατασκευῆς, ὃν Σολομὼν ὁ βασιλεὺς ἐν Ἱερουσολύμοις ἀνήγειρεν, ἔτη δυοκαίδεκα πρὸς τοῖς ἑξακοσίοις. To reckon in the thirteen years during which he was building his own house may be an inaccuracy, but there is no inconsistency.

Wordsworth, contrary to his usual practice, takes refuge in the amended text of ABC, and then characterizes in the severest language those who have had the moral courage to abide by the more diffi-



<sup>d</sup> κριτὰς ἕως Σαμουὴλ [τοῦ] προφήτου <sup>21</sup> \* καέκειθεν ἡγή- <sup>d = here only.</sup>  
σαντο βασιλέα, καὶ <sup>e</sup> ἔδωκεν αὐτοῖς ὁ θεὸς τὸν Σαουλ. <sup>e of time, here</sup>  
υἱὸν Κεὶς, ἄνδρα ἐκ φυλῆς Βενιαμὴν, ἔτη τεσσαράκοντα. <sup>f ch. xvi. 29</sup>  
<sup>22</sup> καὶ <sup>h</sup> μεταστήσας αὐτὸν ἡγήρεν τὸν Δαυεὶδ αὐτοῖς. <sup>h = Luke xvi.</sup>  
<sup>k</sup> εἰς βασιλέα, ᾧ καὶ εἶπεν ἡμαρτυρήσας Εὐρὸν Δαυεὶδ τὸν <sup>h = Luke xvi.</sup>  
τοῦ Ἰεσσαί, ἄνδρα <sup>m</sup> κατὰ τὴν <sup>m</sup> καρδίαν μου, ὃς <sup>a</sup> ποιήσει <sup>h = Luke xvi.</sup>  
πάντα τὰ <sup>m</sup> θελήματά μου. <sup>23</sup> <sup>p</sup> τοῦτου ὁ θεὸς ἀπὸ τοῦ <sup>h = Luke xvi.</sup>  
<sup>q</sup> σπέρματος <sup>r</sup> κατ' <sup>n</sup> ἐπαγγελίαν ἡγάγεν τῷ Ἰσραὴλ <sup>h = Luke xvi.</sup>  
<sup>u</sup> σωτήρα Ἰησοῦν, <sup>24</sup> <sup>v</sup> προκηρύξαντος Ἰωάννου <sup>w</sup> πρὸ <sup>h = Luke xvi.</sup>

<sup>21. ver. 47. 1 Kings xv. 11. 1 = ch. x. 43 reff.</sup>  
<sup>a Isa. xlv. 28 (of Cyrus). Matt. vii. 21. xli. 60. John vii. 17 al.</sup>  
<sup>xxiii. 28. p ch. ix. 20 reff. q Rom. i. 3 reff.</sup>  
<sup>s ch. i. 4 reff. t = Zech. iii. 9 (8). Isa. xlviii. 15. u ch. v. 31. Isa. xlv. 15. v here</sup>  
<sup>only t. w Matt. xii. 10, from Mat. iii. 1.</sup>

om του A (appy) BN p.

21. (καὶ, so ABCD.) (Βενιαμὴν, so ABCN: -μειν p.)

22. rec αὐτοῖς bef τον δ. (alteration of arrangement, to connect αὐτοῖς with the verb), with CEHL P 13. 36 rel [vulg syrr æth arm] Chr: txt ABDN coptt.—om τον D.

ἡγερν E. for τον, ιων D 34. om ανδρα B'E [Ath-3-mss Hil-mss.]: om also κατ. τ. κ. μου os E.

23. ο θ. συν απο τ. σπ. αυτου D: om απο τ. σπερματος N<sup>1</sup>. rec for ηγαγ., ηγειρεν (explanatory alteration, see ver 22), with CD 13. 36 rel tol syrr sah [arm] Thdrt, Thl-sif: txt ABDEHLPN b g l p vulg copt æth Ath, Chr-comm, Thl-sif. for σωτ. ησ., σωτηριαν (see note), H(σπ: aw) L b d f g h l 13 æth Chr, Thl-sif: σ. τον ιην. D: om ησ. o 4<sup>2</sup>. 14<sup>1</sup>. 6. 23. 37. 46. 56. 66. 76: txt ABCE[P]N rel 36 vulg syrr copt arm.

cult reading, charging them with "arbitrary caprice," "gratifying a sceptical appetite," &c. I cite this as an example of that elastic criticism, which by any means within reach, and at any price, smooths away every difficulty from the sacred text.

Σαμουήλ] mentioned as the terminus of the period of the Judges, also as having been so nearly concerned in the setting up over them of Saul and David.

21. Σαουλ . . . . ἄνδρα ἐκ φ. B.] It may be not altogether irrelevant to notice that a Saul, a man of the tribe of Benjamin, was speaking; and to trace in this minute specification something characteristic and natural.

ἔτη τεσσαράκοντα.] So also Josephus: ἐβασίλευσε Σαουλ Σαμουήλου ζῶντος ἔτη ὀκτώ πρὸς τοὺς δέκα τελευτήσας δὲ δύο καὶ εἴκοσι, Antt. vi. 14. 9. In the O. T. the length of Saul's reign is not specified; 1 Sam. vii. 2 gives no reason, as Bengel thinks, why Saul's reign should have been less than twenty years, as the twenty years there mentioned do not extend to the bringing up of the ark by David, but only to the circumstances mentioned in the following verses. Biscoe has well shewn (p. 399), that as Saul was a young man when anointed king, and Ishbosheth his youngest son (1 Chron. viii. 33) was forty years old at his death (2 Sam. ii. 10), his reign cannot have been much short of that period. It is clearly against the construction to suppose Samuel's time

as well as Saul's included in the forty years, following as they do upon the ἔδωκεν. Yet this has been done by the majority of Commentators.

22. μεταστήσας] having deposed him (reff.): in this case, by his death, for David was not made king till then. Or perhaps μεταστ. may refer to the sentence pronounced against Saul, 1 Sam. xiii. 14, or xv. 23, 28, and ἡγερν to the whole process of the exaltation of David to be king. But I prefer the former.

ψ κ. εἶπεν μ.] The two passages, Pa. lxxix. (lxxviii. LXX) 20, and 1 Sam. xiii. 14, are interwoven together: both were spoken of David, and both by prophetic inspiration. They are cited from memory, neither τὸν τοῦ Ἰεσσαί nor ὃς . . . μου being found in them. These latter words are spoken of Cyrus, see reff. That such citations are left in their present shape in our text, forms a strong presumption that we have the speeches of Paul verbatim as delivered by him, and no subsequent general statement of what he said, in which case the citations would have been corrected by the sacred text.

23. κατ' ἐπαγγ. ἡγάγεν] viz. the promise in ref. Zech. (LXX), where the very word ἄγω is used; not however excluding the many other promises to the same effect. The reading σωτηρίαν has probably arisen from the contracted way of writing Ἰησοῦν, thus: σωτηρίαν; and then from ver. 26 σωτηρίαν was adopted. 24. εἰσέδου] referring

x 1 Thess. i. 9. **προσώπου τῆς** <sup>x</sup> εἰσόδου αὐτοῦ <sup>y</sup> βάπτισμα <sup>z</sup> μετανοίας **παντὶ τῷ λαῷ Ἰσραὴλ.** <sup>25</sup> ὡς δὲ <sup>a</sup> ἐπλήρου Ἰωάννης τὸν <sup>b</sup> δρόμον, ἔλεγεν **τί ἐμὲ** <sup>c</sup> ὑπονοεῖτε εἶναι; <sup>d</sup> οὐκ <sup>e</sup> εἰμὶ ἐγώ, <sup>f</sup> ἀλλ' <sup>g</sup> ἰδοὺ ἔρχεται <sup>h</sup> μετ' <sup>i</sup> ἐμὲ οὐ οὐκ εἰμὶ ἄξιος τὸ <sup>j</sup> ἐπόδημα τῶν ποδῶν <sup>k</sup> λύσαι. <sup>26</sup> Ἄνδρες ἀδελφοί, υἱοὶ <sup>l</sup> γένους Ἀβραὰμ καὶ οἱ ἐν ὑμῖν <sup>m</sup> φοβούμενοι τὸν θεόν, <sup>n</sup> ἡμῖν ὁ <sup>o</sup> λόγος τῆς <sup>p</sup> σωτηρίας <sup>q</sup> ταύτης <sup>r</sup> ἐξαπεστάλη. <sup>27</sup> οἱ γὰρ <sup>s</sup> κατοικοῦντες <sup>t</sup> ἐν Ἱερουσαλὴμ καὶ οἱ <sup>u</sup> ἄρχοντες <sup>v</sup> αὐτῶν τοῦτον <sup>w</sup> ἀγνοήσαντες καὶ τὰς <sup>x</sup> φωνὰς τῶν προφη- <sup>y</sup> τῶν τὰς <sup>z</sup> κατὰ <sup>a</sup> πᾶν <sup>b</sup> σάββατον <sup>c</sup> ἀναγινωσκομένας <sup>d</sup> κρί- <sup>e</sup> ναντες <sup>f</sup> ἐπλήρωσαν, <sup>28</sup> καὶ <sup>g</sup> μηδεμίαν <sup>h</sup> αἰτίαν <sup>i</sup> θανάτου <sup>j</sup> εὑρόντες <sup>k</sup> ᾗτήσαντο Πιλάτον <sup>l</sup> ἀναιρεθῆναι αὐτόν. <sup>29</sup> ὡς

x 1 Thess. i. 9. <sup>11</sup> 1. Heb. x. 19. 2 Pet. i. 11 only. <sup>12</sup> Mat. iii. 2. <sup>13</sup> Mark i. 4. <sup>14</sup> Luke iii. 3. <sup>15</sup> ch. xix. 4 only. <sup>16</sup> = ch. xii. 25 reff. <sup>17</sup> a Paul (ch. xx. 34. 2 Tim. iv. 7) only. <sup>18</sup> Jer. viii. 8. <sup>19</sup> b ch. xxv. 18. <sup>20</sup> xviii. 27 only. <sup>21</sup> L. P. <sup>22</sup> Tobit viii. 16. <sup>23</sup> Judith xiv. 14. <sup>24</sup> Sir. xxiii. 31 only. <sup>25</sup> Dan. vii. 25 Theod. (-rota, 1 Tim. vi. 4.). <sup>26</sup> c ellips. <sup>27</sup> Matt. xiv. 27. <sup>28</sup> John iv. 26. <sup>29</sup> viii. 24. <sup>30</sup> xviii. 5. <sup>31</sup> d = w. person, Acta only. <sup>32</sup> ch. xix. 4 (Paul). <sup>33</sup> v. 37. <sup>34</sup> vii. 5. <sup>35</sup> g = ch. x. 2 reff. <sup>36</sup> h constr., ch. xiv. 3 (of Paul). <sup>37</sup> xx. 32 (Paul). <sup>38</sup> 1 Cor. xii. 8. <sup>39</sup> 2 Cor. v. 19. <sup>40</sup> vi. 7. <sup>41</sup> Eph. i. 12. <sup>42</sup> Phil. ii. 16 al. <sup>43</sup> (Paul). <sup>44</sup> Heb. v. 13. <sup>45</sup> James i. 18. <sup>46</sup> i. 20 reff. <sup>47</sup> m = ch. iii. 17. <sup>48</sup> iv. 5, &c. <sup>49</sup> 1 Cor. ii. 6, 8. <sup>50</sup> Josh. ix. 15 al. <sup>51</sup> fr. <sup>52</sup> n ch. xvii. 23 (Paul). <sup>53</sup> Rom. x. 3. <sup>54</sup> xi. 26. <sup>55</sup> 1 Cor. xiv. 36. <sup>56</sup> 2 Cor. ii. 11. <sup>57</sup> 1 Kings xxi. 21. <sup>58</sup> o = ch. xxi. 21 (Paul); <sup>59</sup> viii. 31 (Steph.). <sup>60</sup> p ch. xv. 21, 36. <sup>61</sup> xviii. 4 al. <sup>62</sup> q = Luke iv. 16. <sup>63</sup> ch. xv. 21. <sup>64</sup> 2 Cor. iii. 15 al. <sup>65</sup> Neh. viii. 8. <sup>66</sup> r = 1 Cor. xi. 31. <sup>67</sup> 1 Pet. iv. 6. <sup>68</sup> s = ch. iii. 18 reff. and passim. <sup>69</sup> t = John xviii. 36. <sup>70</sup> xix. 4, 6. <sup>71</sup> ch. xxviii. 18. <sup>72</sup> Prov. xxviii. 17. <sup>73</sup> e ch. vii. 33 reff. <sup>74</sup> f = ch. iv. 6 reff. <sup>75</sup> i have only. <sup>76</sup> k ch. vii. 12 reff. <sup>77</sup> l ch. i. 23. <sup>78</sup> u constr., ch. iii. 14 reff. <sup>79</sup> v ch. v. 33 reff.

24. om καὶ τῶν <sup>HL Thl</sup>, παντὶ and λαῶ <sup>P d e f g h l o Chr-comm</sup>: om λαῶ only <sup>A</sup>: om <sup>w. p.</sup> 68. 104 sah: txt <sup>BCDEN</sup> p 13. 36 vsa. (*The variations have perhaps been occasioned by those in ver 17 above.*)—<sup>N<sup>1</sup></sup> began to write <sup>ηλ.</sup> bef <sup>λαῶ</sup>, but marked the letters for erasure.

25. <sup>επληρου</sup> <sup>D<sup>1</sup></sup>. rec ins o bef <sup>ιωαννης</sup>, with <sup>LP 13</sup>[e sil] rel <sup>Chr Thl-fin</sup>: om <sup>ABCDEHN</sup> a l p <sup>Thl-sif.</sup> rec (for <sup>τι εμε</sup>) <sup>τινα με</sup>, with <sup>CDEHLP 13</sup> rel [vulg syrr copt arm] <sup>Chr</sup>: txt <sup>ABN</sup> sah [σθη], <sup>τι και</sup> (= <sup>τι και</sup>) p. aft <sup>εγω</sup> ins o <sup>χριστος</sup> <sup>E 68</sup> lect-12 tol <sup>Thl-fin.</sup> <sup>αλλα</sup>, and <sup>μεθ</sup> <sup>D<sup>1</sup></sup>(<sup>μετ</sup> <sup>D<sup>4</sup></sup>).

26. om <sup>και</sup> B. <sup>εν ημιν</sup> <sup>AD p.</sup> aft <sup>θεον</sup> ins <sup>ακουσατε</sup> E. rec (for <sup>ημιν</sup>) <sup>υμιν</sup>, with <sup>CEHLP</sup> rel [vulg syrr copt sath arm]: txt <sup>A B(sic)</sup>: see table) <sup>DN</sup> c p 13 <sup>syrr-mg sah.</sup> aft o <sup>λογος</sup> ins <sup>ουτος</sup> C d 6. 36. 65. 133-80 arm [om <sup>ταυτης</sup> C 133-80 <sup>Syr sath(hic sathmo wita)</sup> arm]. rec <sup>απισταλη</sup>, with <sup>EHL P</sup> rel <sup>Thl</sup>: txt <sup>ABCDN</sup> a h p 13. 36. 40 <sup>Chr.</sup>

27. om <sup>εν</sup> <sup>CE b d h k p 13</sup> <sup>vulg Chr.</sup> for <sup>αυτ. τουτ. αγν.</sup>, <sup>αυτ. s</sup> <sup>D<sup>1</sup></sup>(<sup>αυτον</sup> <sup>τ. αγνουτες</sup> <sup>D<sup>6</sup></sup>). for <sup>κ. τ. φωνας</sup>, . . . . <sup>ταις τας γρ.</sup> . . . as (<sup>μη συνιεντες</sup> <sup>τ. γραφας</sup>?) <sup>D<sup>1</sup></sup>(txt <sup>D<sup>6</sup></sup>): <sup>αγν. τ. γρ.</sup> E [simly <sup>Syr</sup>]. ins <sup>και</sup> bef <sup>κριν.</sup> D.

28. aft <sup>ευροτες</sup> ins <sup>εν αυτω</sup> <sup>D</sup> <sup>vulg syrr-w-ast coptt sath.</sup> for <sup>ητησ.</sup> <sup>κρινωτες</sup> <sup>αυτον</sup> <sup>παρεδωκαν</sup> <sup>πιλατω</sup> <sup>ινα</sup> <sup>εις</sup> <sup>αναιρεσιν</sup> <sup>D<sup>1</sup></sup>(<sup>ut interficeretur</sup> lat): <sup>D<sup>6</sup></sup> reads <sup>ητησαντο</sup> <sup>κ. ανερεθ.</sup>, without erasing any portion of <sup>D<sup>1</sup></sup>: for <sup>ητησαντο</sup>, <sup>ητησαν</sup> <sup>τον(sic)</sup> <sup>N<sup>1</sup></sup>.

to <sup>ηγαγεν</sup> above—his coming forward publicly.

25.] As John was fulfilling his course (the expression is peculiar to Paul, see reff.) he said (not once but habitually). <sup>τι εμε ειν.</sup> Not, 'I am not that which ye suppose me to be,' as Vulg. (reading <sup>τινα</sup>,—quem me arbitramini esse, non sum ego); Luth., Grot., Kuin.,—making <sup>τι</sup> (or <sup>τινα</sup>) relative, which it will not bear (see note on 1 Cor. xv. 2); but What suppose ye me to be? I am not He. See Luke iii. 15 ff.

26. [The same two classes (see on ver. 16), Jews and God-fearing gentiles, are here again addressed.] <sup>τ. σωτηρίας ταύτης</sup> viz. the salvation implied in Jesus being a <sup>σωτήρ</sup>—salvation by Him.

27.] The position of <sup>ημιν</sup> at the commencement of its clause in the last verse shews the emphasis to be on it, and now the reason is given—for

the Jews in Jerusalem have rejected it. See ch. xxii. 18—21.

25. τὰς φωνὰς is not governed by <sup>αγνοήσαντες</sup>, which makes the sentence an unusually harsh one in construction, requiring <sup>αὐτόν</sup> to be supplied after <sup>κριν.</sup>, and <sup>αὐτός</sup> after <sup>ἐπλήρωσαν</sup>. The <sup>καί</sup>, as often, merely introduces, without the emphasis implied by our 'even,' a new element into the sentence. It is perhaps hardly possible to find in our language or the Latin any one word which may give exactly this slight shade of meaning, and no more: paraphrased, the sense might be (but imperfectly and clumsily) thus represented: in their ignorance of Him (not only rejected His salvation, but) by judging Him, fulfilled the voices of the prophets, &c. 28.] Not, 'though,' but rather because they found no cause: when they found no cause of death in

ABC  
HLP  
b c d  
h k l  
11

δὲ ἔτελεσαν πάντα τὰ περὶ αὐτοῦ γεγραμμένα, καὶ ἐλόντες ἀπὸ τοῦ ξύλου ἔθηκαν εἰς μνημεῖον. 30 ὁ δὲ θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν, 31 ὃς ὥσθθ ἐπὶ ἡμέρας πλείους τοῖς συναναβᾶσω αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς Ἱερουσαλὴμ, οὔτινες νῦν εἰσιν ἡ μάρτυρες αὐτοῦ πρὸς τὸν λαόν. 32 καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γενομένην, ὅτι ταύτην ὁ θεὸς ἐκπεπλήρωκεν τοῖς τέκνοις αὐτῶν ἡμῖν ἀναστήσας Ἰησοῦν, 33 ὡς καὶ ἐν τῷ ψαλμῷ γέγραπται τῷ

30. (see Rom. vii. 1 al.)

g = ch. i. 41 reff.

k absol., ch. vii. 19 reff.

o here only. Exod. xxiii. 29 AId.

67. 1. (—ρωσος, ch. xxi. 26.)

h ch. i. 40 reff.

i ch. i. 4 reff.

2 Maec. viii. 10 only, but not =.

p = ch. ii. 24 reff.

f Mark xv. 41 only.

l double acc., here only. acc.,

m = ch. vii. 2 reff.

2 Chron. xviii. 2.

ch. vii. 30 reff.

n ch. ix. 30 reff.

xxii. 20.

Heb. xi.

20. ἐτελεσαν A[Woide]: ἐτελούν D'(—σεν D-corr<sup>1</sup>). rec πάντα (error? or *alteration for more completeness?*) [with 13]: txt ABCDEHLPN rel. γεγρ. bef

περὶ αὐτοῦ B [Syr sēth]. aft γεγραμμένα add εἰσιν πρὸς τὸν πειλάτον γουγρ μὲν σταυρωσάι, καὶ ἐπιτυχόντες πάλιν καὶ D<sup>1</sup>, syt-mg has *postquam crucifixus esset proutto* τὸν πειλάτον *ut de ligno detraherent eum*: συνετυχον *et detraherentes eum posuerunt in sepulchro*. for ζυλόν, σταυρὸν E Syr. ins καὶ bef εἶχαν D<sup>1</sup>(and lat).

30. for ver, on o θεός (add oero D-lat) ἤγειρεν D: add *tertia die* vulg(not tol). αὐτον bef ἤγειρεν E Chr<sup>1</sup>.

31. οὗτος ὥσθθ τοῖς συναβαίνουσιν αὐτῷ απ. τ. γ. εἰς ἱερ. εφ ἡμερ. πλείους D (—αβασιν D-corr, πλείους D<sup>9</sup>). rec om νῦν (as unnecessary? hardly for Meyer's reason, that they had been now for some time *His witnesses*), with BEHLP rel sēth-pl Chr<sup>1</sup>: εἰσι bef νῦν N[sēth-rom]: txt AC a k p 13. 36 Syr coptt [arm].—αφρ νῦν D c 137 vulg eyr. om αὐτον H.

32. τὴν πρὸς τοὺς is written over an erasure by N<sup>1</sup> or M-corr<sup>1</sup>. aft πατέρας ins ἡμῶν DE [vulg Syr sēth]. γενομ. bef εἰπαγγ. D Hil<sub>2</sub>. \* ἡμῶν (to avoid the difficulty of οἱ φοβούμενοι τὸν θεόν being present, ver 16, besides the ἀνδρες ἰσραηλῖται) ABC'DM vulg(ὑμῶν tol) sēth Ambr<sub>1</sub>: om ἡμῖν sah Bede-gr: αὐτων ἡμῖν C<sup>9</sup>EHLP p 13. 36 rel syrr Chr, Thl-fin. for ἰησοῦν, τὸν κυρίον ἰησ. χρ. D sah Ambr<sub>1</sub>; so, insg ἡμῶν aft κυρ. 137 Hil<sub>2</sub>; τὸν κυρ. ἡμῶν [bef ἰησ.] syt-w-as: αὐτον εκ νεκρων A<sup>2</sup>.

33. for ὡς καὶ, οὕτως γαρ D. \* rec τῷ ψ. τῷ δευτ. γέγραπται, with ELP rel vulg [syr] Chr<sub>1</sub> [Cosm.] Ambr<sub>1</sub> [simly Syr coptt sēth]: τ. πρώτῳ ψ. γεγ.

him, they besought, &c.: see Luke xxiii. 22, 23.

29.] The two verbs *ἐτέλεσαν* and *ἔθηκαν* have still the same subject, viz. *οἱ κατεκλιόντες κ.τ.λ.* De Wette rightly remarks, that Paul, in this compendious narrative, makes no distinction between friend and foe in what was done to our Lord, but regards both as fulfilling God's purpose regarding him. I may add, that there is also a contrast between what *men* did to Him, and ὁ θεὸς ἤγειρεν αὐτόν. Joseph and Nicodemus, be it observed, were both *ἀρχόντες*. Paul touches but lightly on the cross of Christ, and hastens on to the great point, the Resurrection, as the fulfilment of prophecy and seal of the Messiahship of Jesus.

31.] The *νῦν* gives peculiar force to the sentence. Who are at this moment witnesses,—*living* witnesses: q. d. 'I am not telling you a matter of the *past* merely, but one made present to the people of the Jews (τῷ λαῷ) by living and autoptic testimony.'

32. ἡμῖς ὑμᾶς] He and Barnabas were not of the number of the *συναβαίνοντες*, ver. 31, nor was their mission to the Jewish people. 'They are at this moment witnessing to the people, *we*, preaching to you.' Stier observes (Red. d. Apost. p. 367) how entirely Paul sinks himself, his history and commission from Christ, in the great object of his preaching. ἀναστήσας] The meaning having raised Him from the dead is absolutely required by the context: both because the word is repeated with *εκ νεκρῶν* (ver. 34), and because the Apostle's emphasis throughout the passage is on the *Resurrection* (ver. 30) as the final fulfilment (ἀκτεπλήρωκεν) of God's promises regarding Jesus. This is maintained by Luther, Hammond, Le Clerc, Meyer, &c.: the other meaning, 'having raised up,' as in ch. vii. 37, *προφήτην ὑμῖν ἀναστήσει δ κύριος*,—by Calvin, Beza, Calov., Wolf, Michaelis, Rosenm., Heinrichs, Kuinoel, Olsh., and by Mr. Humphry. Meyer well

q Heb. i. 5. v. 6. Psal. ii. 7. r trans. ch. xvii. 31 only. s = ch. xxi. 3. xxi. 22, 23 al. 2 Macc. iii. 18. t of a state, here only. see ch. viii. 26 reff. u = ch. ii. 27 reff. v = Isa. lv. 3 only. w = 1 Tim. i. 15. iii. 1. iv. 9. Tit. iii. 8. Rev. xxi. 5. xlii. 6. Pa. lxxviii. 28. x = ch. xvii. 7 reff. a ch. xx. 34. xiv. 23 only t. Wind. xvi. 24 al. Gen. xlix. 15 Ag. Symm. (?) d (ch. ii. 41.) = Gen. xlix. 29. Judg. ii. 10. g ch. ii. 14. i. 10. xvi. 22, 28. Ezra iv. 12, 13. s = ch. xiv. 14. Eph. iii. 5. Judg. ii. 10. b ch. ii. 23 reff. c = 1 Cor. e ver. 30. ch. x. 40 reff. f ch. ii. 19 reff.

...δὲ  
ABCD  
LP: a  
c d f g  
k l o i  
12

D (no vss) Orig-schol. exr Cypr-mss, Hil<sup>exr</sup>: τῷ δευτ. ψ. γεγρ. H o 4. 66. 76. 100: txt ABCN a c p 13. 40 arm. at end, D syr-mg add (from Ps ii. 8) αἰτῆσαι παρ εμου καὶ δώσω σοι ἐθνη τὴν κληρονομίαν σου καὶ τὴν κατασχεῖν σου τα περὰ τα της γης.

34. στα D 137 Hil. aft αυτον add ο θεος E 68 Syr Thl-fin. aft μελλ. ins αυτον E k 32. 66 Chrj.

35. rec (for διοτι) διο, with CEHLP p<sup>3</sup> 13. 86 rel Chr; propter nos E-lat: txt ABM p<sup>1</sup>: om D[-gr] Syr oth. etepos D[-gr]: alias vulg: alia D-lat: εν τῷ ετ. 13.

36. om μεν D 26 vulg. [om τους C<sup>1</sup>(πους, for π. τ. C<sup>1</sup>).]

37. for or, o D<sup>1</sup>-gr(txt D-corr<sup>1</sup>).

remarks, that this meaning would hardly in our passage have been thought of or defended, had it not been that the subjoined citation from Ps. ii. has been thought necessarily to apply to our Lord's mission upon earth.

33.] The reading ἐν τῷ πρώτῳ ψαλμῷ is explained thus: "hic psalmus qui nobis secundus est olim primus fuit, quod is qui præcedit, tanquam proœmium, numeratus non esset." Rosenm. Arg. Ps. ii. St. Paul refers the prophecy in its full completion to the Resurrection of our Lord: similarly in Rom. i. 4, ὁρισθέντος υἱοῦ θεοῦ ἐν δυνάμει . . . ἐξ ἀναστάσεως νεκρῶν.

34. μηκέτι μὲλλ. Compare Rom. vi. 9, χρῆστος ἐγερεθὲς ἐκ νεκρῶν οὐκέτι ἀποθνήσκει· θάνατος αὐτοῦ οὐκέτι κυριεύει. It is interesting to trace the same shades of thought in the speeches and epistles of Paul; and abundant opportunity of doing so will occur as we proceed.

But here the ὑποστρ. εἰς διαφθ. does not merely imply death, so that Jesus should have once undergone it, and no more hereafter, as the E. V. seems to imply: but we must supply 'to die, and in consequence to' before the words, understanding them as the result of death, if it had dominion over him: thus the clause answers even more remarkably to Rom. vi. 9.

τὰ δὲ δῶσα is the LXX rendering of חַיִּי, ref. Isa., which in 2 Chron. vi. 42, they have translated רָאֵלֶּה. The word 'holy' should have been preserved in the E. V., as answering to τὸν δσιόν σου below; the mercies of David, holy and sure: or my holy promises which I made sure unto David.

35. διότι καὶ wherefore also,—correspondent to which purpose, of His Christ not seeing corruption.

ἐτέρῳ viz. ψαλμῷ, referring to ver. 33. λέγει viz. ὁ θεός, not David: the subject is continued from vv. 32 and 34, and fixed by εἰρηκεν and δώσω just preceding. δώσεις and δσιον accurately correspond to δώσω and δσια before. See on ch. ii. 27.

36.] The psalm, though spoken by David, cannot have its fulfilment in David. ἰδὲ γὰρ γενεᾷ The dative commodi, not 'sua generatione,' which is flat in the extreme. David ministered only to the generation in which he lived: but διὰ τούτου, remission of sins is preached ὑμῖν, and to all who believe on Him.

τῇ τοῦ θ. βουλῇ is best taken with ὑπερηγήσας, not with ἐκοιμήθη:—as E. V., after he had served his own generation by the will (i. e. according to the appointment) of God. His whole course was marked out and fixed by God—he fulfilled it, and fell asleep. I prefer this, because joining τῇ τοῦ θ. β. with ἐκοιμήθη seems to diminish the importance of that verb in the sentence. (See on the whole, 2 Sam. vii. 12; 1 Kings ii. 10.)

προσετ. κ.τ.λ.] An expression arising from the practice of burying families together: see reff. and passim in O. T.

38.] Paul speaks here of justification only in its lowest sense, as negative, and synonymous with remission of sins; he does not unfold here that higher sense of δικαιοῦ, the accounting righteous, which those who have from God are δίκαιοι ἐκ πίστεως. It is the first office of the

ἄνδρες ἀδελφοί, ὅτι διὰ ἡ τούτου ὑμῶν ἰ ἀφesis ἰ ἀμαρτιῶν  
 καταγγέλλεται, 39 [καί] ἰ ἀπὸ πάντων ὧν οὐκ ἠδυνή-  
 θητε ἡ ἐν νόμῳ Μωυσέως ἰ δικαιοθῆναι, ἡ ἐν τούτῳ πᾶς ὁ  
 πιστεύων ἰ δικαιοῦται. 40 ὁ βλέπετε οὖν μὴ ἰ ἐπέλθῃ [ἐφ'  
 ὑμᾶς] τὸ εἰρημένον ἐν τοῖς προφήταις 41 Ἰδετε οἱ κατα-  
 φρονηταί, καὶ θαυμάσατε καὶ ἀφανίσθητε, ὅτι ἔργον  
 ἐργάζομαι ἐγὼ ἐν ταῖς ἡμέραις ὑμῶν, ἔργον δ οὐ μὴ

38. υμ. bef. es. AN. δι. αυτου E d 65-7. 133 scti: δια τουτου B<sup>1</sup> 15-8. 34. 73. 101-80.  
 39. om και AC<sup>1</sup> M am (with fuld demid) ath-pl: ins BCDEL P rel [vulg-ed tol syrr  
 coptt scti-rom arm] Chr., aft και add μετανοια D (syrr-w-asst has it aft αμαρτιων ver  
 38). εδυνηθητε A: ηδυνηθημεν D-corr<sup>1</sup>-gr. rec ins τω bef rom. (corr<sup>n</sup>: but the  
 art is not needed aft a preposition), with ELP rel Thl: om A B (sic: see table) CDN  
 h p 13. 40 Chr., aft εν τουτω ins ουν D syrr-mg. [aft πιστ. ins εν αυτω I sah.]  
 for δικαιοιται, δικαιοθηναι (but corr<sup>d</sup>) N<sup>1</sup>. at end ins παρα θεω D 137 syrr-mg.  
 40. απελθῃ N<sup>1</sup>. om εφ υμας (as unnecessary? or because a difficulty was  
 found in identifying υμας with the καταφρονηται of the citation?) BDN 13. 36 am tol:  
 ins ACEILP rel [vulg-ed fuld demid syrr coptt scti arm].  
 41. for ιδ, ακουσατε E. καταφρονησατε N<sup>1</sup>. ins και επιβλεψατε (from  
 LXX) bef και θαυμασατε I o syrr Chr.; aft κ. θ. E (but om και) a 27-9. 57. 69. 105-6.  
 θαυμασατε N<sup>1</sup>: -ζετε c. aft 1st εργον ins ο N<sup>1</sup>. rec εγω bef εργαζ.  
 (corr<sup>n</sup> to LXX), with CEILP rel 36 demid [scti] Chr.: εγω εργαζομαι εγω N: txt  
 ABD k p 13 vulg [syrr] sah arm. om 2nd εργον DELP b c d f g h k l o tol syrr  
 scti-pl Chr, Thl-sif: ins ABC [from the space] N p rel vulg coptt scti-rom [arm] Thl-  
 fin. rec φ, with c d h l 36: txt ABCDEILPN rel Chr Thl.

Spirit by which he spoke, ἐλέγχειν περὶ  
 ἀμαρτίας, before He ἐλέγχει περὶ δικαιο-  
 σύνης: therefore he dwells on the ἀφesis  
 ἀμαρτιῶν, merely just giving a glimpse of  
 the great doctrine of justification, of which  
 he had such wonderful things to write and  
 to say. 39.] [And] from all things,  
 from which ye could not in (under) the  
 law of Moses be justified, in Him (as ἐν  
 κυρίῳ, ἐν κυρίῳ passim) every believer  
 is (habitual pres.) justified. ἀπὸ πάντων  
 (ἀφ') ὧν, from all things (sins), from  
 which . . . but not implying that in the  
 law of Moses there might be justification  
 from some sins;—under the law there is  
 no justification (ἐν νόμῳ οὐδεὶς δικαιοῦται  
 παρὰ τῷ θεῷ, Gal. iii. 11):—but = Christ  
 shall do for you all that the law could  
 not do: leaving it for inference, or for fur-  
 ther teaching, that this was absolutely  
 ALL: that the law could do nothing. The  
 same thought is expanded Rom. viii. 3, 4,  
 τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν φ' ἡσθένει  
 διὰ τῆς σαρκός, ὁ θεὸς κ.τ.λ. . . . ἵνα τὸ  
 δικαίωμα τ. νόμου πληρωθῇ ἐν ἡμῖν. This  
 interpretation will be the more clearly  
 established, when we remember that δι-  
 καιοῦν ἀπὸ ἀμαρτίας was not in any sense,  
 and could not be, the office of the law, by  
 which came the knowledge of sin. The  
 expression δικαιοῦν ἀπὸ is only once used  
 again by Paul (ref.), and that where he is

arguing against the continuing in sin.  
 δ πιστεύων is not to be joined with ἐν  
 τούτῳ, which (see above) is contrasted with  
 ἐν νόμῳ M. It is quite in Paul's manner  
 to use πᾶς δ πιστεύων thus absolutely:  
 see Rom. i. 16; iii. 22; x. 4 (Gal. iii. 22).  
 Still less, with Luther, can we take as far  
 as δικαιοθῆναι with ver. 38, and make ἐν  
 τούτῳ . . . δικαιοῦται a separate sentence.  
 40.] The object of preaching the  
 Gospel to the Jews first was for a testimony  
 to them: its reception was almost uniformly  
 unfavourable: and against such anticipated  
 rejection he now warns them. τοῖς  
 προφ.] The book of the prophets: see  
 ch. iii. 18, note. 41. καταφρονηταί  
 So the LXX for οὐρα, 'among the heathen,'  
 for which they seem to have read οὐρα. So  
 the Arabic, 'videte arrogantes': and the  
 Syriac, 'videte transgressores.' (Kuinool.)  
 The prophecy was spoken of the  
 judgment to be inflicted by means of the  
 Chaldeans: but neither this nor any other  
 prophecy is confined in its application to  
 the occasion of which it was once spoken,  
 but gathers up under it all analogous pro-  
 cedures of God's providence: such repeated  
 fulfillments increasing in weight, and ap-  
 proaching nearer and nearer to that last  
 and great fulfilment of all the promises of  
 grace and all the threats of wrath, by which  
 every prophetic word shall be exhausted.

u acc., John xi. 48. 1 Cor. xiii. 7. 1 John iv. 16. Hab. i. c. v ch. xv. 3 only. Hab. i. c. w ch. xiv. 15. xx. 7. xxvii. 43 only. Exod. xxviii. 31 (36). x constr., 1 Thess. v. 27 al. see note. y = Luke i. 20. z = here only. (ch. xv. 9 reff.) Δαβίδον τε και Σολομώντος, ετι 84 και μεταξὺ τούτων βασιλεύον, Jos. B. J. v. 4. 2, also Apion, i. 21. Φαίωνα . . . και μεταξὺ δ' Ἀλεξανδρον τῶν υἱῶν . . . Plutarch. Inst. Lac. 63. a = here only f. Did. Sic. xix. 25, ἄλυσον τὴν ἀκαθάρειαν. Polyb. v. 18. 3. ἄλυσον τ. συνομοσίαν. b Acta (ver. 80. ch. xvi. 14. xvii. 4, 17. xviii. 7, 12. xix. 27) only, exc. Matt. xv. 9 Mk. (from Is. xxi. 13.) Josh. iv. 24. c ch. ii. 10 reff. d ch. x. 41 reff. e ch. xxviii. 20 only. Exod. iv. 16 AB<sup>2</sup> Ald. Wind. xiii. 17 only. f = 1 Tim. v. 8 only, see ch. xi. 23 reff. g ch. xiv. 3. xv. 11. xviii. 27. xx. 24, 32. h = ch. xx. 15 reff. i ch. xix. 26. Heb. ix. 22 only t. 2 Macc. v. 3 only. k = ch. iv. 8 reff. l constr., ch. xv. 6. xx. 7. see 2 Kings iii. 34. m ch. xi. 1 reff. n ch. iii. 10 reff. o ch. v. 17. p = Rom. xiii. 13. 1 Cor. iii. 3. James iii. 14, 16. 1 Macc. viii. 16. q Luke xx. 27. L.P., exc. John xix. 12. Hos. iv. 4.

εκδιηγείται AL: -ηγείται D<sup>1</sup>. at end ins και εισιγησησ D, κ. εισιγησησ syt-w-ast.

42. rec om αυτων, addg instead δε εκ της συναγωγης των ιουδαιων (supplementary, at beginning of an ecclesiastical portion: 98 has των αποστολων εκ της συν. κ.τ.λ.), with P rel: αυτων εκ τ. συν. τ. ιουδ. L Thl-fin: txt ABCDEIN a p 13. 36 vulg syrt coopt arm Chr<sub>1</sub>. om παρεκαλουν E; so B 81, insg ησιουν bef λαληθησαι. rec aft παρεκ. ins τα εθνη (added because it was considered necessary that this request should be ascribed to the Gentiles, on acct of the hostility of the Jews, ver 45), with LP rel: om ABCDEIN a c k o p 13. 36 vulg syrt coopt eth arm Chr Thl Cassiod. for μεταξυ, εξης D. om τα D<sup>1</sup>(ins D<sup>4</sup>). om ταυτα P e l [H 36 Thl-sif].

43. aft δε ins αυτοις N<sup>1</sup>(N<sup>3</sup> disapproving). aft σεβ. ins τον θεον E (syrt ?) [copt]. om τω (bef Βαρν.) DL [b]. om αυτοις (as unnecessary ?) ELP rel vulg Ec Thl-sif: ins ABCD I [from the space] N a k p 36 (vss) Chr, Thl-fin. (13 def.) επιθωτ. (επιθωτον ο-θωτον ?) D. [for αυτους, αυτον A<sup>1</sup>, αυτοις p.] rec επωμενειν (perhaps corra to avoid προσκαλουντες . . . προσμενειν), with LP 13 rel Thl-sif: txt ABCDEIN c d k o p 36 Chr Thl-fin. (1 ?) [for θυ, κυ B<sup>1</sup>(Tischdf).] at end ins εγενετο δε καθ ολης της πολεως διελθειν τον λογον του θεου D, so syrt-mg, omg τ. θ. and putting an asterisk at διελθειν: εγ. δε κατα πασαν πολιν φημισθηναι τον λογ. E.

44. rec for τε, δε, with ACDN a b o p 13: om εσθ-rom: txt BE(L)P rel 86 syrt eth-pl Chr, Thl: tote for τω τε L 59. (1 ?) rec ερχομενω (alteration (so D (which every where alters εχομαι in this sense) AN 69 in Lu xiii. 33), the sense of εχομενω not being perceived), with BC<sup>1</sup>DE<sup>1</sup>ILPN p rel 36 Chr: επερχομενω 3. 95: txt AC<sup>2</sup>E<sup>1</sup> 13. 40 Syr. for πασα, ολη D. for θεου, κυριου AB<sup>2</sup>N a p 13. 36. 40 am fuld tol sah: txt B<sup>1</sup>CELP rel [vulg-ed] demid coopt [syrt arm] Chr. (I def.)—D has ακουσαι παυλου πολυν τε λογον ποιησαμενον περι του κυριου.

45. for ιδοντες δε, και ιδοντες D. for τους οχλ., το πληθος D (sah) [arm]: om εσθ-rom. aft τοις ins λογοις D<sup>1</sup>(and lat): λογοις τοις D<sup>4</sup> E Syr: om 1st τοις D<sup>10</sup>.

42.] The insertions in the rec. have been made (see var. readd.) partly perhaps to remove the ambiguity in αυτων, and to supply a subject to παρεκαλουν. But they confuse the sense. Εξιόντων αυτ., As they (the congregation) were going out, they (the same) besought. On the N. T. construction, παρεκαλουν λαληθησαι, i. e. the passive inf. after verbs of commanding, exhorting, &c., see Buttman, Grammatik des N. T. lichen Sprachgebrauchs, § 141. 5, p. 236. He traces it to the influence of the Latin *jubere* and the like. See, among his many examples, Mark v. 43; vi. 27; ch. v. 21; xxii. 24; xxv. 21. το μεταξὺ σάβ. appears, by the usage

of Luke, to mean the next sabbath-day, not 'the following week.' This last rendering would hardly suit eis, which fixes a definite occasion,—nor ver. 44, which gives the result. The ref. to Josephus abundantly justifies this use of μεταξὺ. 43. λωδ. δα τ. σ.] After the breaking up of the synagogue. ολιγες] Paul and Barnabas; and αυτοις, to the Jews and proselytes: not vice versa, as Calvin inclines to believe: see a similar expression ch. xi. 23. There too, we have η χρις του θεου similarly used of the work of the Gospel begun in the hearts of the converts. See also reff. 44.] Whether εpx. or εx. be read, the sense will be on the following

α. τον I.  
AB CDE  
Fm a b  
i d f g h  
k l o p  
13

[του] Παύλου λεγομένους [<sup>a</sup> ἀντιλέγοντες καὶ] ἑβλα-  
σφημοῦντες. <sup>46</sup> παρρησιασάμενοι τε ὁ Παῦλος καὶ ὁ  
Βαρνάβας εἶπαν Ὑμῖν ἦν ἀναγκαῖον πρῶτον λαληθῆναι  
τὸν <sup>m</sup> λόγον τοῦ <sup>m</sup> θεοῦ ἡ ἐπειδὴ δὲ ἀπαθῆσθε αὐτὸν καὶ  
οὐκ ἀξίους <sup>w</sup> κρίνετε ἑαυτοὺς <sup>x</sup> τῆς <sup>x</sup> αἰωνίου <sup>x</sup> ζωῆς, <sup>y</sup> ἰδοὺ  
<sup>z</sup> στρεφόμεθα <sup>z</sup> εἰς τὰ ἔθνη. <sup>47</sup> οὕτως γὰρ ἀντέταλται  
ἡμῖν ὁ κύριος <sup>b</sup> Τέθεικά σε <sup>b</sup> εἰς <sup>c</sup> φῶς <sup>c</sup> ἐθνῶν, <sup>d</sup> τοῦ εἶναι  
σε <sup>e</sup> εἰς σωτηρίαν ἕως ἑσχάτου τῆς γῆς. <sup>48</sup> ἀκούοντα  
δὲ τὰ ἔθνη ἔχαιρον καὶ ἑδόξαζον τὸν <sup>e</sup> λόγον τοῦ κυρίου,  
καὶ ἐπίστευσαν ὅσοι ἦσαν <sup>h</sup> τεταγμένοι <sup>h</sup> εἰς ζῶν αἰώνιον

<sup>x</sup> John vii. 3. 1 Tim. vi. 12 only. (see 1 John i. 2. ii. 25.) <sup>y</sup> ch. ii. 7 ref.  
only. see ch. vii. 30. <sup>z</sup> a ch. i. 2. John xiv. 31. perf., here only. = 1 Kings xxi. 2.  
xliz. 6 AN compl. 1 Thess. v. 9. 1 Tim. i. 12. 1 Pet. ii. 8. <sup>c</sup> Luke ii. 32. <sup>d</sup> 1 Cor.  
x. 13 ref. <sup>e</sup> = ver. 23 ref. <sup>f</sup> ch. i. 8 ref. <sup>g</sup> 2 Thess. iii. 1 only. <sup>h</sup> i = Rev. xiii. 10.  
h = ch. xv. 2. Rom. xiii. 1. 1 Cor. xvi. 16. (w. πρός and a dat., 2 Macc. vi. 21.)

om του (as unnecessary: but it has force here) ABN c: ins CDEILP 13. 36  
rel Chrj. λαλουμένοις ABEN p 13: ειρημενοι 64. 97 (the varr have perhaps  
been introduced from other similar exprs, such as ch xvi. 14, and ver 40): txt CDILP  
rel 36 Chr. om αντιλ. και ABCLN a d e p 13. 36 [vulg] Syr coptt sath arm:  
ins DIP rel syr Chr Thl: εναντιοιμενοι και E (both the omission and the clumsy attempt  
is E seem to be emendations of the apparent tautology αντελεγον . . αντιλεγοντες).

<sup>46</sup> παρρησιασαμενος D[-σιαμ- D<sup>1</sup>] 105. rec 8: (as bringing out the contrast),  
with EILP [syrr copt] Chr: om sah [arm]: tunc vulg: txt ABCDN o p 36. 40 4th.  
om 2nd o D e 68 Thl-sif. (ειπαν, so ABDN p.) aft ειρ. ins προς αυτους  
D. om ην C o 177: it is aft πρωτ. in D. om αναγκ. D-gr. for επειδη, εως  
C p Orig, [Chrj.]-om δε (from the two syll., -δηδε, occurring together) BD<sup>1</sup>N<sup>1</sup> syr  
coptt Thl-sif: ins ACD<sup>2</sup>ELPN<sup>3</sup> p 13 rel [vulg(see quoniam)] Syr sath arm] Orig,  
Thdrz Chr, [Bas, Cyrj] Thl,[-fin] p. κρινατε D<sup>1</sup>: κριναται D<sup>2</sup>: iudicatis D-lat.  
εαυτοις B<sup>1</sup>(Tischd): txt B-corr<sup>1</sup>-3). εαυτ. bef κριν. E vulg Thdrz. [aft]

στρεφ. [ins] ημεις E.  
<sup>47</sup> εντεταλκεν D<sup>1</sup> e 47-marg Cyrj Thdrz: εντελλεται p. om ημιν D<sup>1</sup>-gr(txt  
D<sup>4</sup>) 57<sup>1</sup>[appy]: ημ. bef εντ. [c] 76. 95-7. 137. om δ N<sup>1</sup>. aft o κυρ. ins (from  
LXX) ιδου DE Cyprij. φως (omg eis) τεθ. σε D<sup>1</sup> Cyprij. τοις εθνεσιν D am  
demid [fuld tol Jerj] Aug.

<sup>48</sup> και ακουοντ. τα D Syr sath. εχαιρον (sic) P e f g h l o. for εδοξαζ.,  
εδεξαντο (οοργη: see ch xi. 1) D Aug.; εδοξαζεν P(appy) e g 97. 177<sup>2</sup>. for κυριου,  
θεου B D-gr E-gr copt [arm] Aug.; om 105 Chrj: [c] 68 syrr sath have τον θεον for  
τον λ. του κυ. [but c syr ins τ. λ. τ. κ. aft επιστ.], and 34, τον θεον και τον λ. του κυ. (all  
corrupt, or misunderstanding of corrnz, from ch xi. 1): txt ACLPN p vulg D-lat  
E-lat [sah Chrj]. αιωνιαν B.

sabbath-day: not, as Heinrichs, 'on the following week-day.'

συνήχθη] 'In the synagogue;' it was the sight of the Gentile crowds in their house of prayer which stirred up the jealousy of the Jews.

<sup>45</sup> ἀντιλ. καὶ] These words (see var. readd.) form a graphic repetition, passing from the particular thing which they did, viz. contradict the words spoken by Paul, to the spirit in which they did it, viz. a contradiction and blaspheming one. It is no Hebraism. <sup>46</sup> πρῶτον] See ch. iii. 26; Rom. i. 16.

<sup>47</sup>] Agreeing with I.XX-AN, B reading δέδωκα for τέθεικα. They refer the σε not to themselves as teachers (as Meyer seems to think), but to Christ. <sup>48</sup> τεταγμένοι] The meaning of this word must be determined by the context. The Jews had judged themselves unworthy of eternal life: the

Gentiles, as many as were disposed to eternal life, believed. By whom so disposed, is not here declared: nor need the word be in this place further particularized. We know, that it is God who worketh in us the will to believe, and that the preparation of the heart is of Him: but to find in this text pre-ordination to life asserted, is to force both the word and the context to a meaning which they do not contain. The key to the word here is the comparison of ref. 1 Cor. εἰς διακονίαν τοῖς ἄλλοις ἔταξαν ἑαυτούς, with ref. Rom. αἱ οὐσαι (ἐξουσίαι) ὑπὸ τοῦ θεοῦ τεταγμένα εἰσίν: in both of which places the agents are expressed, whereas here the word is absolute. See also ch. xx. 13. The principal interpretations are: (1) Calvin, &c., who find here predestination in the strongest sense: 'ordinatio ista nonnisi ad

x here only. Wlad. xviii. 10. see ch. xavii. 27. y ch. viii. 25. xv. 35. 36. 1 Thess. iv. 15 al. z here only. a ver. 43 reff. b — Mark xv. 43. ch. xviii. 12 (1 Cor. vii. 35. xii. 34) only. Prov. xi. 25. (—μωσῆς, 1 Cor. xiv. 40. —μοσῆς, ch. xii. 23.) c = and constr., Mark vi. 21. Luke xix. 47. ch. (xvii. 4) xxy. 2. xlviii. 7, 17. d ch. xii. 2 only. 1 Kings iii. 12 al. e 2 Cor. xii. 10 reff. f ch. viii. 1. g Matt. vii. 4. Mark xvi. 9 only. 2 Chron. xi. 16. h elaw, Matt. (ii. 16 al.) and Mark (v. 17 al.). only. Exod. viii. 2. i Matt. x. 14 || Mk. ch. xviii. 6 only. Neh. v. 13. k Luke ix. 54 Mt. x. 11. ch. xxii. 23 only. Exod. ix. 9. l Luke ix. 5. m = Luke ii. 40. ch. ii. 28 (from Pa. xv. 11). Rom. xv. 13, 14. 3 Tim. i. 4. L. P. Ps. lxxvii. 18.

49. και διεφ. D a [Syr] aeth.

καθ ὅλης AN a k 13. 73.

50. παρωτρυνον D<sup>1</sup>-gr(txt D<sup>4</sup>): παρωτρυναν p (Ec.). rec ins και bef τας ευσχ. (attempt at corr., from misunderstanding), with ELPN<sup>1</sup> rel [vulg aeth] Chr.: om ABCDN<sup>3</sup> p 13. 36 [syrr coptt] arm. ins θλειψειν μεγαλην και bef διωγ. D; θλ. κ. E. om τον D. rec ins τον bef βαρν. (for uniformity), with P rel Thl-sif: om ABCELN a c k p 13 Chr Thl-fin. om αυτων B.

51. ins απο bef των ποδ. E c d g 133-7 syr Thl-fin. roc aft ποδ. ins αυτων, with DELP [Syr coptt aeth] Chr.: om ABCN a k p 13. 36 vulg syr arm. for επ, eis E. for ηλθ., κατηνησαν D-gr: ηλθεν 133. ins το bef ικ. E.

52. rec for τε, δε (corr.), with CEELPN p rel syr coptt [arm] Chr.: txt AB 18. 36 vulg Syr aeth.

saeternum Dei consilium potest referri'. . . 'ridiculum autem cavillum est referre hoc ad credendum affectum, quasi Evangelium receperint qui animis rite dispositi erant.' So the Vulgate, 'praordinati': and Aug. 'destinati.' (2) 'Qui iuxta ordinem a Deo institutum dispositi erant' (Franz, Calov.: but not Bengel (as De W.), who explains it as I have done above): (3) 'Quibus, dum fidem doctrinae habebant, certa erat vita beata' (Morus, Kuinoel): (4) 'Qui ad vitam aeternam se ordinaverant' (Grot., Limborch, Wolf, al.): (5) 'Quotquot erant dispositi, applicati, i. e. apti facti oratione Pauli ad vitam aet. adipiscendam' (Bretschneider): (6) taking τερ. militari sensu, 'Qui de agmine et classe erant sperantium vel contentendum ad v. ο.' (Mede, and similarly Schöttg.) There are several other renderings, but so forced as to be mere caricatures of exegesis: see Meyer. It may be worth while to protest against all attempts to join ἐπιστευσαν with εἰς (ὡν αἰώνων, which usage will not bear. Wordsworth well observes that it would be interesting to enquire what influence such renderings as this of praordinati in the Vulgate version had on the minds of men like St. Augustine and his followers in the Western Church in treating the great questions of free will, election, reprobation, and final perseverance: and on some writers in the reformed churches who, though rejecting the authority of that version, were yet swayed by it away from the sense of the original here and in ch. ii. 47. The tendency of the Eastern

Fathers, who read the original Greek, was, he remarks, in a different direction from that of the Western School.

50. τὰς σεβ. γυν.] Women had a strong religious influence both for and against Christianity: see for the former ch. xvi. 14; xvii. 4; Phil. iv. 3; 1 Cor. vii. 16: for the latter, compare Josephus's statement (B. J. ii. 20. 2), that the majority of the wives of the Damascenes were proselytes, with ch. ix. 22—25. Strabo (vii. 3: C. and H. i. p. 219) says, πάντες τῆς δεσποδαιμονίας ἀρχηγοὶ οἶονται τὰς γυναῖκας· αὐταὶ δὲ καὶ τοὺς ἄνδρας προκαλοῦνται πρὸς τὰς ἐπὶ πλείον θεραπεῖαι τῶν θεῶν καὶ ἑορτὰς καὶ ποταμιασμούς.

These were proselytes of the gate, or at least inclined to Judaism.

ἐξέβαλον] Though the πρῶτος τῆς πόλεως, at the instigation, probably, of their wives, were concerned, this seems to have been no legal expulsion: for we find them revisiting Antioch on their return, ch. xiv. 21;—but only a compulsory retirement for peace, and their own safety's sake.

51.] As commanded by our Lord, Matt. x. 14, where see note.

Ἰκόνιον] A populous city, east of Antioch in Pisidia, lying in a fertile plain at the foot of, and almost surrounded by, Mount Taurus. It is reckoned by Xenophon (Anab. i. 2. 19) as belonging to Phrygia,—by Strabo (xii. 568), and Cicero (ad Fam. xv. 4) to Lycania, of which it was practically the capital,—by Ammianus Marcellinus (xiv. 2) to Pisidia. At this time, it was the capital of a distinct territory, ruled by a tetrarch (Plin. N. H. v. 27), and probably on that



καὶ πνεύματος ἁγίου. XIV. <sup>1</sup> Ἐγένετο δὲ ἐν Ἰκονίῳ  
 • κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν  
 Ἰουδαίων καὶ λαλῆσαι οὕτως ὥστε πιστεῦσαι Ἰουδαίων  
 τε καὶ Ἑλλήνων πολὺ πλῆθος. <sup>2</sup> οἱ δὲ ἠπειθήσαντες  
 Ἰουδαῖοι ἐπήγειραν καὶ ἑκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν  
 κατὰ τῶν ἀδελφῶν. <sup>3</sup> ἱκανὸν μὲν οὖν χρόνον δι-  
 ἔτριψαν παρρησιαζόμενοι ἐπὶ τῷ κυρίῳ τῷ μαρτυ-  
 ροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ, δίδουσι σημεῖα  
 καὶ τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν. <sup>4</sup> ἔσχισθη  
 δὲ τὸ πλῆθος τῆς πόλεως, καὶ οἱ μὲν ἦσαν σὺν τοῖς  
 Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις. <sup>5</sup> Ὡς δὲ

I te-  
 BCDE  
 ILPM a  
 e d f g  
 k l o p  
 13

y ch. xx. 32.  
 c ch. vii. 36 reff.  
 xiii. 7. 1 Macc. vi. 45.

s constr., ch. xiii. 36 reff.  
 d ch. v. 12. xix. 11, 36.

a = ch. xiii. 43 reff.  
 2 Cor. vi. 2 al. 2 Chron. xxxiv. 14.  
 f 1 Cor. xv. 10. see 2 Kings ii. 10.

n constr., ch.  
 iv. 5 reff.  
 o here only.  
 Exod. xxvi.  
 24. 3 Kings  
 iii. 18.  
 p John iii. 16  
 only.  
 q John iii. 36.  
 ch. xii. 9.  
 Rom. xv. 31  
 al. Exod.  
 xiii. 21.  
 r ch. xiii. 60.  
 u ch. vii. 6 reff.  
 t ch. viii. 11  
 reff.  
 v ch. xi. 19  
 reff.  
 w ch. ix. 27, 28  
 reff.  
 w = Luke xviii.  
 9. 2 Cor. i.  
 9. vii. 13 al.  
 x = ch. x. 43  
 reff.  
 b ch. ii. 4 reff.  
 e = ch.  
 g = ver. 14. see note.

CHAP. XIV. 1. for αὐτοὺς, αὐτὸν (see xiii. 46) D-gr: om a. om τῶν ἰουδαίων N<sup>1</sup>.  
 aft οὕτως ihs προς αὐτοὺς D: pref E, simply Syr. for πιστεῦσαι, πιστεῖν  
 D: θαυμάσαι E, addg at end και πιστεῦσαι. [transp 2nd ioud. and ελλη. L.]  
 2. rec απειθουντες (arry a corrta to the simpler and more usual pres part. Meyer  
 believes that the pres has been altered to the aor to give the plup sense, but this is  
 hardly likely), with ELP rel Chr [Thl-sif]: txt ABCN a o p 13. 36. 40 Thl-fn.—for  
 oi δε το επηγειραν, oi δε αρχισυναγωγοι των ιουδ. και οι αρχοντες της συναγωγης επηγαγον  
 αυτοις διωγμον κατα των δικαιων D, simply syr-mg [E also aft επηγ. ins διωγμον]. At  
 end ins o δε κυριος εδωκεν ταχυν ειρηνην D demid syr-mg; o δε κυρ. ειρηνην επoiησεν E.  
 3. διετριβον A. aft διετρ. ins εκει E Syr syr-w-ob [coptt]. διατριβαντες  
 παρησιασμενοι D[-σιαμ- D<sup>1</sup>]. ins επι βελ τω λογω A N<sup>1</sup>(N<sup>3</sup> disapproving). rec  
 ins και βελ διδ., with CL a b p mth [arm] Thl: om ABDEP(N) 13. 36 rel vulg Syr  
 coptt Chr.—διδοντες N [p]. for αυτων, αυτου D<sup>1</sup> (but corrd).  
 4. ην δε εσχισμενον D. for oi δε, αλλοι δε D. at end ins κολλωμενοι δια  
 τον λογον του θεου D syr-mg; κολλωμενοι(alone) Syr.

account is not reckoned to any of the above-mentioned districts. It became famous in the middle ages as the capital of the Seljukian Sultans, and had a great part in the growth of the Ottoman empire. It is now Konía, a town of 30,000 inhabitants. (Winer, Realw.; C. and H. i. pp. 220, f.)

[52.] See, for similar "joyful perorations," as Wordsworth well designates them, Luke xxiv. 52; ch. v. 41; xii. 24.

CHAP. XIV. 1.] κατὰ τὸ αὐτό, together (reff.): ὁμοί, Hesych.: not, 'in the same manner,' as Wolf and others. οὕτως ὥστε, as in E. V.; not ὡς γένητο . . . ὥστε . . ., as Vater. 'Ἑλλήνων'] Probably here these are the σεβόμενοι τὸν θεόν [see ch. xiii. 43, 50; xvi. 14; xvii. 4, 17; xviii. 7 and ch. x. 2 reff.], those of the uncircumcised who were more or less attached to the Jewish religion. 2.] The past part. indicates who believed not, viz. when Paul preached. ἑκάκωσαν, 'male affecterunt,'—κακούργως διέθηκαν, Chrys. So Jos. Antt. xvi. 1. 2, κακοῦν, . . . και τῆς εὐνοίας ἧς εἶχεν εἰς τοὺς παῖδας ἀφαιρεῖν.

Ver. 3 gives the sequel of ver. 1.—ver. 4, of ver. 2. The μὲν οὖν, as usual (see ch. xi. 19), takes up the narrative which had been interrupted.

3. παρῶ. ἐπὶ τ. κυρ.] A pregnant construction:—'speaking with boldness, which boldness was grounded on confidence in the Lord.' τῷ κυρίῳ is GOD: see ch. iv. 29, 80, and ch. xx. 32, τῷ θεῷ κ. τῷ λόγῳ τῆς χάριτος αὐτοῦ. διδόντι, without και, defines μαρτυροῦντι: viz. by giving, &c.

4.] So Virg. Æn. ii. 89, 'Scinditur incertum studia in contraria vulgus.' Such a split into two factions was a common occurrence, on far less important occasions, in these cities of Oriental Greeks. (C. and H. i. p. 223.) τοῖς ἀποστό-λοις] This is the first place where Paul and Barnabas are so called. St. Paul constantly vindicates the title in his Epistles: cf. Rom. i. 1; 1 Cor. i. 1; ix. 1; xv. 9; 2 Cor. i. 1; Gal. i. 1; Col. i. 1; 1 Tim. i. 1; 2 Tim. i. 1; Tit. i. 1. It seems to have been borne in this higher sense also by James the Lord's brother: see Gal. i. 19, and note, and the prolegg. to the Epistle of James: and by Barnabas, here and in 1 Cor. ix. 5, 6: see also Gal. ii. 9. So that there were, widening the word beyond the Twelve, fifteen Apostles, usually so called. The word was also used in a still wider sense: see Rom. xvi. 7; 2 Cor. viii. 23; 1 Thess. ii. 6: in which

b James iii. 4 only. Prov. iii. 25. (-μᾶν, ch. vii. 57.) i Matt. xii. 6. Luke xi. 45. xviii. 32. 1 Thess. ii. 2 only. 2 Kings xix. 43. h ch. vii. 56 reff. l ch. xii. 12 reff. m Heb. vi. 18 only. Gen. xix. 20. n Matt. iii. 5 al. Gen. xlii. 10. o abs., Rom. xv. 20 reff. p constr., ch. xiii. 28 reff. q = Rom. (viii. 3 ?) xv. 1 only. (Luke xviii. 27 al.) Joel iii. 10. r abso., Matt. xxvii. 36. Mark v. 18. Luke v. 17. John ix. 8. s Matt. xix. 12. Luke i. 15. ch. iii. 2. Gal. i. 15. Ps. xxi. 10. lxx. 6. t constr., ch. iii. 12 reff. u pres., ch. xvi. 36 reff. v Matt. xxi. 21. Mark iv. 40. xi. 22. Rom. xiv. 22. 1 Cor. viii. 2. 1 Tim. i. 19. James ii. 1, &c. w constr., Luke xiii. 6. ch. xx. 3. Rom. xv. 22. 1 Cor. ix. [9.] 10. 1 Pet. iv. 17. Winer, § 44. 4. a.

ἐγένετο ὁ ὄρμη τῶν ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἀρχουσιν αὐτῶν, ἵβρίσαι καὶ ἑλιθοβολῆσαι αὐτοὺς, ὅτι συνιδόντες κατέφυγον εἰς τὰς πόλεις τῆς Λυκαονίας Λύστραν καὶ Δέρβην καὶ τὴν περίχωρον, ἧ κακεῖ ὁ εὐαγγελιζόμενοι ἦσαν.

8 Καὶ τις ἀνὴρ ἐν Λύστροις ἀδύνατος τοῖς ποσὶν ἐκάθητο χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ, ὃς οὐδέποτε περιεπάτησεν. 9 οὗτος ἤκουεν τοῦ Παύλου λαλοῦντος· ὃς ἀτενίσας αὐτῷ καὶ ἰδὼν ὅτι ἔχει πίστιν τοῦ

5. om τε D 133 [vulg] Chr., ins των bef iouδ. D. αντους bef κ. λιθ. E.  
6. ins και bef κατεφ. D<sup>1</sup>. aft κατεφ. ins οι αποστολοι: C<sup>3</sup> 40 Thl[-sif-ms].  
Λυκαωνίας D<sup>1</sup>, simly ver 11. ins eis bef λυστ. C<sup>1</sup>D: και d. aft περιχ. ins ολην  
DE: pref vulg.  
7. rec ησαν bef ευαγ., with CEHLP rel Chr: txt AB D-gr N 13. 36 c p. at end  
ins και εκεινηθη ολον το πληθος επι τη διδαχη· ο δε π. και β. διετριβον εν λυστροις  
D: τον λογον του θεου· και εξεπλησαστο πασα η πολυπληθεια επι τη διδ. αυτων· ο δε π.  
κ. β. διετρ. εν λ. E[.], simly] vulg.-sixt.  
8. αδυν. bef εν λ. BN<sup>1</sup>: εκαθ. bef αδυν. D 137: om εν λ. DE. om χωλ. D.  
ins της bef μητρ. D<sup>1</sup>. rec aft αυτου ins υπαρχων (interpolated from ch iii. 2),  
with HLP rel [copt] Chr: om ABCDEN c p 13. 36 [vulg syrr aeth arin]. eis  
περιεπατηκει (see note), with 57. 73-6-8. 80. 95-6: Steph περιεπατηκει, with  
DEHLP rel Chr: πεπατηκει 137: txt ABCN a p 13. 36.  
9. [at beg ins και E (c) syr aeth.] aft ουτος ins ουκ N. ηκουσεν (alteration  
to suit the other aorists, the force of the imperf being overlooked: see note) ADEHLN  
b c e p 13. 36 [vulg Syr copt aeth arm Chr.]: txt BCP rel [syr] sah. for λαλ.,  
λεγοντος N<sup>1</sup>. aft λαλ. ins υπαρχων εν φοβω D. ατενισας δε αυτω ο π. D:  
πος ον ατ. ο π. E. rec πιστ. bef εχ., with EHLP rel [vulg-clem arm] Chr:  
txt ABCDN a k p 13 am demid fuld [tol syrr aeth] sah.

latter place Silvanus and Timotheus seem to be included in it.

5.] ὄρμη ('impetus,' Vulg.: 'assault,' E. V.), but as Hesych. βουλή, ἐπιθυμία, — as is manifest from συνιδόντες, rightly rendered in E. V. they were ware of it; which it would be strange if they were not, if an assault had been made on them.

6. Λύστραν] τὰ Λ. also, ver. 8. This, as well as Derbe (of both which very little further is known), was probably a small town at the foot of the singular mountain-mass known as the Kara-dagh, or black mountain, Lystra being S., and Derbe S.E. from Iconium. The sites are very uncertain. There are the ruins of about forty Christian churches on the north side of the Kara-dagh, at a place called by the Turks Bin-bir-Kiliseh (the 1001 churches), which the most recent travellers believe may be Lystra (C. and H. i. pp. 225 ff.). In one of these places (probably at Lystra, see note, ch. xvi. 1) Paul found and took up Timothy on his second journey; and from τέκνον, 1 Cor. iv. 17, compared with πατήρ, as defined

ib. ver. 15, we are justified in concluding that he had been converted by the Apostle; and, if so, during this visit. There appear to have been few Jews in the district: we hear of no synagogue. Λυκαονίας] Strabo describes Lycaonia (xii. 6) as a hilly plain among the mountain-spurs of Taurus, very ill watered, cold and bare, but exceedingly adapted for sheep-pasture and the growth of wool.

8. ἐκάθητο] Not 'dwelt,' as Kuin., but sat, probably in the forum or some place of resort.

περιεπάτησεν is the historic past: who never walked. The perfect seeming more apt, it has been altered in the later mss. accordingly. Meyer supposes the alteration to have been the other way, from "the constant preference which the Greeks gave in narration to the aorist over the plusq. perf.:" but qu.?

9.] The imperfect ἤκουεν is important. He was listening to Paul's preaching, and, while listening, his countenance, read by the Apostle's gift of spiritual discernment, gave token of faith to be healed. ἀτεν. αὐτ.] See note on

<sup>2</sup> σωθῆναι, <sup>10</sup> ἔειπεν ἡ μεγάλη ἡ τῇ φωνῇ Ἀνάσθη ἐπὶ τοὺς πόδας σου ὁρθός. καὶ ἤλατο καὶ περιεπάτει. <sup>11</sup> οἱ τε ὄχλοι ἰδόντες δ' ἐποίησεν Παῦλος ἐπήραν τὴν φωνὴν αὐτῶν Λυκαονιστὶ λέγοντες Οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς ἡμᾶς. <sup>12</sup> ἐκάλουν τε τὸν Βαρνάβαν Δία, τὸν δὲ Παῦλον Ἑρμῆν, ὅτι ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου. <sup>13</sup> ὁ τε ἱερεὺς τοῦ Διὸς τοῦ δυντος πρὸ τῆς πόλεως ταύρους καὶ στέμματα ἐπὶ

d Matt. xxviii. 2.

e ch. xv. 24 reff.

f = here only.

Dan. xi. 22 Theod.

x = ch. iv. 9 al.

Iamblich. de Myst. init.

g of false gods, here only.

4 Kings xi. 18.

y ch. xxvi. 24

14. ἀναστ' ὄψα πρὸ πόλεως, Aech. Theb. 162 (Dind.).

i here only t.

Prov. xxvi. 25

x = here (Heb. xii. 13, from Prov. iv. 96)

only. Mark v. 26.

3 Kings xxi. (xxi.) 11.

a ch. iii. 6

John iv. 14

only. Isa. xxxv. 6.

b ch. ii. 14 reff.

c = Rom ix. 29 (from Isa. i. 9).

10. om τῆ (as unnecessary, its force being overlooked) BCD<sup>1</sup>N k p: ins AD<sup>2</sup>EHL P rel. aft φωνῇ ins σοι λεγὼν ἐν τῷ ὀνόματι τοῦ κυρίου ἰησ. χρ. (interpolation from ch. iii. 6) CDE A [e] o 13 [Syr syr-mg sah arm] Thl-fin (om τω, and aft κυρ. ins ημεῶν E [om τ. κυρ. e 13]): om ABHL P N p rel vulg syr-txt copt sēth Chr, Thl-sif.

[ὁρθὸς A:] ὁρθὸς E-gr HP [syr-mg] Thl-sif: add καὶ περιπατεῖ D syr-mg. aft 1st καὶ ins παραχρημα E [tol]: εὐθεὺς παραχρημα D syr-mg. rec ἡλατο (alteration to suit the imperf περιπατεῖ), with LP 13 rel syr [arm] Thl, ἡλατο H: ἀνῆλατο D<sup>1</sup>, ἀνῆλατο D<sup>2</sup>: ἐνῆλατο E: txt ABCN [p] vulg (ezilivit et ambulabat) [coptt] Chr, om 2nd καὶ B<sup>1</sup> (ins B<sup>1</sup>-corr, see table) [coptt].

11. rec δε (alteration from the characteristic τε), with CDEHL P rel 13 [vulg syr sah arm] Chr: txt ABN 36. 40 Syr sēth. [ιδιotes C.] rec ins o bef παυλος, with HLP p rel: om ABCDEN c 13 Chr, om την D. om αυτων N<sup>1</sup>. ins τοις bef ανθρ. D l. ανθρωποι(sic) N<sup>1</sup>.

12. for τε, δε D a b g 40 [E-lat Cyr-c.] Chr, rec aft 1st τον ins μεν (to answer to the follg δε), with B(sic: see table) C<sup>2</sup>EHL P 13 rel syr copt Cyr c, Chr: om AC<sup>1</sup>(D)N p 36 vulg [sah arm].—om τον also D. διαν DEHL P-corr o p 40. for επειδὴ, επει N<sup>1</sup> k. om o C<sup>1</sup>D [c].

13. rec for τε, δε, with DEHL P rel syr coptt Thl: txt ABCN [a c] 36. 40 vulg [Syr] sēth Chr—τοτε o p lect-12: τοτε C<sup>1</sup>, but τ is erased.—οι δε ιερεῖς . . ενεργικαντες . . ἡθελον D 96. του εντος δε. D c 137. [προσ C<sup>1</sup>: πρωτων πυλων p.]

om της D<sup>1</sup>: ins D<sup>2</sup>. rec aft πολ. ins αυτων, with C<sup>2</sup>EHL P rel syr Chr: om ABC<sup>1</sup>N a p 13. 36 vulg coptt [Syr (sēth) arm]. aft ταυρ. ins αυτοις D: aft στεμ.,

ch. xiii. 9. 10. μεν. τῇ φ. Raising his voice above the tone in which he was before speaking. The article is important.

11. Λυκαονιστί] The nature of this dialect is uncertain: its existence is further mentioned by Steph. Byzant., cf. τῇ τῶν Λυκαόνων φωνῇ, in note on ver. 20. The notice is inserted to shew that the Apostles had no knowledge of the inference drawn by the crowd, till they saw the bulls being brought to their doors, ver. 13. So Chrysostom: οὐκ ἦν ταῦτο οὐδέτις δῆλον τῇ γὰρ οἰκία φωνῇ ἰδόντες, λέγοντες κ.τ.λ. διὰ τοῦτο οὐδὲν αὐτοῖς ἔλεγον (meaning, "for this reason they, the Lycaonians, spoke unintelligibly to the Apostles:" ἔλεγον taking up the λέγοντες. Wordsw. has, in his ardour to vindicate Chrysostom from heterodoxy, fallen into the mistake of rendering, "therefore the Apostles said nothing to them") ἔπειδὴ δὲ εἶδον τὰ στέμματα, τότε ἐξελθόντες κ.τ.λ. Hom. xxx., p. 235 f. See, on the real nature of the gift of tongues, and the bearing of notices of this kind on its consideration, the note on ch. ii. 4. These ἐπιφάνειαι of the gods are frequent subjects of

heathen poetry and mythology. Hom. Od. p. 484, says, καὶ τε θεοὶ ζείνοιον εὐκίστες ἀλλοδαποῖσι Παντοίοι τελέθοντες ἐπιστροφῶσι πόλιν. It was in the neighbouring country of Phrygia that Jupiter and Mercury were said to have wandered, and to have been entertained by Baucis and Philemon: 'Jupiter huc, specie mortali, cumque parente Venit Atlantiades positus caducifer alius' (Ov. Met. viii. 626, f.). Dio Chrysostom (Orat. xxxiii. p. 408) says, φασὶ τοὺς οἰκιστάς ἦρως ἢ θεοὺς πολλὰς ἐπιστρέφεισθαι τὰς αὐτῶν πόλεις. (From Mr. Humphry's note.) 12.] This distinction is (besides the reason given) in accordance with what Paul himself cites (as the saying of his adversaries, it is true, but not therefore without some physical foundation), ἡ παρουσία τοῦ σώματος ἀσθενῆς. So Chrysostom, ἐμοὶ δοκεῖ καὶ ἀπὸ τῆς ὕψεως ἀξιοπρεπῆς εἶναι ὁ Βαρνάβας, Hom. xxx., p. 237. ἡγούμενος τοῦ λόγου] So Iamblichus, of Hermes, in reff.: 'vocis et sermonis potens,' Macrob. Saturn. i. 8: λόγου προφήτης, Orph. H. xxvii. 4: λαλίστατος κ. λογιώτατος θεῶν πάντων, Lucian, Gal-



ταῦτα λέγοντες ὁ μὸς κατέπαυσαν τοὺς ὄχλους τοῦ  
 μὴ ὀφείναι αὐτοῖς. 19 Ἐπῆλθαν δὲ ἀπὸ Ἀντιοχείας καὶ  
 Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς ὄχλους καὶ ὠ-  
 θάσαντες τὸν Παῦλον ἔσυρον ἔξω τῆς πόλεως, νομί-  
 ζοντες αὐτὸν τεθηγένηαι. 20 κυκλωσάντων δὲ τῶν μα-  
 θητῶν αὐτὸν ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν, καὶ  
 ἐπαύριον ἐξῆλθεν σὺν τῷ Βαρνάβᾳ εἰς Δέρβην.

x. 20 only. Gen. xlii. 1 al. fr. v absol., Luke xi. 23. Eph. ii. 7. James v. 1. Prov. iv. 18. Josh.  
 xiv. 20. w ch. v. 26 reff. x ch. viii. 3 reff. y Luke xiii. 33. ch. xxi. 5.  
 30. Heb. xiii. 30. z = John x. 24 (Luke xxi. 20. Heb. xi. 30. Rev. xx. 9) only. 2 Chron.  
 xiii. 7. a = ch. ix. 6 reff. b ch. x. 9 reff. c ch. xi. 25 reff.

18. μοις D coptt. κατεπαυσαντο C<sup>1</sup>. at end ins αλλα πορευεσθαι εκαστον  
 εις τα ιδια C k m p 13. 36 syr-mg arm.  
 19. at beg ins διατριβητων δε (so D<sup>2</sup>: om δε D<sup>1</sup>) αυτων και διδασκοντων, omg δε follg,  
 DE a b f k m o p 13. 36. 40 syr-mg; so, but om και, C; and, but om διδασκοντων,  
 arm Cassiod. (επηλθαν, so ABN p.) τινες ιουδ. απ. ικον. κ. αυτ. D, τιν.  
 απ. α. κ. ι. ιουδ. E vulg: οι απ. κ. ικ. και ιουδαιοι 15-8. 180. for πεισαντες,  
 επισεισαντες D Syr: om 2nd και D-coptt. και διαλεγομενων αυτων παρηγοια  
 σπεισαν [ανεπεισαν m p] τ. οχλ. αποστηναι απ(om al) αυτων λεγοντες οτι ουδεν αληθες  
 λεγουσιν αλλα παντα ψευδοται C a k m p syr-mg(adding και επισεισαντες τους οχλους)  
 arm. λιθοβολησαντες A 15-8. 36. 180. [εσυραν DEL Chr.]  
 om εξω N<sup>1</sup>. rec νομισαντες, with CEHLP rel 36 Chr Ec Thl: txt ABDN p 13.  
 40. rec τεθναναι (corrta: the contracted form was the more common: so Meyer),  
 with DEHLP rel Chr: txt ABCN a k p 13. 36.—τεθν. bef αυτ. D.  
 20. κυκλωσαντες D<sup>1</sup>(txt D<sup>2</sup>). rec αυτ. bef τ. μαθ., with EHLP: τ. μαθ. αυτου  
 (see ch ix. 25) D<sup>1</sup>(and lat): txt ABCD<sup>2</sup>N c h k m<sup>2</sup> p 13 Chr.—αυτων L [m<sup>1</sup>].—E adds  
 αυτου. ins λυστραν bef πολιν D. om πολιν το πολιν next ver (homotelet) N<sup>1</sup>.  
 for τη, την D<sup>1</sup>. [εξηλθ. H.] συν is written by D<sup>2</sup>, D<sup>1</sup> has perished.

and ch. xvii. 30. 17.] Compare Rom. i. 19, 20. The words *οὐρανόνθεν δι' τοὺς δι-  
 ούς* had a remarkable applicability in a  
 country where we have seen from Strabo  
 (on ver. 6) that there was *great scarcity of  
 water*. He relates that in one city of  
 Lycaonia, where water was reached by  
 digging the wells very deep, it was sold for  
 money. The idea of Mr. Humphry, that  
 the conclusion of this speech is a *citation  
 from some lyric poet*, seems improbable on  
 other accounts, and is rendered more so by  
 the above-noticed propriety. 19. πεί-  
 σαντες τοὺς ὄχλ.] ἄπιστοι γὰρ Λυκαόνες,  
 ὡς καὶ Ἀριστοτέλης μυντυρεῖ. Schol. on  
 Homer, Il. 8. 88, 92. They stoned him,  
 not in the Jewish method, but tumultuous-  
 ly and in the streets, dragging him out of  
 the city afterwards. He refers to this  
 stoning, 2 Cor. xi. 25, *ἔπαξ ἐλιθώσθην*.  
 20.] κυκλ., not to *bury him*, but, as would  
 naturally be the case, in *mourningful anxiety  
 and regret*. ἀναστὰς] *the prima  
 facie*, and I think the right impression is,  
 that this recovery was *supernatural*. It is  
 not indeed so strongly implied, as to leave  
 no doubt: especially as a blow from a stone  
 would be likely to stun and occasion the  
 appearance of death. Δέρβην] See  
 above, on ver. 6. Strabo, xii. 6, says of it,  
 τῆς δ' Ἰσαυρικῆς ἐστὶν ἐν πλευραῖς ἡ  
 Δέρβη, μάλιστα τῇ Καπαδοκίᾳ ἐπιπε-

φυκός, τὸ τοῦ Ἀντιπάτρου τυραννεῖον τοῦ  
 Δερβήτου (cf. Cicero, Epp. xiii. 73, 'Cum  
 Antipatro Derbete mihi non solum hospiti-  
 um verum etiam summa familiaritas  
 intercedit'). . . ἐφ' ἧμῶν δὲ καὶ τὰ Ἰσαυρα  
 κ. τὴν Δέρβην Ἀμύντας εἶχεν, ἐπιθήμενος  
 τῷ Δερβήτῃ, κ. ἀνελὼν αὐτόν. And Sto-  
 phanus Byzantinus, Δέρβη φρούριον Ἰσαυ-  
 ρίας καὶ λίμνην (for this, evidently an error,  
 the French translators of Strabo propose  
 to read λίμνη. There is a large lake, now  
 called Ak Göi, near the presumed site of  
 Derbe, see C. and H. i. 239). . . τινες δὲ  
 Δέλβειαν, δ' ἐστὶ τῇ τῶν Λυκαόνων φωνῇ  
 ἄρκευθος. (Wetst.) From this variety of  
 the name, Δέλβεια, Mr. Hamilton thought  
 the modern Divlé might be Derbe. Mr.  
 Lewin (i. 167) objects, that there is no lake  
 near Divlé: but this objection only affects  
 the conjectural emendation mentioned  
 above. From Derbe not being enumerated,  
 2 Tim. iii. 11, with Antioch, Iconium, and  
 Lystra, as the scene of any of Paul's suffer-  
 ings, we may perhaps infer that none befell  
 him there. They may have fled to  
 Derbe, as being in a different jurisdiction  
 from Lystra; the latter being comprised  
 in the Roman province of Galatia, whereas  
 Derbe seems to have belonged at this time  
 to Antiochus, king of Commagene. See  
 Lewin, i. p. 168; Strabo, xiv. 5; Dio,  
 lix. 8; lx. 8; Jos. Antt. xix. 5. 1.

<sup>k</sup> = ch. x. 17  
<sup>ref.</sup>  
<sup>l</sup> = and constr.  
<sup>w. inf. pres.</sup>  
<sup>John xvi. 19.</sup>  
<sup>Luke x. 29.</sup>  
<sup>ch. xvii. 16.</sup>  
<sup>m</sup> = Mark xiv.  
<sup>12 | L. 1 Cor.</sup>  
<sup>v. 7. x. 20</sup>  
<sup>only. (ch. x.</sup>  
<sup>13 ref.)</sup>  
<sup>Exod. xxiii.</sup>  
<sup>18 B.</sup>  
<sup>n</sup> ver. 4.  
<sup>o</sup> Matt. xvi.  
<sup>65. Josh.</sup>  
<sup>vii. 6.</sup>  
<sup>p</sup> as above (o).  
<sup>Mark xiv. 63.</sup>  
<sup>Luke v. 6.</sup>  
<sup>viii. 29 only.</sup>  
<sup>q</sup> here only.  
<sup>Deut. xxiii.</sup>  
<sup>22.</sup>  
<sup>r</sup> Judith xiv.  
<sup>17 B.</sup>  
<sup>s</sup> Matt. viii. 29.  
<sup>ch. xvi. 17.</sup>  
<sup>xix. 28 al.</sup>  
<sup>Exod. v. 8.</sup>  
<sup>u</sup> James v. 17 only t. Wind. vii. 3 only.  
<sup>18. 1 Thess. i. 9.</sup>  
<sup>20 ref.</sup>  
<sup>see note.</sup>  
<sup>1 Kings xvii. 36 (16).</sup>  
<sup>c</sup> = ch. xiii. 36 ref.  
<sup>1. 79. ch. ii. 28. Prov. i. 31.</sup>  
<sup>only t. οὐκ ἔστιν δὲ ἀμάρτυρον τὸ μέγεθος τ. προσημμένων χρημάτων, Jos. Antt. xiv. 7. 2.</sup>  
<sup>iii. 15. Heb. ii. 8. Esch. xvi. 30.</sup>  
<sup>p. 73. 6, from Hesiod.</sup>  
<sup>v. 10. Ep. Jer. 63.</sup>  
<sup>evl. 34. cxlviii. 9. Jer. ii. 21 only. (-πειρ, Rom. vii. 4, 5.)</sup>  
<sup>xv. 24.</sup>  
<sup>p</sup> ch. ix. 19 al. fr. Ps. cxxxv. 25.  
<sup>v</sup> constr., ch. xvi. 10. Gal. i. 9. 1 Pet. i. 12.  
<sup>Levit. xvii. 7. Isa. ii. 20 al.</sup>  
<sup>a</sup> ch. iv. 24 ref.  
<sup>d</sup> constr., ch. xi. 31 ref.  
<sup>1. 2. 3.</sup>  
<sup>ch. xvi. 13 only t.</sup>  
<sup>h</sup> = Matt.  
<sup>Exachin.</sup>  
<sup>Deut. xi. 14. Job</sup>  
<sup>a</sup> here only. Pa.  
<sup>Pa. cil. 5. cxliv. 18. see Rom.</sup>  
<sup>q</sup> ch. ii. 26 only. Isa. xxix. 19.  
<sup>w</sup> ch. xxvi.  
<sup>y</sup> ch. xxvi.  
<sup>b</sup> here only t. Xra.  
<sup>e</sup> = Luke  
<sup>g</sup> here  
<sup>h</sup> = Matt.  
<sup>a</sup> here only. Pa.  
<sup>see Rom.</sup>

**E [c] 137.** ηθελον H l p tol Thl-sif, so also D (see above). επιθυειν D.  
**14.** ακουσας δε omg (so Syr) oi απ. D. (In N the as of βαρναβας is supplied perhaps by  
 corr<sup>1</sup>.) αυτων ABN<sup>3</sup> 13. 36: txt CDEHLPN<sup>1</sup> p rel Chr<sub>1</sub>. aft αυτ. ins και D<sup>1</sup>.  
 rec εις επηδησαν (corrtn to εις eis τ. οχλον), with C<sup>3</sup>HLP rel Thl-fin: txt ABC<sup>1</sup> DEN  
 a c p 13. 36 vulg syrt sah [copt eth] arm Chr Thl-sif-comm. for eis, επι C<sup>1</sup>.  
**15.** for λεγοντες, φωνοντες D<sup>1</sup>. ins ει (eis ?) bef τι A<sup>1</sup>. om 2nd και D.  
 υμιν bef εσμ. C [f h o] 38. 93. 113 Chr<sub>1</sub> [Thdrt, Thl-fin]; om υμ. H c 137: aft  
 ανθρ. 13. for υμας, υμιν τον θεον D flor [spec] Iren-int. επιστρεψητε, insag  
 σπας bef απο, D flor [spec] Iren-int: επιστρεψητε, insag ινα bef απο, E. rec τον θ.  
 τον ζ. (alteration for more precision: see note), with HLP rel Chr<sub>1</sub>: τον θ. ζ. D<sup>1</sup>  
 [Thdrt]; θ. τον ζ. N<sup>1</sup>: txt ABC D-corr EN<sup>3</sup> a k p 13. 40 Ath<sub>1</sub>. τον ποιησαντα D.  
**16.** for os, o D. for παντα, κατα D<sup>1</sup>. [for 2nd ταις, τοις L (Treg).]  
**17.** καιτοι ABCN<sup>3</sup> a p<sup>1</sup> 13 Ath<sub>1</sub>: καιτε DE (probably corrections: the γε or the τοι  
 being deemed unnecessary): txt C<sup>3</sup>HLPN<sup>1</sup> p<sup>1</sup> rel 36 [Athed Bened] Chr<sub>1</sub> Thdrt.  
 for εαυτ., αυτον ABEN<sup>1</sup> c: txt CDHLPN<sup>1</sup> 13 rel Ath Chr Thdrt.—αφηκ. bef  
 εαυτ. D. rec αγαθοποιων (altern to more usual word), with DELP rel Chr Thdrt:  
 αγαθοπων H: txt ABCN [a p 13] Ath<sub>1</sub>. rec ημιν, with a: om AN<sup>3</sup> p 13 vulg eth  
 Iren[-int]. 2-mss: αυτοις Syr sah: txt BCDEHLPN<sup>1</sup> rel flor spec syr [arm] Ath Thdrt  
 Thl Iren[-int]. διδ. bef ιερ. AN [a k] p 13. 73 lect-12 vulg [copt]. επιμπλων  
 DE[P]. om τας D<sup>1</sup> (ins aft καρδιας D<sup>6</sup>). rec ημων (corrtn, the assertion seeming  
 to be of general application to the speaker as well as his hearers), with AHLPN<sup>3</sup> 13  
 rel [vulg-ed] copt eth Chr<sub>1</sub>: αυτων Syr sah [Ath-3-mss]: txt BCDEN<sup>1</sup> b c f k l o p  
 am (and demid flor fuld tol) spec syr [arm] Ath Thdrt Thl-sif Iren[-int].

lus, 2. 13.] πρὸ τ. π. (see ref.); i. e. of Ζεὺς πρόφυλος: no ellipsis of ἱεροῦ or any thing else. ταύρους κ. στήματα.] Not for ταύρους ἐστεμμένους: the garlands may have been to hang on the doors of the house where the Apostles were: or for manifold purposes connected with the sacrifice. 'Ipsæ denique fores, ipsæ hostiæ, ipsæ aræ, ipsi ministri et sacerdotes eorum coronantur.' Wetst. τοὺς πυλῶνας are not the gates of the city, but the doors of the outer court of the house: see ch. xii. 13. 14. οἱ ἀπό-

στολοι.] See note on ver. 4. The Apostles were within: on being told, they ἐξεπῆδσαν—rushed forth, into the crowd. 15. ματαίων] viz. θεῶν [contrasted with θεὸν ζῶντα]: the words of ref. 1 Thess. ἐπιστρέψατε πρὸς τὸν θεὸν ἀπὸ τῶν εἰδώλων, are remarkably like these. θεὸν ζῶντα, without the articles, is characteristic of Paul: see Rom. ix. 26; 2 Cor. iii. 3; vi. 16; 1 Thess. i. 9; 1 Tim. iii. 15; iv. 10 al. It also occurs Heb. iii. 12; ix. 14; x. 31; xii. 22; Rev. vii. 2. 16.] Compare Rom. iii. 25, 26,

ταῦτα λέγοντες ἡ μὸλις ἡ κατέπαυσαν τοὺς ὄχλους ἡ τοῦ ἡ θύειν αὐτοῖς. 19 ἡ Ἐπῆλθαν δὲ ἀπὸ Ἀντιοχείας καὶ ἡ Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς ὄχλους καὶ ἡ λ- θάσαντες τὸν Παῦλον ἡ ἔσυρον ἡ ἔξω τῆς πόλεως, νομί- ζοντες αὐτὸν τεθηγκέναι. 20 ἡ κυκλωσάντων δὲ τῶν μα- θητῶν αὐτὸν ἡ ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν, καὶ ἡ τῇ ἐπαύριον ἡ ἐξῆλθεν σὺν τῷ Βαρνάβᾳ ἡ εἰς Δέρβην.

x. 20 only. Gen. xlv. 1 al. fr. v abool., Luke xi. 23. Eph. ii. 7. James v. 1. Prov. iv. 18. Josh. xlv. 20. w ch. v. 26 refl. x ch. viii. 3 refl. y Luke xiii. 33. ch. xxi. 5. 20. Heb. xiii. 30. z = John x. 24 (Luke xxi. 20. Heb. xi. 20. Heb. xii. 9) only. 2 Chron. xxi. 7. a = ch. ix. 6 refl. b ch. x. 9 refl.

18. μοις D coptt. κατεπαυσαντο C<sup>1</sup>. at end ins αλλα πορευεσθαι εκαστον εις τα ιδια C k m p 13. 36 syr-mg arm.  
19. at beg ins διατριβαντων δε (so D<sup>2</sup>: om δε D<sup>1</sup>) αυτων και διδασκωντων, omg δε follg, DE a b f k m o p 13. 36. 40 syr-mg; so, but om και, C; and, but om διδασκωντων, arm Cassiod. (επηλθαν, so ABN p.) τινες ιουδ. απ. ικον. κ. αυτ. D, τιν. απ. α. κ. ι. ιουδ. E vulg: οι απ. αυτ. κ. ικ. και ιουδαιοι 15-8. 180. for πεισαντες, επισεισαντες D Syr: om 2nd και D-corr. και διαλεγομενων αυτων παρησια σπεισαν [ανεπεισαν m p] τ. οχλ. αποστηναι απ(om al) αυτων λεγοντες οτι ουδεν αληθες λεγουσιν αλλα παντα ψευδοται C a k m p syr-mg(adding και επισεισαντες τους οχλους) arm. λιθοβολησαντες A 15-8. 36. 180. [εσυραν DEL Chr.]  
om εξω N<sup>1</sup>. rec νομισαντες, with CEHLP rel 36 Chr Ec Thl: txt ABDN p 13.  
40. rec τεθναναι (corr<sup>n</sup>: the contracted form was the more common: so Meyer), with DEHLP rel Chr: txt ABCN a k p 13. 36.—τεθν. bef αυτ. D.  
20. κυκλωσαντες D<sup>1</sup>(txt D<sup>2</sup>). rec αυτ. bef τ. μαθ., with EHLF: τ. μαθ. αυτου (see cl ix. 25) D<sup>1</sup>(and lat): txt ABCD<sup>2</sup>N c h k m<sup>2</sup> p 13 Chr.—αυτων L [m<sup>1</sup>].—E adds αυτου. ins λυστραν bef πολιν D. om πολιν to πολιν next ver (homotele) N<sup>1</sup>.  
for τη, την D<sup>1</sup>. [εξηλθ. H.] συν is written by D<sup>2</sup>, D<sup>1</sup> has perished.

and ch. xvii. 30. 17.] Compare Rom. i. 19, 20. The words *οὐρανόνθεν διετοῦς δι- θεός* had a remarkable applicability in a country where we have seen from Strabo (on ver. 6) that there was *great scarcity of water*. He relates that in one city of Lycaonia, where water was reached by digging the wells very deep, it was sold for money. The idea of Mr. Humphry, that the conclusion of this speech is a *citation from some lyric poet*, seems improbable on other accounts, and is rendered more so by the above-noticed propriety. 19. *πεί- σαντες τοὺς ὄχλ.*] *ἄπιστοι γὰρ Λυκαόνες, ὧς καὶ Ἀριστοτέλης ψευδρεῖ.* Schol. on Homer, II. 8. 88, 92. They stoned him, not in the Jewish method, but tumultuously and in the streets, dragging him out of the city afterwards. He refers to this stoning, 2 Cor. xi. 25, *ἀπατ ἐλθόντων.* 20.] *κυκλ.*, not to *bury him*, but, as would naturally be the case, in *mournful anxiety and regret.* *ἀναστὰς*] The *prima facie*, and I think the right impression is, that this recovery was *supernatural*. It is not indeed so strongly implied, as to leave no doubt: especially as a blow from a stone would be likely to stun and occasion the appearance of death. Δέρβην] See above, on ver. 6. Strabo, xii. 6, says of it, τῆς δ' Ἰσαυρικῆς ἐστὶν ἐν πλευραῖς ἡ Δέρβη, μάλιστα τῇ Καπαδοκίᾳ ἐπιτε-

φυκός, τὸ τοῦ Ἀντιπάτρου τυραννεῖον τοῦ Δερβήτου (cf. Cicero, Epp. xiii. 73, 'Cum Antipatro Derbete mihi non solum hospitium verum etiam summa familiaritas intercedit'). . . ἐφ' ἧμῶν δὲ καὶ τὰ Ἰσαυρα κ. τὴν Δέρβην Ἀμύντας εἶχεν, ἐπιθέμενος τῷ Δερβήτῃ, κ. ἀνελὼν αὐτόν. And Stophanus Byzantinus, Δέρβη φρούριον Ἰσαυρίας καὶ λίμνην (for this, evidently an error, the French translators of Strabo propose to read λίμνη. There is a large lake, now called Ak Göi, near the presumed site of Derbe, see C. and H. i. 239). . . τινες δὲ Δέλβειαν, ὃ ἐστὶ τῇ τῶν Λυκαόνων φωνῇ ἄρκευθος. (Wetst.) From this variety of the name, Δέλβεια, Mr. Hamilton thought the modern Divlè might be Derbe. Mr. Lewin (i. 167) objects, that there is no lake near Divlè: but this objection only affects the conjectural emendation mentioned above. From Derbe not being enumerated, 2 Tim. iii. 11, with Antioch, Iconium, and Lystra, as the scene of any of Paul's sufferings, we may perhaps infer that none befell him there. They may have fled to Derbe, as being in a different jurisdiction from Lystra; the latter being comprised in the Roman province of Galatia, whereas Derbe seems to have belonged at this time to Antiochus, king of Commagene. See Lewin, i. p. 168; Strabo, xiv. 5; Dio, lix. 8; ix. 8; Jos. Antt. xix. 5. 1.

d constr., ch. viii. 26 reff.  
 e trans., Matt. xlii. 62.  
 (xxvii. 67 intr.) xxviii. 19 only f.  
 f — ch. xii. 13 reff.  
 g ch. viii. 26 reff.  
 h (—) ch. xv. 32, 41 only (2 Kings i. 6).  
 i = ch. xi. 23. xlii. 42 al. fr.  
 k constr., here only. Jer. li. (xlii.) 26.  
 Sir. xxviii. 6. τοῖς νόμοις ἐμμένειν. Xen. Mem. iv. 4. 4.  
 (but with 46) Gal. iii. 10, from Deut. xxvii. 26. Heb. viii. 9 (ch. xxviii. 30) only.  
 13 n. Luke xviii. 25. John x. 2, 9. Rom. v. 12. Heb. ix. 12 only. Jer. xvii. 25.  
 o Matt. v. 20. Mark x. 23. John iii. 5 al. Paul, never. p ch. xix. 8 reff.  
 r = ch. xv. 21 reff. s = ch. xi. 30 reff. t absol., ch. x. 9 reff. u = 1 Tim. iv. 16 al.  
 v 2 Cor. vi. 5 reff. w Luke xlii. 48. ch. xx. 33. Ps. xxx. 8. x ch. x. 43 reff. y ch. xlii. 6 reff.  
 6 reff. Job. xviii. 4. z ch. xi. 19 reff. a ch. xvi. 11, 22 reff. b ch. xlii. 4 reff.

21. εὐαγγελισμένοι (corr<sup>n</sup> *ast ver* 7: see also ch. xi. 20) ADEHP a: txt BCLN<sup>8</sup> p rel 36 vulg [Bas.] Chr<sup>1</sup>. for τε, δε D 40. 96 coptt. for την πολ. εκ., τους εν τη πολει D-gr. μαθητευσαν B<sup>1</sup> (Tischd.). for ικ. υπεστρ., πολλους υπεστρεφον D[-gr.]. om την (bef λυστρ.) D [h] 93. 113 Chr, Thl-fin. rec om εις (bef ικ. and bef αντ.) (as unnecessary: the circumstantial repetition of εις is original), with DHLP (vulg) E-lat [Bas.] Chr: ins bef ικ. but om bef αντ. B: om bef ικ. but ins bef αντ. m: txt AC E-gr N a p 13. 36. 40.

22. ins και bef παρακ. C a c 69. 100-5-37 syrr [æth] arm Thl-fin: παρακ. τε D-gr N<sup>1</sup> vulg(not fuld tol). (for ἐμμένειν, εἰ ἐμμένειν(sic) N.) ελθειν D<sup>1</sup>-gr.

23. rec πρεσβ. bef κατ εκκαλ., with EHLF rel [syrr coptt æth] Chr: txt ABCDN a k m p 13 vulg Syr arm. κατα D. προευξ. δε D: και πρ. c f vsa [simly]. αυτοις L. πεπιστευκασιν D c e 78. 137.

24. διελθ. δε D coptt. *ast* διελθ. ins εις N. ηλθαν D. ins την bef παμφ. (to correspond with την πισ.) BCEN p 13. 40: om ADHLP rel Chr.

25. εις περιγην A am demid: εις την περιγην N<sup>1</sup>(and \* P) [p]. *ast* τ. λογον ins του κυριου ACN (k) p 13. 40 vulg Syr syr-w-ast arm: του θεου E. (ατταλιαν, so AB<sup>1</sup>CDEN.) at end, D 137 syr-w-ast add ευαγγελιζόμενοι αυτους.

26. om απεπλευσαν B<sup>1</sup>-txt (insd in marg).

21. *ὑπεστρ.*] They were not far from the famous pass, called the 'Cilician gates,' which leads direct into that province: but, notwithstanding all that had befallen him, Paul prefers returning by the churches which he had founded, to a short and easy journey to the coast by his own home.

22. *ἡμᾶς*] Is not this a token of the presence of the narrator again? My own conjecture would be, that he remained in Antioch during the journey to Iconium, &c., and back. The events between those two limits are much more summarily related than those before or after. In an art. in the Journal of classical and sacred philology, Camb., March, 1856, where the justice of the above conjecture is called in question, the writer says, 'here δεῖ ἡμᾶς εἰσελθ. &c. is the language of the preachers themselves, as the word *ἔτι* shews:' and proceeds to remark justly on the transition from the oblique to the direct narrative, as especially characteristic of St. Luke's style, and corroborative of the unity of authorship

between different parts of the Acts, and between the Acts and the Gospel. But if so, should we not rather look for *ὁμᾶς* than *ἡμᾶς*? The writer, I am glad to see, joins with me in rejecting the 'common' explanation (see Prolegg. § i. 13) that *ἡμᾶς* is used by the writer 'as a Christian, and of all Christians:' to what then would he have it referred? I would rather, regarding the *ἔτι* as marking a transition to the direct narrative, take *ἡμᾶς* as an insensible translation into the first person on the part of the narrator, speaking of an exhortation which he heard and felt.

23. *χειροτ.*] 'cum suffragiis creassent,' Erasmus: not necessarily as the meaning of the word conventionally,—which had passed to any kind of appointment, see ch. x. 41: but by the analogy of ch. vi. 2—6. See ref. 2 Cor. The word will not bear Jerome's and Chrys.'s sense of 'laying on of hands,' adopted by Roman Catholic expositors. Nor is there any reason here for departing from the usual meaning of electing by show

ABC  
HLP  
bcf  
k l  
p 1



Ἀντιόχειαν, ὅθεν ἦσαν ὁ παραδεδομένοι τῇ χάριτι τοῦ θεοῦ εἰς τὸ ἔργον ὁ ἐπλήρωσαν. 27 ἡ παραγενόμενοι δὲ καὶ ὁ συναγαγόντες τὴν ἐκκλησίαν ἡ ἀγγέλλον ὅσα ἐποίησεν ὁ θεὸς μετ' αὐτῶν, καὶ ὅτι ἡ ἡνοίξεν τοῖς ἔθνεσιν ἡ θύραν πίστεως. 28 διέτριβον δὲ χρόνον ὁ οὐκ ὁ ὁλῆγον σὺν τοῖς μαθηταῖς.

ACT  
ΠΡΑΞ...  
BCDE  
ILPN a  
c d f g  
h k l m  
op 13

o = ch. xv. 40.  
1 Pet. ii. 23.  
John xix.  
30 f. (Deut.  
i. 8.)  
d = ch. xv. 38  
reff.  
= ch. xii. 26  
reff.  
f absol., ch.  
xvii. 10 reff.  
g = Matt. ii. 4.  
ch. xv. 30.  
Ps. xlii. 5.  
h = ch. xv. 4.  
xix. 16.  
Rom. xv. 21.  
2 Cor. vii. 7.  
Deut. xxvi. 3.  
Luke i. 72.  
x. 37, ch. xv.  
4. Luke  
only. Gen.  
xxiv. 12.  
n = Rev. xii. 12.  
3 Macc.  
John iii. 25. ch. xav. 20. 1 Tim.

XV. 1 Καὶ τινες ὁ κατελθόντες ἀπὸ τῆς Ἰουδαίας ἐδίδασκον τοὺς ἀδελφοὺς ὅτι ἐὰν μὴ ἡ περιτμηθῇτε τῷ ἔθει τῷ Μωυσέως, οὐ δύνασθε σωθῆναι. 2 γενομένης οὖν ἡ στάσεως καὶ ἡ ζητήσεως ὁ οὐκ ὁ ὁλῆγος τῷ Παύλῳ καὶ

h = 2 Cor. ii. 13 reff.  
o = ch. viii. 5 reff.  
vi. 1.  
f = ch. xxi. 7, 10. (xiv. 5 al. Prov. xvii. 14.)  
i. 4. vi. 4. 2 Tim. ii. 23. Tit. iii. 9 only.

1 ch. xii. 19 reff.  
1 Cor. vii. 18 reff.  
m = ch. xii. 18 reff.  
q = ch. vi. 14 reff. constr., Tobit iii. 3.  
John iii. 25. ch. xav. 20. 1 Tim.

27. συναγαγόντες D: συναγοντες p. rec ἀγγέλλαν (corr. to aorist as more usual), with HLP rel vulg [syrr eth arm]: ἀγγέλλον p: ἀγγέλλαν m: ἀπηγγέλλαν E k Bas, Chrī: ἀγγέλλων D: txt A B[ἀγγέλ. B'] CN 13 copt. ο θεος βεφ εως. DN [a] c 96. 133-80 sah [Bas.]. for μετ' αὐτῶν, αυτοῖς (partly erased by D-corr) μετα των ψυχων αυτων D.

28. rec aft διερ. δε ins εκει, with EHLP rel [syrr copt] Chr: om ABCDN p 18. 36. 40 vulg eth arm.

CHAP. XV. 1. aft ιουδαίας ins των πεπιστευκωτων απο της αιρεσεως των φαρισαιων 8. 137 syr-mg (see note). [for εαν, αν A<sup>1</sup>.] rec περιτεμνησθε (Meyer thinks the aor. in the sense of the futurum exactum, may be an emendation. I shd rather think the present to have been the corr., as being the simpler, and not therefore 'the more genuine,' as Bloomf.), with EHLP rel [Amm-c] Chrī: txt ABCDN p 13. 36. 40 Constt, Epiph, (περιεμνητε B<sup>1</sup>: but corrd eadem manu: see table). rec om 2nd τω, with C<sup>2</sup> or 3 DEHLP rel Constt [Amm-c] Chr: ins ABC'N p: του 170. και τω θει μω. περιπατητε D syr-mg [simly sah]. εθνι (but ν erased) N. δυνησθαι C: -σεσθε 36. 180.

2. for ον, δε BC D-gr L[N] a b h k p 36 Syr copt: txt AEHP rel vulg D-lat syr [arm Constt.] Chr. [13 def.] εκτασεως D-gr: ενστασεως l. rec συζητησεως, with Thl-fin: om και ζητ. E 68 vulg copt: txt ABCDHLPN p rel 36 Constt Chr Thl-

of hands. The Apostles may have admitted by ordination those presbyters whom the churches elected. προσευξ. μ. νηστ. belongs to παρθ., not to χειροτον.

26. Ἀττάλειαν A maritime town at the mouth of the river Catarrhactes, in Pamphylia, not far from the border of Lycia, built by Attalus Philadelphus, king of Pergamus, in a convenient position to command the trade of Syria or Egypt. It is still an important place, called Satalia. (Winer, Realw. C. and H. i. p. 242.) To reach it they had to cross the plain from Perga. 26.] ὅθεν, as being the centre whence their apostolic commission had spread.

27.] μετ' αὐτῶν, with (i. e. in dealing with) them, see reff.: not to them, as usually: nor per ipsos, as Beza, &c. θύραν πίστ. The same metaphor is used in the reff. by Paul, and shews, perhaps, his hand in the narrative.

On χρόν. σὺν ὁλίγ., see chronol. table in Prolegg.

CHAP. XV. 1-35.] DIFFERENCES RESPECTING THE NECESSITY OF CIRCUM-

CISION FOR THE GENTILE CONVERTS. COUNCIL OF THE APOSTLES AND ELDERS AT JERUSALEM. 1. τινες Called in Gal. ii. 4, παρείλακτο ψευδοἰδελφοί, οἱ τινες παρείσθλον κατασκοπήσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν χριστῷ Ἰησοῦ.

See the addition in var. readd. probably from ver. 5. Doubtless it represents the fact. In spite of the special revelations which had accompanied the reception of the first Gentiles into the church, the strong Judaizing party adhered to their old prejudices respecting the necessity of conformity to the law of Moses. With this party Paul was in conflict all his life; and even long after, we find it raising its head again in the sects of the Ebionites and the Nazarenes. Neander (Pfl. u. L. p. 185, note) notices the account in Josephus (Antt. x. 2. 4), where Izates, king of Adiabene, is converted to Judaism by a certain Ananias, who, for fear of a commotion among his people, allows him to remain uncircumcised—when a certain Eleazar, πᾶν περὶ τὰ πάτρια δοκῶν ἀκριβὲς εἶναι, pre-

τῷ Βαρνάβᾳ πρὸς αὐτοὺς, ἔταξαν ἡ ἀναβαίνειν Παῦλον  
καὶ Βαρνάβαν καὶ τινὰς ἄλλους ἐξ αὐτῶν πρὸς τοὺς  
ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ περὶ τοῦ  
ζήτηματος τούτου. οἱ μὲν οὖν προπεμφθέντες ὑπὸ  
τῆς ἐκκλησίας διήρχοντο τὴν τε Φοινίκην καὶ Σαμάρειαν,  
ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν ἐθνῶν καὶ ἐποίουν  
χαρὰν μεγάλην πᾶσιν τοῖς ἀδελφοῖς. παραγενόμενοι  
δὲ εἰς Ἱερουσαλὴμ παρεδέχθησαν ὑπὸ τῆς ἐκκλησίας καὶ  
τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀνγγεῖλάν τε

† act. abeol., here (1 Cor. xvi. 16) only. 1 Chron. xvi. 7.  
u ch. xi. 2 reff. Ezra vii. 6, 7.  
v ch. xviii. 15. xxiii. 29.  
xxv. 19.  
xxvi. 3 only. Ezek. xxxvi. 37 A (not F.) Ald. only.  
w ch. xx. 38. xxi. 5. Rom. xv. 24 al. L.P., exc. 3 John 6+. 1 Macc. xii. 4 al. Jos. Ant. x. 2. 5.  
only. Cant. vii. 10. Ezek. xlviii. 11. Xen. Anab. i. 8. 18. xii. 6 (from Prov. iii. 12) only. Exod. xxiii. 1.  
x ch. xiii. 41 (from Hab. i. 5) only. y ch. xiii. 41 (from Hab. i. 5) only. z here  
a = Luke i. 68. Job xl. 15 (30). φάβον ποιῶντες τοὺς ἰσραῆλ, c Mark iv. 30. ch. xvi. 21. xxi. 18. 1 Tim. v. 19. Heb. d ch. xiv. 27 (reff.).

ABCDI HLPN b c d f, h k l m o p 13

sif. [13 def.] om τῶ (bef βαρ.) DE. for πρὸς αὐτ., συν αυτοῖς D-gr: αυτοῖς 97.  
for εταξαν το πρὸς D syr-mg have elegein gar [autem D-lat] ο παυλος μενειν οντως  
καθως πιστευσαν δισχυριζομενος (om D-lat) οι δε εληλυθοτες απο ιερουσαλημ παρηγ-  
γειλαν αυτοις (for αὐτ., οὐν syr-mg) τῷ παυλῷ κ. τῷ βαρν. καὶ τισιν ἄλλοις ἀναβαίνειν  
πρὸς . . . om πρὸς D-lat, and in consequ has alios ascendere apostolos &c. εἰς αὐτῶν  
bef ἄλλους N. ins τους bef πρεσβ. C 180. for eis, εν E: om b<sup>1</sup> c. ins οντως  
κριθασιν εκ αυτοις (εκ αυτων D<sup>3</sup> 137) bef περι D 137, syr-w-at at end of ver.  
3. εκπεμφθ. E. rec om τε (as unnecessary), with AEHLF rel Chr: ins BCDN p  
36. ins την bef σαμ. DH b d f m o Thl[-sif]. διηγουμενοι N<sup>1</sup>(txt N-corr<sup>1-3</sup>).  
4. ιεροσολυμα AB k p [vulg]: txt CDEHLPN rel 36 Chr. (13 def.) rec  
απεδεχθησαν (appy a corrη, as being the usual word, cf Luke viii. 40, ch. xviii. 27,  
xxviii. 30,—and see reff), with CEHLF Chr: παρεδοθησαν D<sup>1</sup>: υπεδ. 36. 180; προσεδ.  
k: txt ABD<sup>3</sup>N p. add μεγαλως CD<sup>2</sup> (μεγως D<sup>1</sup>, mire D-lat) 137 syr-w-at sah  
Ambr., for υνο, απο (perhaps originally, as in C, a corrη to αυτε απεδεχθ.,  
and thence adopted even in copies which read παρεδ.) BC 36. 180. om 1st  
και N<sup>1</sup>(ins N-corr<sup>1-3</sup>). απηγγειλαντες D<sup>1</sup>: απηγγειλαν τε D-corr b. om τε N<sup>1</sup>.

vails on him to perform the rite, for that without it he could not be a Jew. On the idea that Cerinthus and Ebion were the τινές here spoken of, see the patristic reff. in Wordsw.'s note. 2.] Compare Gal. ii. 5. ἔταξαν ἀναβ.] I assume here what seems to me to be almost beyond the possibility of question (see note to chronological table in Prolegg., where I have given the reasons), that this journey was the same as that mentioned Gal. ii. 1—10. In that case, Paul there (ver. 2) says that he went up κατὰ ἑποκλυσιν. In this expression I cannot see it necessarily implied that the revelation was made to himself, but that there was some intimation of the Holy Ghost, similar perhaps to that in ch. xiii. 2, in accordance with which the church at Antioch sent him and Barnabas;—there being προφῆται there, by whom the Spirit spoke His will. τινὰς ἄλλους] Titus was one, Gal. ii. 1, 3, and that, in all probability, in order to give an example of a Gentile convert of the uncircumcision endowed with gifts of the Holy Spirit. Titus is not mentioned in the Acts: but only in 2 Cor., Gal., 2 Tim., and the epistle addressed to him. 3. προπεμφθ.] This seems to have been something of an official escorting of them on

the way, and perhaps parting from them with solemn commendation to God: not, as Morus and Heinrichs, 'rebus ad iter suscipiendum instructis,' which would hardly be thus specified, being a matter of course. At all events, it shows that the mind of the church was with them, not with the Judaizers. This was also the case in Phœnicia and Samaria, as is shewn by τᾶσιν below. 4.] On their arrival at Jerusalem, there seems to have taken place an official reception of them and their message, in public. There they related—as a most important datum for the determination of the question—God's dealings with them (see on ch. xiv. 27), and recounted the places where churches of believing Gentiles had been founded. This having taken place, a protest was entered on the part of the Pharisee believers,—in no way doubting the truth of these conversions, nor in any way disparaging the ministry of Paul and Barnabas,—that it was necessary to circumcise αὐτούς, those of whom they had spoken, and to command them to keep the law of Moses. It may be objected, that this view would not be consistent with Paul's statement, Gal. ii. 2, ἀνεθίμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσιν, κατ' ἰδίαν δὲ τοῖς

δοσα ὁ θεὸς <sup>d</sup> ἐποίησεν μετ' αὐτῶν. <sup>5</sup> ἔξανέστησαν δέ τινες <sup>e</sup> Mark xii. 19 1  
τῶν ἀπὸ τῆς <sup>8</sup> αἰρέσεως τῶν Φαρισαίων <sup>h</sup> πεπιστευκότες, <sup>i</sup> L. only. Gen.  
λέγοντες ὅτι δεῖ <sup>1</sup> περιτέμνειν αὐτοὺς, <sup>k</sup> παραγγέλλειν τε <sup>l</sup> xviii. 16.  
<sup>1</sup> τηρεῖν τὸν νόμον Μωυσέως. <sup>6</sup> <sup>m</sup> συνήχθησάν τε οἱ <sup>n</sup> xix. 32, 34.  
ἀπόστολοι καὶ οἱ πρεσβύτεροι <sup>n</sup> ἰδεῖν περὶ τοῦ <sup>o</sup> λόγου <sup>o</sup> ch. xii. 1 reff.  
τούτου. <sup>7</sup> πολλῆς δὲ <sup>p</sup> συνζητήσεως γενομένης <sup>q</sup> ἀναστὰς <sup>r</sup> ch. v. 17 reff.  
Πέτρος εἶπεν πρὸς αὐτοὺς Ἄνδρες ἀδελφοί, ὑμεῖς ἐπί- <sup>s</sup> absol. ch.  
στασθε ὅτι <sup>18</sup> ἀφ' <sup>t</sup> ἡμερῶν <sup>u</sup> ἀρχαίων <sup>v</sup> ἐν ὑμῖν <sup>v</sup> ἐξελέξατο <sup>w</sup> xvii. 12, 34.  
<sup>21</sup> <sup>xviii. 5, 27.</sup>  
<sup>xix. 20, 26 al.</sup>  
<sup>ver. 1.</sup>  
<sup>h ch. i. 4 reff.</sup>  
<sup>l = Matt. xix.</sup>  
<sup>17. xiii. 3.</sup>  
<sup>1 John ii. 3.</sup>  
<sup>4. Prov. xli.</sup>  
<sup>21.</sup>  
<sup>m = ch. iv. 8</sup>  
<sup>reff. constr.</sup>

ch. xiii. 44 reff. u = here only. Wind. ii. 17. o = ch. viii. 21 reff. m = ch. iv. 8  
xviii. 29 v. r. only t. (-τιν, ch. vi. 9. -τητές, 1 Cor. i. 20.) q = ch. i. 15. v. 34 al. 2 Chron.  
xx. 6. r = ch. x. 30 reff. (2). Ezek. xxxviii. 8. s see Isa. xxxvii. 26. t Matt.  
v. 21, &c. Luke ix. 8, 19. ver. 21. ch. xxi. 16. 3 Cor. v. 17. 3 Pet. ii. 5. Rev. xii. 9. xx. 2 only. P.  
xliii. 1. u = Mark vi. 4 al. constr., 3 Kings viii. 16 compared with 2 Chron. vi. 5, not as  
1 Chron. xxviii. 4, 6. v with inf., ch. i. 24 (Pet.). 2 Chron. vi. 6.

εποι. bef o θ. D 38. 96. 137-42 [Thl-fin: επ. μ. αυτ. bef o θ. p]. at end ins  
(from ch xiv. 27) και οτι ηνοιξεν τοις εθνεσι θυραν πιστεως C<sup>3</sup>HL a b d f g Thl-fin.

6. for εξαν. to απο. D syrr-mg have οι δε παραγγειλαντες αυτοις αναβαινει προς  
τους πρεσβυτερους εξανστησαν λεγοντες τινες απο (εξ. κατα των αποστ. οντες [πιστευ-  
οντες] απο syrr-mg: D om legy. follg). aft τινες ins ανδρες A. πεπιστευκωτων  
L b l<sup>2</sup> o 27-9. 99 Jer. for οτι, ως E. for τε, δε D<sup>1</sup>-gr](txt D<sup>3</sup>)).

8. rec for τε, δε (alteration of the characteristic τε to more usual copula), with  
ADEHLPN rel 36 coopt [syrr arm] Chr<sub>1</sub>: txt BC d p 13 vulg æth. om 2nd oi D.  
for λογον, ζητηματος E [c] 137 syrr: ρηματος 65.

7. rec συζητ., with HLP rel [Chr<sub>1</sub>]: ζητησ. ABN a c p 13. 36. 40: txt CDE.  
ανεστησεν εν ππ πετρ. και ειπεν D<sup>1</sup>(αναστας D<sup>3</sup>; om εν ππ and kai D-corr): aft αυτους  
ins εν ππ. αγιω 137: aft πετρος syrr-mg. om om N<sup>1</sup>. rec o θ. εν ημιν εξελ.

δοκοῦσιν, μήπως εἰς κενὸν τρέχω ἡ ἰδραμον. But I cannot see any inconsistency, if the words used in both cases be accurately weighed. To the ἐκκλησία, ἀπόστολοι, and πρεσβύτεροι Paul and Barnabas gave a simple recital of how God had dealt with them among the Gentiles: but Paul did not lay before the whole assembly the Gospel which he preached among the Gentiles, viz. the indifference of the Mosaic law to their salvation (Gal. i. 7-9), for fear of its being hastily disparaged or repudiated, and so his work being hindered (μήπως κ.τ.λ.). But, in private interviews with the chief Apostles, James, Peter, and John (Gal. ii. 9), he did unfold the whole freeness of this Gospel, and so effectually, as to prepare the way for their full and public accordance with him at the council. 6.] The Apostles and elders only are mentioned as having assembled: in which case πᾶν τὸ πλῆθος (ver. 12) must mean τῶν πρεσβυτέρων, and the decision of ver. 22 must have been arrived at in a larger assembly. But most probably the deliberation of the Apostles and elders implied the presence of the brethren also, who are intended by πᾶν τὸ πλ.,—and there was but one assembly. The objection, that no one place could have held them, is unavailing: the official presence of all is assumed continually in such cases, where the assembly is open to all.

λόγου] matter (in this case) of dispute: see reff. 7.] A promiscuous debate, not perhaps without some angry feeling, ensued on their first coming together,—and among the multitude, as is implied in ver. 12,—man disputing with man. Πέτρος] Partly on account of the universal deference paid to him, but principally because of his peculiar fitness to open the apostolic decisions on the subject, from having been made the instrument of the first public and approved reception of the Gentiles. ὑμεῖς ἐπίστ. In Peter's speeches in ch. x., this phrase occurs at the beginning of a sentence, ver. 28, and ὑμεῖς οἴδατε, ver. 37: and we have traces of the same way of expressing the personal pronoun in his speeches, ch. ii. 15; iii. 14, 25. Such notices are important, as shewing that these reports are not only according to the sense of what was said, but the words spoken, verbatim. ἀφ' ἡμ. ἀρχ.] In regard to the whole time of the Gospel up to that day (about 20 years), the date of the conversion of Cornelius, at least fifteen years before this (cf. Gal. ii. 1, and notes to chron. table in Prolegg.), would very properly be so specified. The length of time elapsed is placed by Peter in the strongest light, to shew that the question had in fact been settled by divine interference long since. Notice (in reff.) the idioms, &c., peculiar to Peter:—ἐξελέξ. with inf.,—διὰ τ. στόμ.,—καρδίον. (most probably);—or characteristic of him, πει-

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w ch. i. 16 (Pet. ref.)  
 x here only.  
 y ch. i. 24 (Pet. only).  
 Herm. Past. ii. 4. 3.  
 z constr., ch. x. 43 reff.  
 a 1 Cor. xi. 29.  
 b — Matt. xviii. 15 v. Wiad. iv. 10. xvi. 10. xviii. 23 only.  
 c ch. xiii. 9 reff.  
 d = Eph. v. 25. Tit. ii. 14.  
 e Sir. xxviii. 10. xv. 6. xxi. 26. 4 Kings xviii. 11.  
 f Jer. xxix. (xxvii.) 8, 11. xxv. (xxviii.) 14. xvi. 4 only.  
 g Sir. 27. John xix. 17. Gal. vi. 2, 5. 4 Kings xviii. 14.  
 h Rom. xiv. 2 only. Job xv. 22. πιστεύω τὸν χρόνον διδάξει σε, Xen. Anab. vii. 7. 47. with ὄντ, Rom. vi. 8 al.  
 i inf. pass. absol., Matt. xviii. 25. Mark v. 43.  
 j ch. xii. 17 reff. L.P. Exod. xiv. 14.  
 k ch. ii. 6 reff.  
 l 2 Cor. x. 9 reff.  
 m = Gal. v. 1. Matt. xi. 29, 30. 1 Tim. vi. 1 (Rev. vi. 9) only.  
 n ch. xx. 37. Mark ix. 45 [Mt. Luke xv. 20. xvii. 2. Rom. m = ch. vi. 10 reff. n Matt. xx. 12. Luke p with inf. (absol.), o ch. xiii. 43 reff. p with inf. (absol.), q Xen. Anab. vii. 7. 47. with ὄντ, Rom. vi. 8 al. r ch. xxviii. 25 only. see ch. i. 11 reff. Rom. iii. 2.  
 s ch. xii. 17 reff. L.P. Exod. xiv. 14. t = ch. ii. 6 reff.

(corr<sup>n</sup> of order :—and ημ. corr<sup>n</sup> for υμ. as it seemed more according to ecclesiastical propriety for Peter to describe the selection as made "from us apostles," than "from you the whole church"), with EHLPr<sup>el</sup> (h o υμ.) [vulg-ed syr: in nobis elegit deus am fuld demid] : ημειν ο θ. εζ. D<sup>1</sup> (εν ημ. ο θ. εζ. D-corr<sup>1</sup> c [Rebapt<sub>1</sub>]) 137 : om εν υμ. m 99 Syr sah aeth : txt ABCN a(ημιν) k p 13 [(copt Iren-int.)] Constt. om τον (bef στομ.) D<sup>1</sup>(ins D<sup>3</sup>) E [m<sup>1</sup>] 96.

8. ο δε καρδ. ο θ. D. διεμαρτυρησεν C. om αυτοις E vulg sah Ambr, Rebapt.—rec aft δους ins αυτοις (supplementary addn), with CEHLPr 36 [vulg syrr coptt aeth arm] Constt Chr Iren-int, [Rebapt<sub>1</sub>] : επ αυτοις D : txt ABN p 13 Did.

9. om και A<sup>1</sup>. rec ουδεν, with ACDEH rel 36 Chr<sub>1</sub> : txt BHLP b g k l m. om τε D.

10. at beg ins και E aeth. om ουν(appy) C<sup>1</sup>. om (υγρον N<sup>1</sup>(ins corr<sup>1</sup>?)?).

11. rec om τον (with c?) : ins ABCDEHLPr<sup>el</sup> rel Chr, Thdr<sub>1</sub>. rec aft ησ. ins χριστου, with CD a m 13. 36 [vulg-ed] Syr coptt[-ed arm] aeth-pl Thl-fin [Iren-int.] : om ABELHPr<sup>el</sup> p rel am demid fuld [tol] syr [copt-ms] sah aeth-rom Chr Thdr<sub>1</sub> Tert<sub>1</sub>. πιστευομεν D<sup>1</sup>-gr N.

12. συνκατατεμενων δε των πρεσβυτερων τοις υπο του πετρου ειρημενοι εσειγησεν παν κ.τ.λ. D syrr-w-ast. εσειγησαν C c. απαν E a<sup>1</sup> f m 13 Thl-fin.

ραζ. τ. θεόν, —(καθὼς καὶ ἡμῖν (ch. x. 47 : so ὡς περ καὶ, ch. iii. 17 ; xi. 15),—ἀρχαίων now, compared with ἐν ἀρχῇ ch. xi. 15. Compare also with περὶ τ. θεόν, —κωλύσαι τ. θεόν, ch. xi. 17. ἐν ὑμῖν] among you. If ἡμῖν be read, then 'among us (Apostles)'; see var. read.

There is no ellipsis of 'me' after ἐξελ. : the E. V. expresses the construction rightly.

8, 9.] The allusion is throughout to spiritual circumcision, as the purification of the heart. God, who saw deeper than the mere fleshly distinction between Jew and Gentile, who knows that the hearts of all are unclean, and that the same all-sufficient sacrifice can cleanse them all, if applied by faith (compare the remarkable parallel, 1 Pet. i. 18—22 incl.), put no difference between us and them, but has been pleased to render them spiritually clean. τῇ πίστει, not simply 'by faith' but by their faith, or by the faith in Christ. 10.] περ. (as κωλύσαι, ch. xi. 17), tempt, by putting obstacles in the

way of His evidently determined course.

ἐπιθεῖναι, infin., marking the intended result of περὶ(ε)τε : cf. βῆ δὲ θέειν, βῆ δ' ἵνα, μάλιστα δ' ἔλδαν, &c. See Bernhardy, Syntax, p. 365. [υγρόν]

See ref. Gal. Peter could not be so much referring to the mere outward observance of ceremonies, which he himself and the Jewish converts thought it expedient to retain,—but to the imposition of the law, as a condition of salvation, on the consciences of the disciples. So Neander (Pfl. u. L. p. 214). This being so, οὐτε . . . βασιτάσαι will refer, not to the burdensomeness of ceremonies, but to the far more grievous burden of legal death, of which Paul cries out so bitterly in Rom. vii. 24,—and says, Gal. v. 3, μαρτύρομαι . . . παντὶ ἀνθρώπῳ περιτεταμένῳ, ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι.

11. Seeing that we all in common believe that the grace of Christ is the sufficient, and only cause of our salvation, it can neither be reasonable nor according to

καὶ ἤκουον Βαρνάβαν καὶ Παύλου ἡξηγουμένων ὅσα ἐποίησεν ὁ θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσιν δι' αὐτῶν. <sup>13</sup> μετὰ δὲ τὸ ἰσχυρῶς αὐτοὺς ἀπεκρίθη Ἰάκωβος λέγων Ἄνδρες ἀδελφοί, ἀκούσατέ μου. <sup>14</sup> Συμῶν ἡξ-  
 ηγήσατο καθὼς πρῶτον ὁ θεὸς ἔπεσκέψατο λαβεῖν ἐξ  
 ἐθνῶν λαὸν τῷ ὀνόματι αὐτοῦ. <sup>15</sup> καὶ τούτῳ συμφω-  
 νούσιν οἱ λόγοι τῶν προφητῶν, καθὼς γέγραπται  
<sup>16</sup> Μετὰ ταῦτα ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκη-  
 ναν. <sup>17</sup> καὶ ἡ ἐκκλησία αὐτῶν ἀναστήσεται ἐν τῷ ἑσπέρῳ  
 καὶ ἐκείνη ἀναστήσεται ἐν τῷ ἑσπέρῳ. <sup>18</sup> καὶ ἐκείνη  
 ἀναστήσεται ἐν τῷ ἑσπέρῳ. <sup>19</sup> καὶ ἐκείνη ἀναστήσεται  
 ἐν τῷ ἑσπέρῳ. <sup>20</sup> καὶ ἐκείνη ἀναστήσεται ἐν τῷ ἑσπέρῳ.  
 xav. 1. z ch. v. 9 ref. a Luke iii. 4. Deut. xiii. 3.  
 c here bis only. Amos ix. 11. d = here only, and Amos 1. c.

Βαρνάβαν καὶ παύλον ἡξηγουμένοι D<sup>1</sup>(txt D<sup>8</sup>).

13. ἀναστας ἰακ. εἶπεν D Sgr.

14. for ἐπεσκ., ἐπελεξατο E: ἐξελεξ. ο' 1371: ἐξελεξ. καὶ 13. ἐξ ἐθνῶν bef λαβ. C.  
 rec ius επι bef τῷ ὀνομ., with HLP rel copt: om ABCDEN p 13. 36. 40 vulg  
 syrr sah [arm] Conast, Chr, Procop, Iren-int, Jer Rebapt, [—om τῷ ὀν. av. also aeth.]

15. for τούτω, τούτω HL o 13: οὕτως D<sup>1</sup>(and lat: txt D<sup>8</sup>) sah Iren-int., συν-  
 φωνήουσιν D<sup>1</sup>[—gr](txt D<sup>8</sup> [consonant D-lat]).

16. μετὰ δε D<sup>1</sup>(and lat). [ἀναστρέφει A<sup>1</sup>, but corrd eadem manu:] ἐπιστρέψω D.

God's will, to fetter that grace with super-  
 fluous and vexatious conditions. See nearly  
 the same argument retorted on Peter him-  
 self, Gal. ii. 14 ff. κἀκεῖνοι are the  
*Gentile Christians*, not *our fathers*;—  
*their* ground of trust is the same as ours:

ours, no more than theirs. 12.] The  
 multitude (see above) then,—and not be-  
 fore, on account of their mutual disputes,  
 —being tranquillized by Peter's speech,  
 quietly received from Paul and Barnabas  
 an account of the seals of *signs and*  
*wonders* by which God had stamped the  
 approval of their ministry among the  
 Gentiles. The miracles at Paphos and  
 Lystra would be among the principal of  
 these. 13.] αὐτοὺς, viz. Paul and  
 Barnabas. Both had spoken: doubtless  
 wonders, unrecorded, had been wrought  
 by the hand of Barnabas, which he had  
 recounted. Ἰάκωβος] See note, ch.  
 xii. 17, and the prolegg. to the epistle of  
 James. I assume here, that this is James  
 the Just, the brother of the Lord, the  
 author of the Epistle: and though an  
 ἀπόστολος (Gal. i. 19: see also note on  
 ch. xiv. 4), not one of the twelve. If  
 we may presume to judge from the cha-  
 racter of his Epistle, to say nothing of the  
 particulars which tradition has handed  
 down concerning him, his decision would  
 come with remarkable weight on this oc-  
 casion. For he is, among all the sacred  
 writers of the N. T., the representative of  
 the strictest adherence to and loftiest ap-  
 preciation of the *pure standard of legal*  
*morality*. All that the law was, from its  
 intrinsic holiness, justice, and goodness  
 (Rom. vii. 12), capable of being to Chris-  
 tians, *he* would be sure to attribute to it.

And therefore when *his judgment*, as well  
 as that of Peter, is given in favour of the  
 freedom of the Gentiles, the disputers, even  
 of the Pharisaic party, are silenced. There  
 does not seem to be in the following speech  
 any decision *ex cathedra*, either in the  
 ἀκούσατέ μου, or in the ἐγὼ κρίνω (ver.  
 19): the decision lay in the weightiness,  
 partly no doubt of the person speaking, but  
 principally of the matter spoken by him.

14. Συμῶν] James characteristically  
 uses this Jewish form of the name: so also  
 Peter himself, 2 Pet. i. 1. The name occurs  
 Gen. xxix. 33, LXX; Luke ii. 25; iii. 30; ch.  
 xiii. 1; Rev. vii. 7: the name Simon, else-  
 where used in the N. T. for Peter, is found  
 in 1 Chron. iv. 20 (Heb. Σεμὼν, LXX-ed-  
 vat., but Σεμιών B(Mai), Σεμιών, A).

τῷ ὀν.] for His name: dat. commodi [for  
 the service, or the making known, of His  
 name]. On ἐπεσκ. λαβ., see ref.: the  
 infin., as ἐπιτείνειν, ver. 10, note. λαόν,  
 answering to the λαός, so well known as  
 His by covenant before. 15. τούτῳ]

Neuter, to this: not, 'to Him,' in which  
 case we should expect not οἱ λόγοι τῶν πρ.,  
 but οἱ προφῆται (Meyer). 16—18.]

The citation from Amos is made freely  
 from the LXX: differing widely in the  
 latter part from our present Hebrew text,  
 which see in loc. E. V. In all probability  
 the LXX had another reading before them,  
 substituting perhaps τῷ ὀν. for τῷ πρ.,  
 and πρ. for ὀν. The existing Hebrew  
 mss. contain several minor variations, for  
 which see Kennicott and De Rossi in loc.  
 Of this we may at least be sure, that James,  
 even if (as I believe) he *spoke in Greek*,  
 and quoted as here given, would not him-  
 self (nor would the Pharisees present have

e Rom. xi. 3  
 only, from  
 3 Kings  
 xix. 10.  
 f Luke xiii. 13.  
 Heb. xii. 12  
 only. Ps.  
 xvii. 35.  
 g ch. iii. 19 ref.  
 h = Rom. iii. 11,  
 from Ps. xiii.  
 2. Heb. xi. 6  
 (Luke x. 50,  
 51. Heb. xii.  
 17. 1 Pet. i.  
 10) only.  
 i here only.  
 j Ezra iii. 8.  
 constr., Mark  
 vii. 26. Rev. vii. 2. Levit. xv. 4.  
 l 70. Gen. vi. 1.  
 12. 2 Macc. xi. 25.  
 xxi. (xli.) 27. 1 Macc. x. 35.  
 r ch. xxi. 25. Heb. xii. 22 only. 3 Kings v. 8 A (not F.) only.  
 1 Thess. iv. 3. v. 23 only. (Luke vii. 6 al.) Job i. 1 al. without, ver. 23 ref.  
 Mal. i. 7, 13. Dan. i. 8. Sir. xly. (Luk)

ἡν Δαυεὶδ τὴν πεπτωκυῖαν, καὶ τὰ ὁκατεσκευασμένα αὐτῆς ἀνοικοδομήσω, καὶ ἁνορθώσω αὐτήν 17 ὅπως ἂν ἡἐκ-  
 ζητήσωσιν οἱ ἁκατάλοιποι τῶν ἀνθρώπων τὸν κύριον,  
 καὶ πάντα τὰ ἔθνη, ἡἐφ' οὗς ἡἐπικέκληται τὸ ἡδομά  
 μου ἡἐπ' αὐτούς, λέγει κύριος ὁ ποιῶν ταῦτα 18 ἡγνωστὰ  
 ἡἀπ' αἰῶνος. 19 διὸ ἐγὼ ἡκρίνω μὴ ὁπαρενοχλεῖν τοῖς  
 ἡἀπὸ τῶν ἐθνῶν ἡἐπιστρέφουσιν ἡἐπὶ τὸν θεόν, 20 ἀλλὰ  
 ἡἐπιστεῖλαι αὐτοῖς ἡτοῦ ἡἀπέχεσθαι [ἀπὸ] τῶν ἡἁλισγη-

κατεσκευασμένα B: -στραμμένα (so LXX-Δ) N 13 Procop.: ανεσκευασμένα E [σκευασμένα (the s above the line) H]. οικοδομήσω (2nd time) C<sup>1</sup> (appy) 68.

17. om αν E a k Chr., for κυρ., θεον D uth. for ο ποιων, ποιησει D<sup>1</sup> [-gr] (txt D<sup>8</sup>): om o BN<sup>1</sup>. rec ast tau. ins παντα, with H 36 Syr [arm] Chr: pref., ELP e f g l syr Thl-sif: om ABCDN m p 13 vulg copt with Constt Iren-int Rebatp.

18. rec at end adds εστι τω θεω παντα τα εργα αυτου, with EHL rel syr Constt, Chr<sub>1</sub>: γνωστον ας' αι. (add εστιν D vulg syr-mg Iren) τω κυριω (om syr-mg) το εργον αυτου AD vulg syr-mg [arm-usc] Iren-int: txt BCN a p 13. 29. 36. 68-5. 100-5-33-80 copt arm[-zoh uth]. (In the presence of so many apocryphal insertions as we find in the Acts, taking into account also the great variety, and seeing in it (cf many more variations in Scholz ad loc) an argument against the genuineness of the words,—seeing also that no possible reason can be given for their omission, if originally genuine, I have followed the authority of BCN, as also have Scholz and Tischdf (ed 7 [and 8]). Lachmann has adopted the reading of AD al (see above), which, as Meyer observes, is evidently an emendation of still later date than the rec.)

20. [αλλ BCH c d m o p.] om 1st του [E]H. om απο (as unnecessary?) B D-gr N p 180 E-lat Ec<sub>1</sub>: ins AC E-gr HLP 13 rel vulg [D-lat] Constt Chr Iren-int.

allowed it) have quoted any rendering, especially where the stress of his argument lay in it, at variance with the original Hebrew.

The prophecy regards that glorious restitution of the kingdom to (the Son of) David, which should be begun by the incarnation of the Lord, and perfected by His reign over all nations. During the process of this restitution those nations, as the effect of the rebuilding, should seek the Lord,—to whomsoever the gospel should be preached. There is here neither assertion nor negation of the national restoration of the Jews. Be this as it may (and I firmly believe in the literal accomplishment of all the prophecies respecting them as a nation), it is obvious, on any deep view of prophetic interpretation, that the glorious things which shall have a fulfilment in the literal Israel, must have their complete and more worthy fulfilment in the spiritual theocracy, of which the Son of David is the Head.

17. ἡἐφ' οὗς ἡἐπικέκλη.] Notice the same expression in the Epistle of James (ref.).

18.] The variation of reading here is remarkable. The text which I have given is in all probability the original, and the words inserted in the rec. have been in-

tended as a help out of their difficulty. Not only are they wanting in several ancient mss., but they bear the sure mark of spuriousness,—manifest variations in the mss. where they do occur. The sense, and account of the text seem to be this: the Apostle paraphrases the δ ποιῶν (πάντα) ταῦτα of the LXX, adding γνωστὰ ἀπ' αἰῶνος, and intending to express 'saith the Lord, who from the beginning revealed these things,' viz. by the prophet (of old, see ref.) just cited. The addition in the rec. has been made to fill up the apparently elliptical γνωστὰ ἀπ' αἰῶνος, which not being found in the passage of Amos, was regarded as a sentence by itself. These last words, κύρ. ὁ ποι. ταῦ. γν. ἀπ' αἰ., may perhaps be an allusion to the mystery of the admission of the Gentiles into the church, which was now being revealed practically, and had been from of old announced by the prophets: cf. Rom. xvi. 25, 26; Eph. iii. 5, 6, &c.

19.] ἐπιστρέφουσιν, not as E. V. 'are turned,' but are turning:—the converts daily gathered into the church. In παρενοχλ. there is no meaning of 'præter, . . . insuper, molestiam creare:' but simply 'molestiam crearo:' see ref.

μάτων τῶν <sup>1</sup>εἰδώλων καὶ τῆς <sup>2</sup>πορνείας καὶ τοῦ <sup>3</sup>πνικτοῦ <sup>4</sup>καὶ τοῦ αἵματος. <sup>21</sup> Μωυσῆς γὰρ <sup>5</sup>ἐκ γενεῶν <sup>6</sup>ἀρχαίων <sup>7</sup>κατὰ πόλιν τοὺς <sup>8</sup>κηρύσσοντας αὐτὸν ἔχει ἐν ταῖς συναγωγαῖς <sup>9</sup>κατὰ πᾶν σάββατον <sup>10</sup>ἀναγινωσκόμενος. <sup>22</sup> Τότε <sup>11</sup>ἔδοξεν τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν <sup>12</sup>ὅλῃ

ii. 4. y see ver. 7 reff. s Luke viii. 4. ch. xiv. 23. Tit. i. 5. a — and  
constr., ch. viii. 5 reff. b ch. xlii. 27 (reff.). c = vv. 25, 26. Luke i. 3. Esth. i. 19.  
d ch. v. 11. Rom. xvi. 23. 1 Cor. xiv. 23. 2 Chron. xxx. 24 Ald.

om και του πνικτου (appy, as Meyer, because in Levit no such command is formally expressed) D Iren-int, Cyr Tort Jer (who says it was in some mss) Ambrst (who ascribes it to Greek interpolators): om του AB p 13. at end ins και οσα

(add an al) μη θελουσιν (-ωσιν al) αυτοις (aut. al) γινεσθαι ετεροις μη ποιειτε D a b e o 7. 27-9. 60-9. 98-marg 106 sah with Iren-int Cyr.

21. τους κηρ. [av. bef κ. πολ.] C m: εχει τ. κ. αυτον ε(χει) D (three letters lost, erased by D-corr).—for αυτον, αυτου(sic) N<sup>1</sup>.

20.] ἐπιστάλῃ, to send an ἐπιστολή: then τοῦ ἀπ., of the purpose of such epistle,—to the end that they may abstain, &c. ἀλίσγ. belongs to εἰδῶλων only. Meyer understands it to refer to the four genitives, the pollutions of (1) idols, (2) fornication, (3) things strangled, (4) blood. This he rests on the non-repetition of ἀπό before τῆς πορν. But in this case the members do not correspond. The Gentile converts needed no command to abstain from the pollution of idolatry: and the use of the Alexandrine verb ἀλίσγειν in reff. shews it to apply most naturally to pollution by eating. The ἀλ. τ. εἰδ. are the things polluted by being offered to idols, about which there was much doubt and contention in the early church:—see Exod. xxxiv. 15, and 1 Cor. viii. and x. 19. τῆς πορνείας] It may seem strange that a positive sin should be made the subject of these enactments which mostly regard things in themselves indifferent, but rendered otherwise by expediency and charity to others. In consequence we have the following attempts to evade the simple rendering of the word: (1) Beza, Selden, Schleusner, explain it of spiritual fornication in eating things offered to idols: (2) Morus and Heinrichs, of the committal of actual fornication at the rites in idol temples: (3) Salmasius, of the sin of the whore-master: (4) Calovius, of concubinage: (5) Lightfoot, of marriage within the forbidden degrees: (6) Teller, of marriage with heathens: (7) Bentley would read χοιρέας, 'swine's flesh': (8) πορκείας has also been conjectured (probably not by Bentley, as stated in Meyer, De W., and this work, edn. 1):—see other renderings in Meyer and De Wette. But the solution will best be found in the fact, that πορκεία was universally in the Gentile world regarded on the same footing with the other things

mentioned, as an ἀδιόφορον, and is classed here as Gentiles would be accustomed to hear of it, among those things which they allowed themselves, but which the Jews regarded as forbidden. The moral abomination of the practice is not here in question, but is abundantly set forth by our Lord and his Apostles in other places.

πνικτοῦ] as containing the blood,—see Levit. xvii. 13, 14.

αἵματος] blood, in any shape: see Gen. ix. 4; Levit. xvii. 13, 14; Deut. xii. 23, 24. Cyr., Tertull., and others interpret the word of homicide, which is refuted by the context. 21.]

Living as the Gentile converts would be in the presence of Jewish Christians, who heard these Mosaic prohibitions read, as they had been from generations past, in their synagogues, it would be well for them to avoid all such conduct and habits as would give unnecessary offence. Other meanings have been proposed: as 'that it was superfluous to command these things to the Jews, for they would hear them in the synagogues' (so an ancient Schol., Lyra, and Neander),—whereas no question whatever was raised about Jewish converts:—'neque est metuendum, ut Moses propterea antiquetur,' Erasmus, al.: 'Pudori vobis foret et ignominia, si vos, homines Christiani . . . hac in re inferiores a Judæis deprehenderemini, quod vos communione cum epulis sacrificiis polytheismo favere videremini, quum illi Judæi . . . monotheismo adherant tenacissime, eumque quavis septimana sibi inculcatum audiant,' Heinrichs. 'Nam quod ad Mosen attinet, non possunt, qui ex Judæis sunt, queri, eum sperni ab alienigenis nostri gregis, quando in nostris (?) non minus quam in Judaicis conventibus Moses, ita ut ab antiquo factum est, legitur, et quidem sabbatis,' Grot., Hammond. On the reading of the law, &c., in the synagogues, see

• John vi. 70. τῇ ἁ ἐκκλησίᾳ • ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς ἈΒCDE  
 xv. 16, 19. ch. HLPW  
 vi. 5. 1 Chron. xix. 10. b c d f g  
 f Luke xxii. 26. Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβᾳ, Ἰούδαν τὸν h k l m  
 Heb. xiii. 7, καλούμενον Βαρσαββᾶν καὶ Σίλαν, ἄνδρας ἡγουμένους o p 13  
 17, 34. ἐν τοῖς ἑαδελφοῖς, <sup>23</sup> ἡ γράψαντες ἰδιὰ χειρὸς αὐτῶν Οἱ  
 3 Kings ix. 5. ἀπόστολοι καὶ οἱ πρεσβύτεροι ἑαδελφοὶ τοῖς ἁ κατὰ τὴν  
 Sir. xxxv. (xxxi.) 1. Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἑαδελφοῖς τοῖς ἐξ  
 ch. ix. 30 reff. h const., ch. xvi. 3 reff. i ch. xi. 30 reff. k ch. xi. 1 reff.

22. εδοξασεν D<sup>1</sup>. om εξ αυτων A. om τω (for uniformity) DHLP rel  
 Chr.; ins ABCEN a c p 13. ins τω bef Barv. a c 13. rec επικαλουμενον  
 (explanatory corr.), with HP rel Chr.: txt ABCDELN p 13. 36 Constt.,  
 Barσαβαν, with a 36 rel [vulg-ed demid arm] Chr.: βαρσβαν D: βαρναβαν fuld  
 sath[-rom]: txt ABCEHLPN b e m p 13 am copt Constt. ηγουμενος N<sup>1</sup>.  
 23. rec aft αυτων ins ταδε (addition as the variations shew), with EHLPN<sup>2</sup> p 13.  
 86 syr [arm] Constt, Chr.; επιστολην περιεχουσαν ταδε C D (but επιστ. bef δ. χ. α.)  
 sath-pl; επιστολην και πεμψαντες περιεχουσαν 137 syr-mg; ουτως Syr; επιστ. ουτως sah:  
 om ABN<sup>1</sup> vulg copt sath-rom. rec ins και οι bef αδελφ. (see note), with EHLPN<sup>2</sup>  
 rel 36 syrr copt sath [arm-zoh] Constt, Chr.; om ABCDN<sup>1</sup> p 13 vulg arm[-usc]  
 Iren-int, Ath[-int,] Pac, [om ad. also 34 sah Orig-int,]. om 1st τοις C<sup>1</sup> (appy) 13.  
 for κιλικιαν, κιλιαν A, κιλειαν D. τοις εξ εθ. bef ad. D [om εξ H].

ch. xiii. 15, note. 22.] ἐκλεξαμένους must not (with Kuin., al.) be taken for ἐλεχθέντας; the 1 aor. middle can never have a passive signification: see Lobbeck's note on Phrynichus, p. 319: where he gives a collection of seeming instances of such usage and explains them. Such irregularities of case in words in apposition as we have here (ἀποστόλοις . . . ἐκλεξαμένους . . . γράψαντες . . .) will not surprise any one versed in Hellenistic Greek. See e.g. Luke i. 73, 74; ch. xxv. 27; Heb. ii. 10; also ch. xxii. 17, ἐγένετο δέ μοι ὑποστρέφοντι . . . . κ. προσευχομένου μου . . . . γένισθα με ἐκστάσει . . . . and ref. (h). Βαρσαββᾶν] Of this Judas nothing further is known than that (ver. 32) he was a 'prophet' (see ch. xiii. 1). Wolf and Grotius hold him to have been the brother of Joseph Barsabas, ch. i. 23.

Σίλαν] otherwise Silvanus (Σιλουανός): the former name [is found] in the Acts, the latter in the Epistles of Paul. He also was a 'prophet' (ver. 32). He accompanied Paul on his second missionary journey through Asia Minor and Macedonia (ver. 40—ch. xvii. 10),—remained behind in Berea (xvii. 14), and joined Paul again in Corinth (xviii. 5; 1 Thess. i. 1; 2 Thess. i. 1), where he preached with Paul and Timotheus (2 Cor. i. 19). The Silvanus (1 Pet. v. 12), by whom the first Epistle of Peter was carried to the churches of Asia Minor, seems to be the same person. Tradition however distinguishes Silas from Silvanus, making the former bishop of Corinth, the latter of Thessalonica. On the hypothesis which identifies Silas with Luke and makes him the author of the Acts, see Prolegg.

to Acts, § i. 11. β, γ. I may repeat here, that in my mind the description of Silas here as one of the ἡγουμένοι ἐν τοῖς ἑαδελφοῖς, of itself, especially when contrasted with the preface to Luke's gospel, would suffice to refute the notion. It has been also supposed (by Burmann) that Silas (ᾠψῳ) [third] is the same name with Tertius, who wrote the Epistle to the Romans, Rom. xvi. 22: but without reason: see Winer, Realw., "Tertius," and Michaelis, Introd. vol. iv. p. 89, Marsh's transl.

23.] The omission of καὶ before ἑαδελφοί, found (see var. read.) in all the first mss., can (as Neander observes against De Wette) hardly have been occasioned by hierarchical considerations, seeing that it occurs as early as Irenæus, and that it would be equally against the strong hierarchical view to call the presbyters πρεσβ. ἑαδελφοί, writing, as they were, to the ἑαδελφοῖς. It seems very much more probable to me that the words καὶ οἱ were inserted to bring the decree into exact harmony with the beginning of ver. 22. In this, the first official mention of πρεσβύτεροι, it is very natural that the import of the term should be thus given by attaching ἑαδελφοί to it. See, on the whole, Bp. Wordsw.'s note.

Κιλικίαν] This mention of churches in Cilicia, coupled with the fact of Paul's stay at Tarsus (ch. ix. 30—xi. 25: see also Gal. i. 21), makes it probable that Paul preached the gospel there, and to Gentiles, in accordance with the vision which he had in the temple (ch. xxii. 21). χαίρειν] Not a rendering by Luke of the Hebrew וַיִּשָּׂא, as Grotius; for the Epistle was certainly written in Greek,



ἐθνῶν<sup>1</sup> χαίρειν. <sup>24</sup> ἐπεὶ δὲ ἡκούσαμεν ὅτι τινὲς<sup>2</sup> ἐξ ἡμῶν<sup>1</sup>  
 ἔξελθόντες ἑτάραξαν ὑμᾶς λόγοις<sup>3</sup> ἠνασκειάζοντες τὰς  
 ψυχὰς ὑμῶν, οἷς οὐ<sup>4</sup> διεστείλαμεθα, <sup>25</sup> ἔδοξεν ἡμῖν γενο-  
 μένοις ὁμοθυμαδὸν ἐκλεξαμένους ἀνδρας πέμψαι πρὸς<sup>5</sup>  
 ὑμᾶς σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ,  
<sup>26</sup> ἀνθρώποις παραδεδωκόσιν τὰς ψυχὰς αὐτῶν ὑπὲρ  
 τοῦ ἔθνους.

<sup>1</sup> ch. xlii. 26. James i. 1 only (2 John 10, 11. Isa. xlviii. 22) 2. Eadr. viii. 9. 2 Macc. ix. 19. 3 Luke xi. 6. ch. xlii. 46. xiv. 12. 1 Cor. i. 21, 22 al. L.P. (Matt. xxi. 46 t. r.) 1 Macc. xv. 3. 4 Matt. ii. 6. 1 John ii. 19. Deut. xlii. 13. 5 = ch. xvii. 8, 12. Gal. i. 7. v. 10. Prov. xii. 25. ἡ ταράττει σε, . . . ὅτι. . . Xen. Mem. ii. 6. 17. 6 p here only? (see ch. xvii. 6.) τὴν ἀφαιρῶν καθ' ἑαυτὸν κ. ἀνασκευάζοντες, Thuc. iv. 116. q Mark vi. 30 al. Esch. iii. 19. 7 ver. 22 (ref.). 8 ch. i. 14 ref. t w. gen. (Matt. xii. 19). Rom. ix. 7. xvi. 5, 8, 9. 1 Cor. x. 14. Phil. ii. 12 only. Ps. cxvii. 2. u = Matt. xlii. 46. Gen. ix. 20 al. v = 1 Cor. xlii. 3. Dan. iii. 28 (96). w = Matt. ii. 20. John x. 11. ch. x. 24. Rom. xvi. 4. Rev. xii. 11 al. Exod. xxi. 23. x ch. ix. 16 ref.

<sup>24</sup>. for ἐπεὶ δὲ, ἐπὶ δε N<sup>1</sup>. for ἡμῶν, ὑμῶν N<sup>1</sup> [m<sup>1</sup> Thl-sif]. om ἐξελθ. BN<sup>1</sup>  
 a<sup>1</sup> [sēth-rom] arm Constt, [Chr, Ath-int,]: ἐλθόντες [H]L. ἐξεταράξαν D<sup>1</sup> a<sup>1</sup>.  
 [ἀνασκευάζοντες L.] rec aft ὑμῶν ins λεγοντες περιτεμνεσθαι (add δε  
 E) και τηρειν τον νομον (gloss from vs 1, 5), with CEHL P syrr sēth-pl [arm Thl]  
 Iren[-int] (aft τεμνειν), περιτεμνειν αυτους τα τεκνα [κ. τ. τ. ν.] Chr-edd;: om  
 ABDN p 13 vulg coopt sēth-rom Constt, Epiph, Ath[-int, Orig-int,]. [διαστ. p:]  
 διεστείλαμεθα D<sup>1</sup> (txt D<sup>4</sup>).

<sup>25</sup>. ἐκλεξαμένους (grammatical correction) ABL p 13 rel: txt CDEHPN b f g l 36  
 Constt, Chr., for ἡμ., ὑμῶν D-gr [k m<sup>1</sup>(?)].

<sup>26</sup>. παραδεδωκασιν D. την ψυχην D Iren-int.

as intended for Gentiles. The only other place where this Greek form of salutation occurs in an apostolic document (we have it in the letter of the chief captain Lysias, ch. xxiii. 26) is in James i. 1, which Bleek has remarked as a coincidence serving to shew his hand in the drawing up of this Epistle. <sup>24</sup>] Neander remarks (Pfl. u. L. p. 223, note) that ἐξ ἡμῶν ἐξ. is a presumption in favour of the reading καὶ οἱ ἀδελφοί above: for that these men could hardly have gone out from among the Apostles and elders. But such a supposition is not necessary: ἡμῶν implies the church, the ἀδελφοί of whom they were the πρεσβύτεροι, whether καὶ οἱ be inserted or not.

ἀνασκ.] See ref. Thucyd., where it will be seen that it implies turning up the foundations:—for Brasidas cleared the ground and consecrated it. Cf. Passow, sub voc. The words λέγοντες περιτεμνεσθαι κ. τηρεῖν τὸν νόμον, inserted in rec. after ὑμῶν, are manifestly, in my view, an interpolation, from the desire to specify in what particulars these persons had sought to unsettle the souls of the Gentile brethren. The defence of the clause set up by Meyer and De Wette,—that if interpolated it must be from ver. 5, not from ver. 1, and that this is improbable,—is best answered by observing that in E, one of the principal authorities for the insertion, the δεῖ after περιτεμνεσθαι betrays in very fact that the interpolation was from ver. 5, as also, but in a less degree, does the λέγοντες. The reasons given by Meyer and De W. why the words should have been omitted,—the similarity of ending in ὁ-ΜΩΝ

and ὁ-ΜΩΝ,—or to square it with ver. 1, seem to me nugatory. The former is very improbable,—and the latter would have required the preservation of λέγ. περιτεμνεσθαι. The variations also in the clause are strong presumptions against it. The persons to whom the epistle was addressed would very well know what it was that had disturbed their minds, and the omission of formal mention of it would be natural, to avoid prominent cause of offence to the Jewish converts by an apparent depreciation of circumcision and the observance of the law. <sup>25</sup>] γιν. ὁμοθυμ. may mean either 'assembled with one accord,' as (perhaps) ch. i. 14; or 'having agreed with one consent' as Meyer. I prefer the former meaning. So we have adverbs as predicates after verbs substantive, e. g., εἶναι διαφερόντως, Plato Legg. x. p. 892 c, κατύπερθε γίνεσθαι, Herod., &c. See Bernhardy, Syntax, p. 337. Βαρν. κ. Παύλ.] Paul has generally been mentioned first since ch. xiii. 43. (The exception, ch. xiv. 14, appears to arise from the people calling Barnabas Jupiter, and thus giving him the precedence in ver. 12, after which the next mention of them follows the same order.) But here, as at ver. 12, we have naturally the old order of precedence in the Jerusalem congregation preserved.

<sup>26</sup>. παραδ. τ. ψ.] See ref. The sacrifice of their lives was made by them: they were martyrs in will, though their lives had not as yet been laid down in point of fact. This is mentioned to shew that Paul and Barnabas could have no other motive than that of serving the Lord Jesus Christ,

—the similarity of ending in ὁ-ΜΩΝ

y = Matt.  
xxvii. 57.  
ch. xxi. 24.  
ver. 32.  
2 Thess. ii.  
2, 15.  
a ch. xi. 13 reff.  
constit. ch.  
vi. 11 reff.  
b ver. 10 reff.  
c = Rev. ii. 24  
(Matt. xx. 12.  
2 Cor. iv. 17.  
Gal. vi. 2.  
1 Thess. ii. 6) h  
only + Sir.  
xiii. 2 (2 Macc. ix. 10) only.  
p. 706. 22. (ἐπαγγελίας, Job iii. 18 Symm.)  
vii. 10. (w. ἀπό, ver. 20 reff.)  
ii. 51 only. = Ps. xi. 7. Isa. lvi. 2.  
21. 2 Macc. ix. 19.

τοῦ <sup>2</sup> ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. <sup>27</sup> ἀπ-  
εστάλακμεν οὖν Ἰούδαν καὶ Σίλαν, <sup>1</sup> καὶ <sup>1</sup> αὐτοὺς <sup>2</sup> διὰ  
λόγου <sup>2</sup> ἀπαγγέλλοντας τὰ αὐτά. <sup>28</sup> ἔδοξεν γὰρ τῷ  
ἀγίῳ πνεύματι καὶ ἡμῖν μηδὲν πλέον <sup>b</sup> ἐπιτίθεσθαι ὑμῖν  
ἑ βάρος, πλὴν τῶν <sup>d</sup> ἐπάναγκες, <sup>29</sup> <sup>e</sup> ἀπέχεσθαι <sup>f</sup> εἰδωλο-  
θύτων καὶ αἵματος καὶ <sup>g</sup> πνικτῶν καὶ <sup>h</sup> πορνείας ἐξ ὧν  
διατηροῦντες <sup>i</sup> ἑαυτοὺς εὖ <sup>j</sup> πράττετε. <sup>k</sup> ἔρρωσθε. <sup>30</sup> Οἱ

ABC  
HLP  
bcd  
h k l  
op

at end ins eis πάντα πειρασμο DE 137 syr-mg.

<sup>27</sup> aft loy. ins πολλοὺ Ε. ἀπαγγέλλοντας D-gr [-γελόντες a m p]. ταῦτα  
D<sup>1</sup>(and lat: txt D<sup>2</sup>) sah aeth-pl: καὶ ταῦτα syr: om aeth-rom [om τα m].

<sup>28</sup> τῷ πν. τῷ αγ. ABN k p 13 Clem: txt CDEHLP rel 36 Constt, Cyr-jer Chr,  
Bas, [Cyr-p,] Ec Thl [Iren-int,] Cyr, Pac, (after him N<sup>1</sup> has written x, but  
marked it for erasure.) πλεον D [a] 105. for υμιν, ημειν D<sup>1</sup>[-gr](txt D<sup>2</sup>(?)).

rec aft των επαγγ. ins τουτων, with ELP rel [arm] Chr: pref BGDHN a m p  
18 vulg [syr coptt] Constt [Did,] Thl Iren-int, [Cyr,] om A 15-8. 36. 43. 180  
Clem, Epiph, Cyr, Orig-int Pac-mss (τουτων seems to have been a marginal supplemen-  
tary gloss, which some inserted before, some after των επαγγελων).—om των D<sup>1</sup>(ins  
D<sup>2</sup>(?)) N<sup>1</sup> 13. [—επ αναγκας (ilacism?) ACN Constt-edd, Cyr-edd,]

<sup>29</sup> rec k. πνικτου (alteration for uniformity with ver 21), with A<sup>2</sup>EHLPN<sup>2</sup> 13. 36  
vulg [syrr (aeth) arm(Tischdf)] Constt, Chr, Ec Thl [Did, Ath-int,]: om D Iren-int,  
Cyr, Tert, Ambrat, Pac, Jer, (see on ver 21): txt A<sup>1</sup>BCN<sup>1</sup> p coptt Clem, Orig.

[aft πορν.] ins και οσα μη θελετε εαυτοις γενεσθαι ετερω [-ποις al] μη ποιειτε (cf ver 20)  
D(ποιειν D<sup>1</sup>: -ειν ται(sic) D<sup>2</sup>) a e 25-9. 32. 42. 57. 69. 105-6-37 syr-w-aeth sah Iren-int  
Cyr. for εξ, αφ D. πραττε C D[-gr, agisiz D-lat] HL aeth-rom: πραττει  
E.

D adds φορομενοι εν τῷ αγιω πνευματι: also Iren(ambulantes in sp. s.) Tert  
(vectantie or reclante vos sp. s.).

and to awaken trust in the minds of the churches. But, although this was so, the Apostles and Elders did not think proper to send only Paul and Barnabas, who were already so deeply committed by their acts to the same side of the question as the letter which they bore,—but as direct authorities from themselves, Judas and Silas also, who might by word confirm the contents of the Epistle. On the present part. (ἀπαγγ.) see reff. and Winer, edn. 6, § 45. 1. One account of it is, that during the mission implied in ἀπεστάλακμεν they would be ἀπαγγέλλοντες. But a far more probable one, that the pres. part. here, as so often, designates merely, carrying rather a logical than a chronological force: “as announcers of.”

<sup>27</sup>] τὰ αὐτά, as above, the contents of the Epistle (and any explanation required): not, as Neander, ‘the same things as P. and B. have preached’: διὰ λόγου, by word of mouth, as opposed to ‘by letter,’ decides against this interpretation.

<sup>28</sup> τῷ αγ. πν. καὶ ἡμ. Not = τῷ αγ. πν. ἐν ἡμ. (as Olsh.),—but as, in ch. v. 32, the Holy Spirit, given to the Apostles and testifying by His divine power, is coupled with their own human testimony,—so here the decision of the Holy Spirit, given them as

leaders of the Church, is laid down as the primary and decisive determination on the matter,—and their own formal ecclesiastical decision follows, as giving utterance and scope to His will and command. The other interpretation weakens this accuracy of expression, and destroys the propriety of the sentence. Neander, in his last edn. of the Pf. u. L. (p. 224, note), has given up the rendering of his former ones, ἔδοξεν γὰρ (τῷ αγιω πνευματι) καὶ ἡμῖν, ‘It seemed good (by the Holy Ghost) to us also,’ i.e. as well as to Paul and Barnabas. It was plausible, but quite untenable. Such ambiguity, in such a document, would surely be out of the question. The judgment as to what things were ἐπάναγκες is implied in ἔδοξεν, &c.

ἐπιτίθ. had been used by Peter, ver. 10. <sup>29</sup>] On the construction of ἀπέχεσθαι with ἀπό in ver. 20, and with a simple gen. here, Tittm., de Syn. N. T. p. 225, says well that the difference arises ‘non quoad rem ipsam, sed modo cogitandi, ita ut in priori formula sejunctionis cogitatio ad rem, in posteriori vero ad nos ipsos referatur.’ His following remarks are worth reading.

ἐξ ὧν, from which things; not, as Meyer, ‘according to which precepts;’ see John xvii. 15. εὖ πράξ.] Not, ‘ye shall pro-

μὲν οὖν ἰ ἀπολυθέντες ἢ κατήλθον εἰς Ἀντιόχειαν, καὶ ἰ ch. xiii. 3 ref.  
 ἡ συναγαγόντες τὸ ὁ πλήθος ἡ ἐπέδωκαν τὴν ἡ ἐπιστολήν. m ch. viii. 6 ref.  
 31 ἀναγνόντες δὲ ἡ ἐχάρησαν ἡ ἐπὶ τῇ ἡ παρακλήσει. n ch. xiv. 27  
 32 Ἰούδας τε καὶ Σίλας, ἡ καὶ ἡ αὐτοὶ ἡ προφῆται ὄντες, ἡ διὰ  
 λόγου πολλοῦ ἡ παρεκάλεσαν τοὺς ἀδελφούς καὶ ἡ ἐπ-  
 εστήριξαν. 33 ἡ ποιήσαντες δὲ ἡ χρόνον ἡ ἀπελύθησαν q ch. ix. 2  
 ἡ μετ' ἡ εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστείλαντας r ch. xiii. 6  
 αὐτοὺς. 35 Παῦλος δὲ καὶ Βαρνάβας ἡ διέτριβον ἐν s Rom. xv. 4, 6  
 Ἀντιοχείᾳ διδάσκοντες καὶ ἡ εὐαγγελιζόμενοι μετὰ καὶ t ver. 27 (ref.).  
 ὁ ἐτέρων πολλῶν τὸν ἡ λόγον τοῦ κυρίου. u ch. xi. 27 ref.  
 v ch. xvi.  
 40. x. 2

al. fr. Deut. xiii. 6. w ch. xiv. 28 ref. x ch. xviii. 23. Demosth. p. 362, οὐδ'  
 ἐποίησαν χρόνον οὐδὲνα. y = ch. xx. 3. 2 Cor. xi. 25. James iv. 13. Prov. xli. 23.  
 s Heb. xi. 31 only. t Gen. xvi. 29. see ch. xvi. 36 ref. a ch. xii. 19 ref. b ch.  
 viii. 4 only. see 1 Cor. xv. 2. c = ch. xvii. 7 ref.

30. aft. ἀπολυθ. ins εν ημεραις ολιγαις D<sup>1</sup>[and lat]. rec (for κατηλθ.) ηλθον,  
 with EHLP rel [syrr copt] Chr, Thl-sif: txt ABCD<sup>m</sup> a p 13. 36. 40 vulg æth [arm]  
 Thl-fin. συναγοντες D<sup>1</sup>(txt D<sup>2</sup>). επιεδωκαν E.

32. els (for τε) δε, with D-gr vulg E-lat syr copt Thl-fin: om sah æth-rom [arm  
 (Tischdf)]: txt ABC E-gr HLP<sup>m</sup> p 13 rel D-lat (Syr) æth-pl Chr, Thl-sif. for  
 οντες, υπαρχοντες E: aft οντες ins πληρεις πνευματος αγιου D. om πολλου D 18.  
 επεστηρισαν CE 73: txt ABDHLP N-corr<sup>1</sup> p 13. 36 rel Chr: om και ερεστ. N<sup>1</sup>.

33. rec for αποστ. αυτους, αποστολους (perhaps an explanatory gloss, substituted  
 for the genuine text;—but more probably a mistake, owing to αποστ. being common to  
 the two words), with EHLP rel syrr copt[-wilk] Chr: txt ABCD<sup>m</sup> a p 13. 36. 40  
 vulg [copt-boett] sah æth-rom Thl-fin.—N had εαυτους, but the ε has been marked and  
 then erased.

[34. rec εδοξε δε τω σιλα επιμειναι αυτου (explanatory anticipation of ver 40), with  
 CD 13 rel [vulg-ed] syr-w-ast sah [copt-wilk æth] arm Ec Thl-fin (σειλα D: παυλω  
 æth: for επιμειναι, sustinere eos D-lat: for αυτου, αυτους CD<sup>1</sup>, προς αυτους D-corr<sup>1</sup>:  
 om AB EHLP<sup>m</sup> c d g h l m p am (and demid fuld) Syr copt[-boett] Chr Thl-sif).  
 add further μονος δε ιουδας επορευθη D vulg-ed [tol] arm(not ed-1805).]

35. ο δε π. D. και μετα ετ. D<sup>1</sup>(txt D<sup>2</sup>). at end κυ., which has perished  
 in D<sup>1</sup>, is supplied by D<sup>2</sup>(?).

per: but as καλῶς ἐποίησας, ch. x. 33;  
 3 John 6,—ye shall do well. See  
 the curious additions in var. readd.

[ἐρρωσθε] The customary 'valet' of the  
 conclusion of epistles.

31. παρα-  
 κλήσει] It does not appear, because  
 παρεκάλεσαν follows in the sense of 'ex-  
 hortated,' that this word need mean 'ex-  
 hortation.' There was (De W.) very little  
 exhortation in the letter: and it is much  
 more natural to render it consolation here:  
 it was the matter of their joy, which surely  
 could not be said of the orders to abstain  
 given in the letter. It has been observed  
 by Mr. Pusey that syr. renders παρεκλέ-  
 σαν v. 32, by comforted.

32.] προφ.  
 οντ. gives the reason for their superadding  
 to the appointed business of their mission  
 the work of exhorting and edifying.

On προφ., see ch. xi. 27; xiii. 1; Eph. ii.  
 20, and notes.

33.] ποι. χρ., having  
 continued some time: see ref.

[34.]  
 On every account it is probable that the  
 words forming this verse in rec. (see var.  
 readd.) are an interpolation. For, (1) manu-  
 script evidence against them is weighty,

especially as D, in the case of insertions in  
 the Acts, is of very low authority. (2) The  
 αὐτοῦ is αὐτῶν in C and D, and αὐτοῖς  
 and αὐτοῖς in some cursives; and D and the  
 Vulg. add μόνος δὲ Ἰουδ. ἐπορεύθη; the  
 former shewing the copying of an indistinct  
 marginal gloss which was not understood,  
 and the latter betraying the secret of the  
 whole, viz. that the notice was interpolated  
 to account for Silas being found again at  
 Antioch in ver. 40. (3) Internally con-  
 sidered, the insertion is very improbable:  
 coming after ἀπελύθησαν unexplained  
 (which from its voice and tense implies  
 that the dismissal actually took place and  
 they departed) and followed by Παῦλος δὲ  
 after εδοξε δὲ τῷ Σίλᾳ. On Silas's subse-  
 quent presence at Antioch, see note, ver.  
 40.

We learn from Gal. ii. 10, that a  
 condition was attached to the cordiality  
 with which the Gentile mission of Paul  
 and Barnabas was recognized by the chief  
 Apostles: that they should remember the  
 poor, i. e. the poor at Jerusalem:—that  
 the wants of the mother church should  
 not be forgotten by those converts, whose

d ch. x. 48. <sup>ref.</sup>  
 a see Luke  
 xiii. 32 (and  
 note).  
 f = Luke ii. 15.  
 h ch. xiii. 2.  
 i Cor. vi. 20.  
 Gen. xviii. 4.  
 g ch. vii. 23  
<sup>ref.</sup>  
 h ch. xiii. 27  
<sup>ref.</sup>  
 i ch. xiii. 5 <sup>ref.</sup>  
 h Gen. xliii. 27.  
 see Matt. iv.  
 24. Mark  
 xvi. 18.  
 i ch. xii. 25 <sup>ref.</sup>  
 m = ch. xxviii.  
 23 (Luke vii.  
 7. 3 Thess.  
 i. 11. 1 Tim.  
 v. 17. Heb.  
 iii. 8. x. 29)  
 only. i Macc. xi. 29.  
<sup>ref.</sup>  
 p = ch. xiii. 2. xlv. 26. Phil. i. 23 al.  
 xix. 28. Jer. xxxix. (xxxi.) 37 only. (-ύστεσθαι, ch. xvii. 18.)  
 ix. 33.) Ezek. xliii. 21 only, but not =.  
 only τ. Xen. Anab. v. 6. 21, 23.  
 n Luke ii. 37. iv. 13. ch. xii. 10. xix. 9 al. Ps. lxxix. 18.  
 q ch. xiii. 7 al.  
 r Heb. x. 24 only. Deut.  
 s Rev. vi. 14 only. (διαχ., Luke  
 n ch. xviii. 18. xx. 6

36 Μετὰ δὲ <sup>4</sup> τινὰς <sup>4</sup> ἡμέρας εἶπεν πρὸς Βαρνάβαν Παῦ-  
 λος \* Ἐπιστρέψαντες <sup>1</sup> δὴ \* ἐπισκεψώμεθα τοὺς ἀδελφοὺς  
 κατὰ πόλιν πᾶσαν ἐν αἷς <sup>1</sup> καταγγέλαμεν τὸν <sup>1</sup> λόγον  
 τοῦ κυρίου, \* πῶς \* ἔχουσιν. 37 Βαρνάβας δὲ ἐβούλετο  
<sup>1</sup> συναρραβεῖν καὶ Ἰωάννην τὸν καλούμενον Μάρκον  
 38 Παῦλος δὲ <sup>3</sup> ἡξίου τὸν <sup>2</sup> ἀποστάνα ἀπ' αὐτῶν ἀπὸ  
 Παμφυλίας καὶ μὴ <sup>0</sup> συνελθόντα αὐτοῖς εἰς τὸ <sup>2</sup> ἔργον, μὴ  
<sup>1</sup> συναρραμβάνειν <sup>4</sup> τοῦτον. 39 ἐγένετο δὲ <sup>1</sup> παροξυσ-  
 μός, ὥστε <sup>1</sup> ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων, τὸν  
 τε Βαρνάβαν <sup>1</sup> παραλαβόντα τὸν Μάρκον <sup>2</sup> ἐκπεύσαι εἰς

36. rec paul. bef τρ. βαρν., with DEHLP rel [syrr coptt aeth arm(?) Bas.] : txt  
 ABCN m p 13 vulg Thl-fin.—ins o bef paul. D. for δε, δε Ν<sup>1</sup>. rec aft tous  
 ad. ins ημων (not perceiving the sense of τ. ἀδελφ.), with HLP rel aeth [Bas.] Thl : tous  
 D c 36. 137-80 : om ABCEN a p 13. 40 vulg [syrr] coptt arm Chr. rec πασ. bef  
 πολ., with DEHLP 13. 36 rel [vulg Bas.] Chr : txt ABCN k m. eis D. for  
 καταγγ., ἐκηρύττειν C 15-8. 36. 180 [arm ?]. ins το bef πως E.  
 37. rec ἐβουλενατο, with HLP rel Chr, Thl-sif : ἐβουλενατο D [-gr] : txt ABCEN  
 a c e p 13. 36. 40 vulg [D-lat] syrr coptt aeth Thl-fin. συναρραμβάνειν A (13).  
 rec (for και) τω, with HLP 13 rel Syr sah aeth Thl-sif : om D a c : και τον ΒΝ  
 p : txt ACE h k 36 vulg syr coptt arm Chr Thl-fin. επικαλουμενον CD [N<sup>1</sup>(but  
 corrd)] c d k p 13. 40.

38. for ηξιου, ουκ εβουλετο λεγων D. αποστατησαντα(sic) A : αποστησαντα  
 D. om απο παμφ. C<sup>2</sup> [C<sup>1</sup> doubtful]. συνελθοντα B<sup>1</sup>(but corrd). om αυτοις  
 D. aft εργ., add eis ο επεμψθησαν D tol. rec συμπαλαβαιν (corrd) for συμ-  
 formity to ver 37), with EHLP rel Chr<sub>1</sub> : txt ABCN a c p 36.—(συνη., so AB<sup>1</sup>CEN.)—  
 for μη συνη. τ., D has τουτον μη ειναι συν αυτοις.

39. rec for δε, ουν (corrd) to suit the sequence of the παροξ. on the last verse), with  
 CEHLP rel 36 syrr [arm] Chr<sub>1</sub> : txt ABDN p vulg coptt. αποχωρησαι E.  
 τότε βαρν. παραλαβων τ. μ. εκλευσεν D : τον γε(οr ο γε) syr [om τον A].

Judaical bond to her was thus cast loose. This was an object which Paul was ever most anxious to subvert. See Gal. i. c. and note.] 35.] διδάσκοντες, to those who had received it,—εὐαγγελιζόμενοι, to those who had not.

36—CH. XVIII. 22.] PAUL'S SECOND MISSIONARY JOURNEY (unaccompanied by Barnabas, on account of a difference between them) THROUGH ASIA MINOR to MACEDONIA and GREECE, and THENCE BY SEA, TOUCHING at EPHEBUS, to JERUSALEM and BACK to ANTIOCH.

36. μετὰ δὲ τινὰς ἡμ. How long, we are not informed : but perhaps (?) during this time took place that visit of Peter to Antioch mentioned Gal. ii. 11 ff. when he sacrificed his Christian consistency and better persuasions to please some Judaizers, and even Barnabas was led away with the dissimulation. On this occasion Paul boldly rebuked him. See, on the whole occurrence, notes to Gal. i. c.

37, see above, ch. xiii. 2. ἐν αἷς, because πᾶσαν πόλιν involves a plurality :

so Xen. Mem. i. 2. 62, ἐάν τις φανερόν γένηται . . . τοῦτοισι θανάτος ἐστὶν ἡ (ἡμία : cf. Herm. ad Viger. p. 40. 38. ἡξίου] Not as Vulg. 'rogabat' but 'equum censebat,' as Beza. It gives Paul's refusal in the strongest manner. The position of the accusatives also forcibly expresses his decided rejection of one who had not dared to face the dangers of the untried country before. But Paul thought proper (as to) one who had fallen off from them from Pamphylia, and had not gone with them to the work, not to take with them that man. We may well believe that Paul's own mouth gave originally the character to the sentence. τὸν ἀποστ.] See ch. xiii. 13. It hence is evident that his departure was not by the authority of the Apostles (as Benson). 39.] ὁ Παῦλος ἐζήτει τὸ δίκαιον, ὁ Βαρνάβας τὸ φιλόδωρον, Chrysostom : who also remarks on their separate journeys,—ἐμοὶ δοκεῖ καὶ κατὰ σύνεσιν γεγενῆσθαι τὸν χωρισμόν, καὶ πρὸς ἀλλήλους εἶπειν δι' ἐπειδὴ ἐγὼ οὐ βούλομαι, σὺ δὲ βούλει, ἵνα μὴ μαχέ-

ABC  
HLP  
b c d  
h k  
o p

Κύπρον <sup>40</sup> Παῦλος δὲ ἔπιλεξάμενος Σίλαν ἔξηλθεν  
<sup>2</sup> παραδοθείς τῇ χάριτι τοῦ κυρίου ὑπὸ τῶν ἀδελφῶν.  
<sup>41</sup> διήρχετο δὲ τὴν Συρίαν καὶ Κιλικίαν, ἐπιστηρίζων  
 τὰς ἐκκλησίας. XVI. <sup>1</sup> κατήνησεν δὲ εἰς Δέρβην  
 καὶ Λύστραν. <sup>2</sup> καὶ ἰδοὺ μαθητὴς τις ἦν ἐκεῖ ὀνόματι  
 Τιμόθεος, υἱὸς γυναικὸς Ἰουδαίας <sup>4</sup> πιστῆς, πατὴρ δὲ  
 Ἑλλήνος, <sup>2</sup> ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις καὶ  
 Ἰκονίῳ ἀδελφῶν. <sup>3</sup> τοῦτον ἠθέλησεν ὁ Παῦλος σὺν αὐτῷ  
 ἐξελθεῖν, καὶ λαβὼν περιέτεμεν αὐτὸν διὰ τοῦς

iii. 11 only. 2 Macc. iv. 44. w. ἀντιγράφω, ch. xx. 15 only. L.P. (w. 4w4, 2 Kings iii. 28 only.) c ch. c.  
 xi. 11, xii. 7. xxvii. 34 al. d ch. x. 40 reff. e ch. x. 22 reff. f ch. xv. 40 reff. i = ch.  
 g red., Matt. xiii. 31 al. of persons, here only. Num. iii. 6. h 1 Cor. vii. 18 reff. i = ch.  
 iv. 31. x. 21. Phil.

40. σαυλος E-gr. επιδεξαμενος D. om τον D<sup>1</sup> (ins D<sup>8</sup>). rec  
 (for κυρ.) θεου, with CEHLP rel 36 [vulg-clem arm] syrr copt Chr<sup>1</sup> [Thl-sif]: txt  
 ABDN p 13. 40 am (and demid fuld tol) sah Thl-fin. απο D.

41. ins την bef κιλ. BD Thl-fin. at end ins παραδιδους τας εντολας των πρεσ-  
 βυτερων D [vulg] demid fuld (not am tol) arm (not ed-1805) [tradebantque iis ad cus-  
 todendum mandata apostolorum presbyterorumque syr-mg].

CHAP. XVI. 1. διελθων δε τα εθνη ταυτα κατηντ. D syr-mg. ins και bef eis  
 δερβ. AB a m 13. 36. 40 syr copt. ins eis bef λυστ. ABN c p. εκει bef  
 ην D: om εκει 32-7. 57 58th. rec aft γυν. ins τινος, with HLP rel Syr sah Thl:  
 om ABCDEN a k p 36. 40 vulg syr copt 58th arm Chr. (13 def.) om ιουδαίας E.

2. ικονιου [E]N.

μεθα, διανεμάμεθα τοὺς τόπους. Ὡστε πᾶν  
 εἰκοντες ἀλλήλοις τοῦτο ἐποιοῦν. Hom.  
 xxxiv., p. 262. Yet it seems as if there  
 were a considerable difference in the cha-  
 racter of their setting out. Barnabas ap-  
 pears to have gone with his cousin [see  
 Col. iv. 10, note] without any special sym-  
 pathy or approval; whereas Paul was com-  
 mended to the grace of God by the as-  
 sembled church. We find Mark after-  
 wards received into favour by Paul, see  
 Col. iv. 10; 2 Tim. iv. 11; and in the  
 former of those places it would seem as if  
 he was dependent for his reception on  
 Paul's special commendation. 40.

Σίλαν] He may perhaps have come down  
 again to Antioch (see ver. 33) in Peter's  
 company. We find (see above on ver. 22)  
 a Silvanus in 1 Pet. v. 12, the bearer of  
 that epistle to the congregations of Asia  
 Minor.

41. Συρίαν κ. Κιλικ.] See  
 note, ver. 23. Here we finally lose sight  
 of Barnabas in the sacred record.

CHAP. XVI. 1.] We have Derbe first, as  
 lying nearest to the pass from Cilicia into  
 Lycania and Cappadocia. Paul probably  
 travelled by the ordinary road through the  
 'Cilician gates,' a rent or fissure in the  
 mountain-chain of Taurus, extending from  
 north to south through a distance of eighty  
 miles. See various interesting particulars  
 in C. and H. i. p. 301 ff. and notes.

ἐκεῖ] At Lystra: which, and not Derbe,  
 was in all probability the birth-place of  
 Timothy: see on ch. xx. 4. This view is

confirmed by ver. 2. He had probably  
 been converted by Paul during his former  
 visit, as he calls him his son in the Lord,  
 1 Cor. iv. 17; 1 Tim. i. 2; 2 Tim. i. 2;  
 perhaps at Antioch in Pisidia, see 2 Tim.  
 iii. 10, 11. His mother was Eunice, his  
 grandmother Lois,—both women of well-  
 known piety, 2 Tim. i. 5. Whether his  
 father was a proselyte of the gate or not, is  
 uncertain: he certainly was uncircumcised.  
 He would be, besides his personal aptness  
 for the work, singularly fitted to be the  
 coadjutor to Paul, by his mixed extraction  
 forming a link between Jews and Greeks.

2.] Some of these testimonies were  
 probably intimations of the Spirit respect-  
 ing his fitness for the work; for Paul  
 speaks, 1 Tim. i. 18, of τὰς προαγούσας ἐν  
 σὲ προφητείας (see ch. xiii. 1, 3). He was  
 set apart for the work by the laying on of  
 the hands of Paul and of the presbytery,  
 1 Tim. iv. 14; 2 Tim. i. 6, after he had  
 made a good confession before many wit-  
 nesses, 1 Tim. vi. 12. 3. λαβὼν περι-  
 ἐτ. As E. V. took and circumcised him.  
 Every Israelite might perform the rite; see  
 Winer, Realw., art. 'Beschnidung.'

διὰ τ. ἰουδ.] That he might not at once,  
 wherever he preached, throw a stumbling-  
 block before the Jews, by having with him  
 one by birth a Jew, but uncircumcised.  
 There was here no concession in doctrine  
 at all, and no reference whatever to the  
 duty of Timothy himself in the matter.  
 In the case of Titus, a Greek, he dealt



ἀγίου πνεύματος \* λαλήσαι τὸν \* λόγον ἐν τῇ Ἀσίᾳ, <sup>z ch. xi. 19 reff.</sup>  
 7 \* ἐλθόντες δὲ \* κατὰ τὴν Μυσίαν <sup>a of place, here only, of person, Luke x. 33.</sup> ἐπέιραζον εἰς τὴν  
 Βιθυνίαν πορευθῆναι, καὶ οὐκ \* εἶασεν αὐτοὺς τὸ πνεῦμα <sup>b = & constr., ch. xiv. 6 only; c ch. xiv. 16 al. Job ii. 18.</sup>  
 Ἰησοῦ <sup>d constr., Mark vi. 48.</sup> 8 <sup>d</sup> παρελθόντες δὲ τὴν Μυσίαν \* κατέβησαν εἰς  
 Τρωάδα. 9 καὶ ὄραμα <sup>e ch. xviii. 22 reff.</sup> εἰς διὰ [τῆς] νυκτὸς τῷ Παύλῳ <sup>f ch. vii. 31 reff. g see</sup>

only. (ch. xiv. 7 al.) Deut. ii. 14.  
 ch. v. 19 reff.

e ch. xviii. 22 reff.

f ch. vii. 31 reff.

g see

ins μηδεὶ bef λαλήσαι D. aft τὸν λ. ins του θεου D vulg-ed spec Syr copt [ath-pl].  
 7. for ἐλθόντες, γενομένην D<sup>1</sup> (-νοι D<sup>2</sup>). rec om δε, with HLP rel Chr Ec Thl:  
 ins ABCDEN a b<sup>1</sup> d k m p 13. 36. 40 syr [(Syr)] coptt [(ath) arm Ps-] Ath, Epiph, Did.,  
 for επειρ., ηδελαν D Syr. rec (for eis) κατα (perhaps merely a mistake,  
 occasioned by κατα τ. μυσ. before: if an intentional alteration, the reason is not clear),  
 with HLP rel Thl-sif: txt ABCDEN c k m p 13. 40 Epiph, Chr Cyr, Thl-fin. om  
 2nd την D. rec πορευεσθαι (corrpn for the less usual inf. aor.), with CDHLP 13  
 rel [Epiph.] Chr Thl-sif: txt ABEN m p 36 Did, Thl-fin. rec om ηγσον (see note),  
 with HLP [p<sup>2</sup>] rel sah [arm-3-mss] Chr Thl; κυριου C<sup>1</sup> demid: txt ABC'DEN m p<sup>1</sup>  
 13. 36. 40 vulg syr copt æth arm [-3-mss Did, Cyr-p] Or-int.,  
 8. διελθόντες: D [syr arm-mss]. κατηντησαν D-gr.  
 9. εν οραματι: D-gr E-lat Syr. om δια C. rec ins της, with CEHLPN p 13

the introduction to book ii. of his comm. on Galatians, vol. vii. p. 429) says that their speech was like that of the Germans in the neighbourhood of Treves: and perhaps *Λυκαονιστί*, ch. xiv. 11, spoken of the neighbouring district, may refer to this peculiardialect. But Greek was extensively spoken. They were conquered by the consul Cn. Manlius Vulso, 189 B.C. (Liv. xxxviii. 12, see 1 Macc. viij. 2), but retained their own governors, called as before *tetrarchs*, and afterwards kings (for one of whom, Deiotarus, a protégé of Pompey's, Cicero pleaded before Cæsar); their last king, Amyntas, passed over from Antony to Augustus in the battle of Actium. Galatia, after his murder, A.D. 26, became a Roman province. The principal cities were Ancyra,—which was made the metropolis of the province by Augustus,—Tavium, and Pessinus: in all, or some of which, the Apostle certainly preached. He was detained here on account of sickness (*δι' ἀσθένειαν τῆς σαρκός*, Gal. iv. 13). See further in Prolegg. to Gal. § ii. *κωλυθέντες*] By some special intimation, like that in ch. xiii. 2. *Ἀσίᾳ*] This name, applied at first to the district near the river Cayster in Lydia (*Ἀσίᾳ ἐν λειμῶνι, Καθστρίου ἀμφὶ πέδρα*, Hom. II. B. 461), came to have a meaning more and more widely extended, till at last it embraced, as at present, the whole vast continent, forming one of the quarters of the globe. But we never find this meaning in Scripture. The Asia of the Acts is not even our Asia Minor,—which name is not used till Orosius (i. 2, p. 16) in the fourth century A.D.,—but only a portion of the western coast of that great peninsula. (A full account of the history of the territory

and its changes of extent will be found in C. and H., i. pp. 275 ff., and in Wieseler, pp. 32—35. I confine myself to its import in the Acts.) This, which was the *Roman province of Asia*,—Asia Propria, Plin. v. 28,—as spoken of in the Acts, includes only Mysia, Lydia, and Caria,—excluding Phrygia (ch. ii. 9 and here: 1 Pet. i. 1 it must be included) as in Pliny l. c.,—Galatia, Bithynia, Cilicia, Pamphylia, Lycia. See ch. xix. 26, &c.

7. *Βιθυνίαν*] At this time a Roman province (senatorial: Hadrian, whose favourite province it was, took it from the senate). When they were come to (i. e. to the borders of) Mysia, they attempted to go into B. The expression *πρ. Ἰησοῦ* is remarkable, as occurring in all the great mss., and from its peculiarity bearing almost unquestionable trace of genuineness,—the idea being quite untenable that the word *Ἰησοῦ* has been inserted here, and no where else, on doctrinal grounds. If the report of this journey came from an unusual source, an unusual expression would be accountable. 8.] *παρελθόντες* must from the context mean 'having passed by,' i. e. as regarded their work of preaching (cf. ch. xx. 16),—and not 'having passed by' as avoiding it; for they could not get to the coast without entering Mysia. I adhere to this interpretation, notwithstanding what has been said against it by Dr. Bloomfield (Gr. Test. edn. 9). For this sense of *παρέρχομαι*, which is not figurative at all, but involved in the literal, cf. Hom. II. θ. 239: Aristoph. Vesp. 636, 7: Plato, Phædr. p. 278 fin.

*Τρωάδα*] Troas (Alexandria Troas, in honour of Alex. the Great: now Eski Stambul) was a colony *juris Italici* (see on ver.

h ch. ii. 3 reff. <sup>h</sup> ὥφθη, ἀνὴρ Μακεδὼν τις ἐστὼς <sup>1</sup> παρακαλῶν αὐτὸν καὶ ABC  
 i ver. 16 reff. <sup>1</sup> λέγων <sup>k</sup> Διαβάς εἰς Μακεδονίαν <sup>1</sup> βοηθήσον ἡμῖν. <sup>10</sup> ὥς HLP  
 k Luke xvi. 24. <sup>1</sup> λέγων <sup>k</sup> Διαβάς εἰς Μακεδονίαν <sup>1</sup> βοηθήσον ἡμῖν. <sup>10</sup> ὥς bcd  
 Heb. xi. 29 only. i Kings <sup>1</sup> λέγων <sup>k</sup> Διαβάς εἰς Μακεδονίαν <sup>1</sup> βοηθήσον ἡμῖν. <sup>10</sup> ὥς h k  
 xiii. 7. <sup>1</sup> λέγων <sup>k</sup> Διαβάς εἰς Μακεδονίαν <sup>1</sup> βοηθήσον ἡμῖν. <sup>10</sup> ὥς o p  
 i Matt. xv. 25. <sup>1</sup> λέγων <sup>k</sup> Διαβάς εἰς Μακεδονίαν <sup>1</sup> βοηθήσον ἡμῖν. <sup>10</sup> ὥς  
 Mark ix. 22. <sup>1</sup> λέγων <sup>k</sup> Διαβάς εἰς Μακεδονίαν <sup>1</sup> βοηθήσον ἡμῖν. <sup>10</sup> ὥς  
 24. ch. xxi. <sup>1</sup> λέγων <sup>k</sup> Διαβάς εἰς Μακεδονίαν <sup>1</sup> βοηθήσον ἡμῖν. <sup>10</sup> ὥς  
 28. 2 Cor. vi. <sup>1</sup> λέγων <sup>k</sup> Διαβάς εἰς Μακεδονίαν <sup>1</sup> βοηθήσον ἡμῖν. <sup>10</sup> ὥς  
 2. from Isa. xlii. 8. Heb. ii. 18. Rev. xii. 16 only. m — ch. xiii. 8 reff. n ch. xi. 25 re .  
 o i Cor. ii. 16 reff. p ch. xiii. 3 reff.

rel Chr : om A<sup>2</sup>(and appy A<sup>1</sup>) BD 40. rec ωφθη bef τω παυλω, with ACD<sup>1</sup>HLP  
 rel 36 syrr [coppt æth arm] Chr : txt B D-corr EN m p 13. 40 vulg. ins ωσει bef  
 ανηρ D Syr sah. rec τις bef μακεδων, with HLP rel Chr : [om τις coppt æth:] txt  
 ABCDEN m p 13 Thl-fin.—rec aft ανηρ τις ins ην, with HLP rel Chr Thl-sif : aft  
 μακεδων τις ABCD<sup>2</sup>M a m p 13 Thl-fin (these variations of position shew the word to  
 be spurious, inserted to fill up the imagined constr, it not being observed that ανηρ &c  
 is in apposition with οραμα) : om D<sup>1</sup>E 3. 47. 95<sup>1</sup>. 103 Syr coppt æth arm. aft εστας  
 ins κατα το πρωτοπων αυτου D syr-w-ast[ : simly] sah. ins και bef παρακαλων  
 (supplementary corrns) ABCEN a p 13 vulg (syrr) æth : om DHLP rel coppt [arm]  
 Chr. om αυτον D.

10. for ως το οτι, διεγερθεις ουν διηγησατο το οραμα ημιν και ενουσησαμεν οτι D, simly  
 sah. εξηγησαμεν(sic) N [m<sup>1</sup>]. om την (for uniformity with eis μακ. above :  
 but that was the first this the second mention) BCELPM a k p 13 Thl-sif : ins AH rel  
 Thl-fin. om ημας N<sup>1</sup>.

12), and a free city, and was not reckoned as belonging to either of the provinces Asia or Bithynia. Whether it was for this reason that Paul and his companions visited it, is uncertain. He may have had the design of crossing to Europe, if permitted, which the subsequent vision confirmed. See ch. xx. 5 ; 2 Cor. ii. 12 ; 2 Tim. iv. 13.

9.] The vision seems to have appeared in the same way as that sent to Peter in ch. x. It was an unreal apparition, designed to convey a practical meaning. The context precludes our understanding it as a dream. Μακεδών]

known probably by the affecting words spoken by him. There would hardly be any peculiarity of dress by which a Macedonian could be recognized.

10. εξηγήσαμεν] by immediate enquiry for a ship. This word is remarkable as the introduction of the *first person* in the narrative : which however is dropped at ver. 40, on Paul's leaving Philippi, and resumed again, ch. xx. 5, on occasion of sailing from Philippi. Thence it continues (in all places where we have reason to expect it : see below) to the end of the book. On the question, what is implied by this, we may remark, (1) That while we safely conclude from it that the writer was in company with Paul when he thus speaks, we cannot with like safety infer that he was not, where the third person is used. This latter must be determined by other features of the history. For it is conceivable that a narrative, even where it concerns all present, might be, in its earlier parts, written as of others in the *third person*, but might, when more intimacy had been established, or even by

preference only, be at any point changed to the *first*. And again, the episodes where the chief person alone, or with his principal companion or companions, is concerned, would be many, in which the narrator would use the third person, not because he was not *present*, but because he was not concerned. This has not been enough attended to. If it be thought fanciful, I may refer to an undoubted instance in the episode, ch. xxi. 17, γενομένων ἡμῶν εἰς Ἱερ., to ch. xxvii. 1, ὥς δὲ ἐκρήθη τ. ἀποκλειν ἡμᾶς, . . . ; during the whole of which time the writer was with or in the neighbourhood of Paul, and drops the *we*, merely because he is speaking of Paul alone. (2) One objection raised by De Wette to the common view, that Luke accompanied Paul from this time (except as above), is, that several times Paul's companions are mentioned, but Luke is never among them. On examining however one of the passages where this is done, we find that *after* the enumeration of Sopater, Aristarchus, Secundus, Gaius, Timotheus, Tychicus, and Trophimus, we are told, οὗτοι προσελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι : so that the writer evidently regards himself as being closely associated with Paul, and does not think it requisite to enumerate himself among the companions of the Apostle. This may serve as a key to his practice on other occasions. On the whole, and after careful consideration of the subject, I see no reason to doubt the common view, that Luke *here joined the Apostle* (whether, as Wieseler suggests, as a *physician*, on account of his *broken health*, must of course be matter of conjecture, but is not improbable), and from this time (except from ch. xvii. 1—



ὁ θεὸς <sup>11</sup> εὐαγγελίσασθαι αὐτούς. <sup>11</sup> ἀναχθέντες δὲ <sup>q constr., ch. viii. 26 ref.</sup> ἀπὸ Τρωάδος <sup>r ch. xiii. 13 ref.</sup> εὐθυδρομήσαμεν εἰς Σαμοθράκην, τῇ δὲ <sup>ch. xxi. 1 only r.</sup> ἐπιούσῃ εἰς Νεάπολιν, <sup>t abs., ch. xx. 16, xxi. 16 (vii. 28, xxi. 17) w here only r</sup> <sup>12</sup> κἀκείθεν εἰς Φιλίππους, <sup>11 only. Prov. xxviii. 1. u ch. x. 41 ref. v ch. viii. 21 ref. Esch. xlv. 7.</sup> ἥτις ἐστὶν πρώτη τῆς <sup>11</sup> μερίδος τῆς Μακεδονίας πόλις, \*κο-

rec (for θεός) κυριος, with DHLP rel syrr sah [arm] Chr, Thl-sif Iren-int<sub>1</sub>: txt ABCEN a l p 13. 36 vulg copt sath Thl-fin. αυτοὺς A [d k] 13 Thl-sif: τους εν τη μακεδ. D.

11. rec for δε, ουν (corr<sup>a</sup> to suit the sequence on the foregoing ver), with BCHL P(appy) rel 36 syr-txt sah [arm Iren-int<sub>1</sub>] Thl-sif: txt A(D)EN m p 13 vulg syr-mg copt Chr Thl-fin.—τη δε εἰσαυριον αχθ. (αναχθ. D<sup>a</sup>) απο D 137 [syr-mg]. rec ins της bef τρασας, with HL P(appy) rel Thdr Thl: om ABCDEN c m p 13. 40 Chr.

rec (for τη δε) τη τε, with H rel vulg sath [arm] Chr Thl: και τη D: txt A B(D<sup>a</sup>) CELN a b c k m o p 13 syr copt. (P uncert.) aft επισου. ins ημερα D. rean πολιν ABD<sup>a</sup>N.

12. rec εκειθεν τε, with HP rel Chr C<sup>eo</sup> Thl-sif[, et inde] vulg Syr copt sath: εκ. δε L [c] 137 syr sah: txt A B(sic: see table) CDEN a m p 13. 36 Thl-fin. for πρωτ., κεφαλη D Syr. om 1st της B: om της μερ. D c 14<sup>a</sup>. 96. 105-37-42 syrr sath Chr: μερις E-gr [arm]. om 2nd της (to make the sense clearer: μακεδονιας πολ. expressing 'Macedonian city' better than της μακεδονιας πολ.) ACEN a m p 40: ins BDHLP Chr. (13 def.)

xx. 5) accompanies him to the end of the history. See the question of the authorship of the Acts further discussed in the Prolegg. § i. 12—14. 11.] They had a fair wind on this occasion: in ch. xi. 6,

the voyage in the opposite direction took *few* days. This is also implied by εὐθυδρομήσαμεν: see ref., where it has the same sense, viz., ran before the wind. The coincidence of their going to Samothrace also shews it: determining the wind to have been from the S. or S.S.E. It is only a strong southerly breeze which will overcome the current southwards which runs from the Dardanelles by Tenedos (C. and H. i. p. 336): and this, combined with the short passage, is another mark of the veracity of our narrative. They seem to have anchored N. of the lofty island of Samothrace, under its lee. εἰς Νεάπολιν]

In an E. by N. direction, past the island of Thasos. It was not properly in Macedonia, but in Thrace, and twelve (ten, C. and H. i. 339, from the Jerusalem Itinerary) Roman miles from Philippi, which was the frontier town of Macedonia strictly speaking: see below. It was by Vespasian, together with the whole of Thrace, attached to the province of Macedonia (Winer, Realw.). Some Roman ruins and inscriptions serve to point out the Turkish village of Cavallo as its site. 12.

Φιλίππους] Philippi was built as a military position on the site of the village Krenides (also called Datos, Appian, Bell. Civ. iv. 105, οἱ δὲ Φίλιπποι πόλις ἐστίν, ἡ Δάτος ἀνομάζετο πάλαι, καὶ Κρηνίδες ἐτι πρὸ Δάτου κρήναι γὰρ εἰσι περὶ τῇ λόφῳ ναμάτων πολλαί), by Philip the Great of Macedon. The plain between the Gangites,

on which the town is situate, and the Strymon, was the field of the celebrated battle of Antony and Octavius against Brutus and Cassius (cf. Dio Cassius, xlvii. 41 ff.: Appian, ubi supra): see more below. There is now an insignificant place on its site retaining the name Filiba (or Philippigi?). Winer, Realw.

πρώτῃ τῆς μερίδος τῆς Μακεδονίας πόλις] The first Macedonian city of the district. It was the first Macedonian city to which Paul and his companions came in that district,—Neapolis properly belonging to Thrace. And this epithet of πρώτῃ would belong to it not only as regarded the journey of Paul and Silas, but as Wieseler remarks (Chron. d. Appsch. p. 37, note) as lying *furthest eastward*, for which reason also the *district* was called Macedonia *prima*, though furthest from Rome. The other explanations are, (1) 'chief city,' as E. V. But this it was not: Thessalonica being the chief city of the whole province, and Amphipolis of the division (if it then subsisted) of Macedonia *prima*:—(2) πρώτῃ is taken as a title of honour (Hug, Kuin., De Wette), as we find in the coins of Pergamus and Smyrna (but not in the case of any city out of Asia Minor): (3) πόλις κυλιω. are united (Grot.),—*the first city which was a colony*. But there could be no reason for stating this: whereas there would be every reason to particularize the fact that they tarried and preached in the very first city to which they came, in the territory to which they were sent. μερίδος would seem to import that the division into Macedonia *prima*, *secunda*, &c., made long before this by Æmilius Paulus (Liv<sup>y</sup>, xlv. 29), still

x ch. xli. 19 *λωναί.* ἡμεν δὲ ἐν ταύτῃ τῇ πόλει \* διατρίβοντες ἡμέρας ABCD  
 ref. y ch. x. 46 reff. γ τινάς, 13 τῇ τε \* ἡμέρα τῶν \* σαββάτων \* ἐξήλθομεν \* ἔξω HLPW  
 z Luke iv. 16. only. Exod. τῆς β πύλης παρὰ ποταμόν, οὐ \* ἐνομιζέτο d προσευχὴ εἶναι, h k l i  
 xx. 8. see ch. xx. 7 reff. Luke xiv. 5 al. a Matt. xxi. 17. Heb. xlii. 13. b Luke vii. 12. Heb. xlii. 12. Ruth  
 iv. 1. c = here only. 2 Macc. xiv. 4. d ver. 16 only. Jos. Antt. xiv. 10, 23 (see note). o p 13

ἡμεν D<sup>1</sup>[-gr](txt D<sup>8</sup>). for ταυτη, αυτη D-corr HLP rel Chr, Thl: txt ABCD<sup>1</sup>EN  
 a k p 13. 36 Syr.—τη βε αυτη b o.

13. for τε, δε D a c o 13 vulg E-lat syr coptt Thl. rec for πυλης, πολεις (per-  
 laps a margl expl of της πυλης: perhaps an error), with EHL rel 36 syr [copt-ms  
 arm] aeth-rom Chr: txt ABCDN a p 13. 40 vulg coptt. ins τον βε ποταμ. D 1142  
 Thl-sif. ενομιζομεν ABC 13. 40 copt aeth-rom (-αμεν C): ενομιζεν N: εδοκει D  
 Epiph (alterations from misunderstanding: see note): putabant arm: videbatur vulg:  
 txt A<sup>1</sup>(appy) EHL rel 36 Chr Thl. προσευχην A<sup>1</sup>CN p 13. 40 copt aeth: ευχη

subsisted; this however is not necessary: *μυρίς* might be merely a geographical subdivision. Wordsworth finds his solution of the difficulty in "the Hellenistic sense of the word *μυρίς*, viz. a frontier or strip of border land, that by which it (?) is divided from some other adjacent territory: see Ezek. xlv. 7." But this supposed sense may be questioned. Certainly in the place cited *μυρίς* has no such meaning. It there represents *ῥῆγ*, which is merely a *part* or *portion*.

*κολωνία*] Philippi was made a *colonia* by Augustus, as a memorial of his victory over Brutus and Cassius, and as a frontier garrison against Thrace. Its full name on the coins of the city was Colonia Augusta Julia Philippensis. A Roman *colony* was in fact a portion of Rome itself transplanted to the provinces (Aulus Gellius, xvi. 13, calls them 'ex civitate quasi propagatæ—populi Romani quasi effigies parvæ simulacraque'). The colonists consisted of veteran soldiers and freedmen, who went forth, and determined and marked out their situation, with all religious and military ceremonies. The inhabitants of the *coloniæ* were Roman citizens, and were still enrolled in one or other of the tribes, and possessed the privilege of voting at Rome. In them the Roman law was strictly observed, and the Latin language was used on their coins and inscriptions. They were governed by their own senate and magistrates (Duumviri, as the consuls at Rome: see on *στρατηγός* below, ver. 20), and not by the governor of the province. The land on which they stood was tributary, as being provincial, unless liberated from tribute by the special favour of the *jus Italicum*, or Quiritarian ownership of the soil. This Philippi possessed, in common with many other *coloniæ* and favoured provincial towns. The population of such places came in process of time to be of a mixed character: but only the descendants of the original

colonists by Roman wives, or women of a people possessing the civitas, were Roman citizens. Hence new supplies of colonists were often necessary. See article 'Colonia' in Smith's Dict. of Antt., and C. and H. i. pp. 341, f.

ἐν ταύτῃ τῇ πόλει] In this city,—as distinguished from the suburban place of prayer to which they afterwards, on the Sabbath, ἐξήλθον ἔξω τῆς πόλης. Perhaps ταύτῃ may have been changed to αὐτῇ, to make the contrast stronger. ἐν αὐτῇ τῇ πόλει, as distinguished from ἔξω τῆς πόλης, would be too strong an expression for the calm simplicity of St. Luke's narrative style.

13. ποταμόν] a (or, the) river; viz. the small stream Gangites, or Gangas: Leake, p. 217, cited by C. and H. i. 341; not, as Meyer and De Wette, the Strymon, the nearest point of which was many miles distant. The name Krenides, formerly borne by the city, was derived from the fountains of this stream.

From many sources we learn, that it was the practice of the Jews to hold their assemblies for prayer near water, whether of the sea, or of rivers: probably on account of the frequent washings customary among them. Thus a decree of the Halicarnasseans in Joseph. Antt. xiv. 10. 23, allows the Jews τὰς προσευχὰς ποιεῖν· θαι πρὸς τῇ θαλάσῃ κατὰ τὸ πάτριον ἔθος. Thus Juvenal, speaking of the 'madida Capena' at Rome, adds, 'Nunc sacri fontis nemus, et delubra locantur Judæis,' iii. 13. And Tertullian, de Jejuniis, ch. 16, vol. ii. p. 976, 'Judaicum certe jejunium ubique celebratur, quum omnis templis per omne litus quocumque in aperto aliquando jam precem ad cælum mittunt.' And ad Nationes, i. 13, vol. i. p. 579, he speaks of the 'orationes litorales' of the Jews. See also Philo in Flacc. § 14, vol. ii. p. 535.

οὐ ἐνομ. πρὸς εἶναι] Where a meeting for prayer was accustomed to be: i. e. 'where prayer was wont to be made,' as E. V. That this is the meaning here, is plain from the use of ἐνομίζετο εἶναι, which

καὶ ὁ καθίσαντες ἐλαλοῦμεν ταῖς ἑσυνελθούσαις γυναῖξιν. <sup>e abn., Matt. v. 1. xiii. 48.</sup>  
<sup>14</sup> καὶ τις γυνὴ ὀνόματι Λυδία, ἑπορφυρόπωλις πόλεως <sup>ch. xiii. 14.</sup>  
 Θυατείρων, <sup>1 Cor. x. 7.</sup> <sup>15</sup> σεβομένη τὸν ἑθεόν, ἤκουεν, ἥς ὁ κύριος <sup>15a. xxi. 5.</sup>  
<sup>k</sup> διήνοιξεν τὴν καρδίαν ἑπροσέχειν τοῖς λαλουμένοις ὑπὸ <sup>f ch. i. 6 reff.</sup>  
 τοῦ Παύλου. <sup>h here only.</sup> <sup>15</sup> ὥς δὲ ἐβαπτίσθη, καὶ ὁ <sup>ch. xiii. 43.</sup> οἶκος αὐτῆς, <sup>1 ch. xviii. 7.</sup>  
<sup>n</sup> παρεκάλεσεν ἑλέγουσα Ἐἰ ὁ κεκρίκατέ με <sup>13 only.</sup> <sup>p</sup> πιστὴν τῷ <sup>i. 9 A. Ald.</sup>  
<sup>p</sup> κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου <sup>k = Luke xxiv. 48. (ch. vii. 56 reff.)</sup> <sup>2</sup> μείνατε. <sup>2 Mac. i. 4.</sup> <sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> 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<sup>928</sup> <sup>929</sup> <sup>930</sup> <sup>931</sup> <sup>932</sup> <sup>933</sup> <sup>934</sup> <sup>935</sup> <sup>936</sup> <sup>937</sup> <sup>938</sup> <sup>939</sup> <sup>940</sup> <sup>941</sup> <sup>942</sup> <sup>943</sup> <sup>944</sup> <sup>945</sup> <sup>946</sup> <sup>947</sup> <sup>948</sup> <sup>949</sup> <sup>950</sup> <sup>951</sup> <sup>952</sup> <sup>953</sup> <sup>954</sup> <sup>955</sup> <sup>956</sup> <sup>957</sup> <sup>958</sup> <sup>959</sup> <sup>960</sup> <sup>961</sup> <sup>962</sup> <sup>963</sup> <sup>964</sup> <sup>965</sup> <sup>966</sup> <sup>967</sup> <sup>968</sup> <sup>969</sup> <sup>970</sup> <sup>971</sup> <sup>972</sup> <sup>973</sup> <sup>974</sup> <sup>975</sup> <sup>976</sup> <sup>977</sup> <sup>978</sup> <sup>979</sup> <sup>980</sup> <sup>981</sup> <sup>982</sup> <sup>983</sup> <sup>984</sup> <sup>985</sup> <sup>986</sup> <sup>987</sup> <sup>988</sup> <sup>989</sup> <sup>990</sup> <sup>991</sup> <sup>992</sup> <sup>993</sup> <sup>994</sup> <sup>995</sup> <sup>996</sup> <sup>997</sup> <sup>998</sup> <sup>999</sup> <sup>1000</sup>

m 99: txt A<sup>1</sup>(appy) BEHLP rel 36.  
 CE N<sup>1</sup>(N<sup>2</sup> disapproving) aeth.

14. ins της bef πόλεως D.  
 ins ητις bef ηκ. E.  
 om του BD.

15. ins αυτη bef κ. ο οικ. EN<sup>3</sup> d h 36-8. 93-7. 106-marg 113-77-80 demid fuld [syrr]  
 sah arm Chr. ins was bef ο οικ. D a 43. 69 aeth. for κυριω, θεω D-gr aeth

\* μένετε (corrtn to more usual) ABDEK p 13: μείνατε CHLP rel 36 Chr.  
 [Bas.].

could certainly not be said if the *προσευχή* were in this case a *building dedicated to prayer*. Were there no such qualification, we should understand the word of a *προσευκτήριον* or *synagogue*, as frequently used: *τινὰς δὲ οἴκους ἑαυτοῖς κατασκευάσαντες ἡ τόπους πλατεῖς φόρον δίκην, προσευχὰς ταύτας ἐκάλουν* καὶ ἦσαν μὲν τὸ παλαιὸν *προσευχῶν τόποι* ἐν τε τοῖς Ἰουδαίοις ἔξω πόλεως, καὶ ἐν τοῖς Σαμαρείταις. Epiphanius, Hær. 80, § 1, p. 1067: and again, soon after, ἀλλὰ καὶ *προσευχῆς τόπος ἐν Χαλμοῖς, καὶ ἐν τῇ νυνὶ καλουμένῃ Νεαπόλει, ἔξω τῆς πόλεως, ἐν τῇ πεδιάδι, ὡς ἀπὸ σημείων δῶν, θεατροειδής, οὕτως ἐν ἄλλοις κ. αἰθρίῳ τόπῳ ὡστὶ κατασκευασθεῖς, ὑπὸ τῶν Σαμαρειτῶν πάντα τὰ τῶν Ἰουδαίων μιμουμένων*. Josephus, Vita p. 54, says, *συνέγονται πάντες εἰς τὴν προσευχὴν, μέγιστον οἶκον πάλιν δχλον ἐπιδέξασθαι δυνάμενον*.

The *προσευχή* here was probably one of the open places spoken of in the above extracts from Epiph. The close of the verse also agrees best with an open place of resort. There seem to have been few, if any, *Jews* in Philippi: this assembly consisting merely of women attached to the Jewish faith. We hear of no opposition arising from Jews. There appears (ch. xvii. 1) to have been no synagogue.

14. *πορφυρόπωλις*] The guild of dyers (οἱ βαφεῖς) at Thyatira have left inscriptions, still existing, shewing the accuracy of our narrative. The celebrity of the purple dyeing of the neighbourhood is as old as Homer: *ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοίνικι μίτηρ Μρονίς ἤτε Κείρα, παρῆιον ἔμμεναι Ἰππων*, Il. 8. 141. So also Claudian, de Raptu Proserp. i. 270: 'non sic decus ardet eburnum *Lydia* Sidonio quod

*fœmina tinkerit oestro*' (Lewin, i. 242).

Thyatira was a city of the province of Asia. Thus, although forbidden to preach the word in *Asia*, their first convert at Philippi is an *Asiatic*. Lydia is a *proper name*, not 'ita dicta a solo natali,' as Grot.: though its origin may have been that. It was a common female name. See Hor. Od. i. 8; iii. 9. *σεβ. τ. θ.*

A proselyte; see reff. N. T. ἦκουεν, was listening,—when διήνοιξεν, the act of God, took place. διήνοιξεν] 'cor clausum per se: sed Dei est id aperire.' Bengel.

τ. λαλουμένοις] It appears rather to have been a *conversation* (ἐλαλοῦμεν, we spoke—and not τὸν λόγον) than a set discourse: the things which Paul was saying.

15. ἔβαπτ., κ. ὁ οἶκος αὐτ.] It may be (as Meyer maintains) that no inference for infant-baptism is hence deducible. The practice, however, does not rest on *inference*, but on the *continuity and identity of the covenant of grace to Jew and Christian, the sign only of admission being altered*. The Apostles, as *Jews*, would have proposed to administer baptism to the children, and Jewish or proselyte converts would, *as matter of course*, have acceded to the proposal; and that the practice thus by universal consent, tacitly (because at first unquestioned) pervaded the universal church, can hardly with any reason be doubted. See note on 1 Cor. vii. 14.

αὶ κεκρίκατε] If ye have judged me; modestly alluding to the decision respecting her faithfulness implied by their baptizing her, and assuming that such a judgment *had been passed*. Similarly εἰ ἡμεῖς ἀνακρινόμεθα, ch. iv. 9.

16.] This happened on other occasions; not on the

r Luke xiv. 29 only. Gen. xiv. 9. 1 Kings xxviii. 23. constr., ch. xxi. 17 reff. t ver. 13. ch. xii. 13 al. Gen. xx. 17. v. John vii. 20. viii. 48. &c. ch. xix. 13. w here only. z Luke viii. 27. 1 Mt. (Mk. v. r.) xiv. 31. John iv. 51. xi. 20, 30. xii. 18 only. r. Tobit vii. 1 (not N). y ch. xix. 24. xi. 56. Eph. iv. 19) only. L. P. (Gen. xxix. 27.) Xen. Mem. iii. 10. 1. s = here bis. ch. xix. 24 (25. Luke a = ch. xvii. 31. xxviii. 2 al. Pa. xix. 7. b = Matt. x. 24. Luke xvi. 8. Judg. xix. 11. c here only. Deut. xviii. 10. d Luke xxiii. 56 only. Jer. xvii. 16. 1 Macc. vi. 23 only. e ch. xiv. 14 reff. f ch. iv. 29. Tit. 1. 1. Rev. vii. 3. Dan. iii. 36 Theod. 4 Kings x. 23. g Mark v. 7 & L. Heb. vii. 1. Gen. xiv. 18. see ch. vii. 48. h ch. xiii. 8 reff. i here only. see Matt. xxi. 32. Luke xx. 31. ch. ii. 28 al. k ch. xiii. 31 reff. l ch. iv. 2 (reff.) only.

umas N<sup>1</sup>.

16. rec om την, with DHLP rel Chr; ins ABCEN p 13. 40 Orig, Thl-fin. εχουσιν N<sup>1</sup>. rec πύθωνος (see note), with D-corr<sup>1</sup> EHL P(ποιθ.) 13. 36 rel tol syr-mg-gr Chr: txt ABC'D<sup>1</sup>N p vulg Orig. rec απαντησαι, with ADHLP rel Chr: txt BCEN p 13. 36 Orig. υμιν N<sup>1</sup>. παρειχετο C. for αυτης, δια τουτου D<sup>1</sup>[-gr (but marked for erasure); per hoc D-lat].

17. κατακολουθουσα B D-gr N 36. 180. om τω B Orig. εκραζον and pref. και D<sup>1</sup>-gr(txt D<sup>2</sup>). om ανθρωποι D<sup>1</sup>(and lat<sup>1</sup>: ins D<sup>2</sup>) Lucif<sup>1</sup>. for καταγγ-, ευαγγελιζοντε D(-tes D<sup>1</sup>). elz υμιν (alteration, as better suiting the person speaking), with BD E-gr N a b o 36 vulg syr æth-pl [arm] Thdrt; txt AC<sup>1</sup>HLP p(sic) 13 rel E-lat coptt æth-rom Orig Chr Thdrt[-ed-rom.] Eustath Lucif<sup>1</sup>. [C<sup>1</sup> uncert.]

18. om 1st δε H sah. om o ABN: ins CDEHLP rel 36 Chr<sup>1</sup>.—επιστρ. δε ο π. τω

same day, as Heinrichs and Kuinoel fancy. In that case (besides other objections), if they had gone back from the house of Lydia to the place of prayer, the word would certainly have been *ἐξελεύσωνται*, and not *πορευομένων*. In ver. 15 is implied their taking up their abode with Lydia:—in this verse that they *habitually resorted* to this place of prayer to teach, and that what follows happened on such occasions.

It may be remarked that the E. V. of *πορευομένων* eis (την) *προσευχήν*, 'as we went to prayer,' has given rise to a curious abuse of the expression 'going to prayer,' in the sense of 'beginning to pray,' among the lower classes in England. *ἔχουσιν πνεῦμα πύθωνα*] On the whole subject of daemoniacal possession, see note on Matt. viii. 32. This was a case in which the presence of the spirit was a *patent fact*, recognized by the heathen possessors and consultants of this female slave, and by them turned to account; and recognized also by the Christian teachers, as an instance of one of those works of the devil which their Lord came, and commissioned them, to destroy. All attempt to explain away such a narrative as this by the subtleties of rationalism (as e. g. in Meyer, and even Lewin, i. 243, and apparently Hackett, p. 222), is more than ever futile. The fact of the *spirit leaving* the girl, and the masters *finding the hope of their gains*

gone, is *fatal*: and we may see, notwithstanding all his attempts to account for it psychologically, that Meyer feels it to be so. *πύθωνα*] Plut. de Defectu Oracul. p. 414, says *ὡπερ τοὺς ἑγγαστριμύθους Εὐρυκλέας* (from a prophet, Eurycles), *πάλαι, νυνὶ Πύθωνας προσαγορευόμενους*. It is difficult to decide internally between the probabilities of *πύθωνα* and *πύθωνος*: I have retained the ancient reading, both from its external authority, and because I find so many Commentators explaining *πύθων* to be a name of Apollo, or the serpent Python, that the alteration into the gen. may thus be easily accounted for. Bp. Wordsworth has an interesting note on the probable reason for this new term appearing in the narrative, now that St. Paul is brought directly into contact with Greek and Roman divination.

17.] *ἔκραζεν*, used to cry out: several occasions are referred to. The recognition of Paul and his company here by the spirit is strictly analogous to that of our Lord by the demons, Matt. viii. 29; Luke iv. 34: and the same account to be given of both: viz. that the *evil spirit knew and confessed* the power of God and His Christ, whether in His own Person or that of His servants. 18. *διανοηθείς*] Not mere annoyance is expressed by this word, but rather holy indignation and sorrow at what he saw and heard; the Christian soldier

ARCD  
HLPW  
bcd f  
h k l  
op i

καὶ ἐπιστρέψας τῷ πνεύματι εἶπεν Ὁ Παραγγέλλω σοι ὅτι ἐν ὀνόματι Ἰησοῦ χριστοῦ ἔξελθεῖν ἀπ' αὐτῆς. καὶ ἐξήλθεν αὐτῇ τῇ ὥρᾳ. 19 ἰδόντες δὲ οἱ κύριοι αὐτῆς ὅτι ἐξήλθεν ἡ ἐλπίς τῆς ἐργασίας αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ Σίλαν ἐἴλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας, 20 καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς εἶπαν Οὗτοι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν Ἰουδαῖοι ὑπάρχοντες, 21 καὶ καταγγέλλουσιν ἔθνη ἅ

vii. 21. x. 21. xii. 12. xiii. 31. xx. 19 only. L. Dan. v. 5 only. constr., see note. 1. 18. iv. 4. Col. i. 23. s acc., ch. ix. 27 ref. 32. xviii. 10. xxi. 6, 11) only. Jer. xiv. (xxxviii.) 13. see ch. xxi. 30. xxvii. 12. v Matt. xviii. 24. Luke ix. 41. ch. xxvii. 27. 1 Pet. iii. 18 only. Gen. xiviii. 9. w = here, &c. 5 times only. (ch. iv. 1 ref.) x here only. Pa. lxxvii. 16. y ch. ii. 30 ref. s ch. xiii. 5 ref. a ch. vi. 14 ref.

πρ. καὶ διακον. D. παραγγέλω C a [syr-mg-gr]: παραγγέλω p. rec ins τω bef  
ov., with DHLP 13 rel &c Thl: om ABCEN c h p Eustath, [Pa-]Ath Chr, [Eucher].  
ινα ἐξελθῆς D: ἐξελθε 13. for ἐξηλθ. αυτ. τ. ω., ευθεως ἐξηλθ. D with-rom.

19. καὶ ἰδοντ. B Syr æth: om δε Α' D-lat.—ως δε ειδαν οι κυρ. της πεδισκης οτι  
απιστερησθαι της εργ. αυτ. ης ειχαν δι αυτης D. rec ins τω bef σιλ. (corrupt for  
uniformality), with ABELPN p 13. 36 rel Eustath Chr: om CD L. ηλκυσαν C:  
εσυραν E.

20. προσαγαγοντας D[-gr](txt D-corr<sup>1</sup>). (ειπας, so ABE H[e sil] N p.)

21. [καταγγελλουσιν H b<sup>1</sup> m o p.] τα εβνη D'(and lat<sup>1</sup>) 15<sup>1</sup>: ηθη L: sectam tol

was goaded to the attack, but the mere satisfaction of anger was not the object, any more than the result, of the stroke. It is doubtful here, in mere grammar, whether the dat. τῷ πνεύματι is to be constructed with ἐπιστρέψας or with εἶπεν. But considering 1) that the *spirit* could hardly be the object of a bodily movement on the part of the Apostle, except as represented by the possessed damsel, and 2) that ἐπιστρέψω is never elsewhere found with a dative, but always with a preposition, εἰς or πρὸς or ἐν, it is much the best to take τῷ πνεύματι with εἶπεν, and believe it to be thrown forward before its verb for the sake of emphasis.

19.] Her masters (a partnership of persons, not plur. for sing. They may have been the hæredes of some one to whom she had belonged) perceived that the hope of their gain had gone out (*with the demon*). ἐπιλ. . . ἐλκ. gives the idea of force having been used. So we have 'obtorto collo ad prætorem trahor,' Plant. Pœn. iii. 5. 45. Paul and Silas only are apprehended as having been the principal persons in the company. When De Wette says that, if Luke here were the narrator, he must say something of Timotheus, as he mentions him ch. xvii. 14, xviii. 5,—and yet holds (on ver. 10) that Timotheus himself is the narrator, he forgets that the same reasoning will apply to *him also*, if it applies at all, which I much doubt. When two persons of a company are described as being apprehended, we do not need an express asser-

tion to assure us that the rest were not.

ἐπὶ τ. ἀρχοντας said generally: they dragged them to the forum to the authorities,—afterwards specified as στρατηγολ.

20. στρατηγολ] The Duumviri of the colony, of whom at Capua Cicero says, 'cum in cæsteris coloniis Duumviri appellentur, hi sœ Prætores (στρατηγολ) appellari volebant.' De Leg. Agr. c. 34. 'Messinenses,' says Wetstein, 'etiam nunc (cir. 1750) Prætores sive Præfectum urbis Stradigo appellant.' The name, as a rendering of Prætor, had come from the Greek title of similar magistrates: so Aristotle, Politic. vii. 3, ἐν ταῖς μικραῖς πόλεσι μία περὶ πάντων (ἀρχή) καλοῦσι δὲ στρατηγολ καὶ πολεμάρχους.

Ἰουδ. ὑπάρχοντες . . . Ῥωμ. οὖσιν] The distinction between ὑπάρχων and οὖν seems to be, that the former is used of something which the speaker or narrator wishes to put forward into notice, either as unknown to his reader or hearer, or in some way to be marked by him for praise or blame: whereas the latter refers to facts known and recognized, and taken for granted by both. Thus, we may notice that, when the fact of *Paul and Silas* being Romans is announced to the jailor, it is not ἀνθ. Ῥωμαῖους ὄντας, but ὑπάρχοντας; whereas here, both parties, the speakers and the addressee, being indisputably Romans, we have Ῥωμαῖοι οὖσιν. The account of this may be, that ὑπάρχων is predicated of something of which the speaker informs the hearer, some prior knowledge which he possessed and now imparts,—εἰμὶ being

b w. pres., ch. (xxi. 37) οὐκ ἔβησιν ἡμῖν ὁ παραδέχεσθαι οὐδὲ ποιεῖν Ῥωμαῖοι ἀβει  
xxii. 26. οὐσιν. 22 καὶ συνεπέστη ὁ ὄχλος κατ' αὐτῶν, καὶ οἱ ἡλφ  
Matt. xiv. 4. ὡς στρατηγοὶ περιήρξαντες αὐτῶν τὰ ἱμάτια ἐκέλευον h k l  
al. ῥαβδίζειν, 23 πολλὰς τε ἐπιθέντες αὐτοῖς πληγὰς op l  
c ch. xv. 4. ἔβαλον εἰς φυλακὴν, παραγγεῖλαντες τῷ δεσμοφύλακι  
xxii. 18. ἄσφαλῶς τηρεῖν αὐτούς. 24 δὲ παραγγεῖλιαν τοιαύτην  
Mark iv. 20. λαβὼν ἔβαλεν αὐτούς εἰς τὴν ἐσωτέραν φυλακὴν καὶ  
1 Tim. v. 19. τοὺς πόδας ἡσφαλίσαστο αὐτῶν εἰς τὸ ξύλον. 25 κατὰ δὲ  
Heb. xii. 6. τὸ μεσονύκτιον Παῦλος καὶ Σίλας προσευχόμενοι ὕμνου  
(from Prov. iii. 12) only. τὸν θεόν. ἔπηκροῶντο δὲ αὐτῶν οἱ δέσμοι. 26 ἄφνω  
Exod. xxiii. 1. here only. ὡς ἡσφαλίσαστο αὐτῶν εἰς τὸ ξύλον. 25 κατὰ δὲ  
d here only. τὸ μεσονύκτιον Παῦλος καὶ Σίλας προσευχόμενοι ὕμνου  
Num. xvi. 3. compl. τὸν θεόν. ἔπηκροῶντο δὲ αὐτῶν οἱ δέσμοι. 26 ἄφνω  
e here only. τὸ μεσονύκτιον Παῦλος καὶ Σίλας προσευχόμενοι ὕμνου  
2 Macc. iv. 38. only. τὸν θεόν. ἔπηκροῶντο δὲ αὐτῶν οἱ δέσμοι. 26 ἄφνω  
f 2 Cor. xi. 25. only. τὸ μεσονύκτιον Παῦλος καὶ Σίλας προσευχόμενοι ὕμνου  
vi. 11. τὸν θεόν. ἔπηκροῶντο δὲ αὐτῶν οἱ δέσμοι. 26 ἄφνω  
g Luke x. 30. Rev. xxii. 18. τὸ μεσονύκτιον Παῦλος καὶ Σίλας προσευχόμενοι ὕμνου  
h Matt. v. 25. xviii. 30. Luke xii. 58. xxiii. 19, 25. Rev. ii. 10. (see Jer. xlv. [xxxvii.] 21.) i w. inf. pres.,  
ch. i. 4 reff. h here, &c. 3cc only. (see Gen. xxix. 21, &c.) i = Mark xiv. 44 (ch. ii. 36)  
only. 2. (Gen. xxiv. 25 only.) Tobit vi. 4 (not N). m = ch. xii. 5, 8 reff. n ch. v. 28 reff. r  
o Heb. vi. 19 only. Levit. xvi. 4 (18). p Matt. xxvii. 64, 66, 66 only. Isa. xli. 10. Wisd. xiii. 16  
q = here only. Job xxiii. 11 B M F &c. (not A). r = ch. xxvii. 21. Heb. iii. 8, from Pa. xiv. 8. u w. acc., Heb.  
s Mark xiii. 35. Luke xi. 5. ch. x. 7 only. Pa. cxviii. 62. t absol., ch. x. 9 reff. u w. acc., Heb.  
ii. 12 only. Isa. xli. 4. Dan. iii. 23 Theod. absol., Matt. xxvi. 30; Mk. only. 1 Macc. xiii. 47. v here  
only. (r = 1 Kings xv. 22.) w Acts, here bis, ch. xxviii. 16 v. r., 17 al. Matt. xxvii. 15.  
18; Mk. Paul, Eph. iii. 1 al. Heb. x. 34. xlii. 3 only. x Acts, here bis, ch. xxviii. 16 v. r., 17 al. Matt. xxvii. 15.  
18; Mk. Paul, Eph. iii. 1 al. Heb. x. 34. xlii. 3 only. x ch. ii. 2. xxviii. 6 only. Josh. x. 9.

Lucif. α ουκ εξ. ημας παραδεχασθαι ουτε ποι. ρω. υπαρχουσιν D.  
22. και πολυς οχλ. συνεπεστησαν κατ αυτ. κραζοντες τοτε (και D<sup>1</sup>) οι D.  
( περιρηξ., so AB<sup>1</sup>CDEHLN p 13.)  
23. for τε, δε B p 40 E-lat copl. for παραγγειλαντες, παραγγιλας τε N<sup>1</sup>.  
τηρεισθαι D.  
24. for os, ο δε D[-gr, qwi D-lat]. rec (for λαβων) ειληφως, with HLP rel Chr:  
txt ABCDEN a m p 13. 86. 40. for εβαλεν, ελαβεν A. rec αυτων bef ησφ.  
(corrpn of order), with C<sup>2</sup>DEHLP rel 36 Chr<sub>1</sub>: txt ABC<sup>1</sup>N p 13. ησφαλίσαντο  
D<sup>1</sup>. εν τω ξυλω D al.  
25. om το N.—κατα δε μεσον της νυκτος D<sup>1</sup>(txt D<sup>3</sup>). ins o bef paulos D b o.  
ins o bef σιλας C. ins και bef οι δεσμ. C Orig. δεσμοι D<sup>1</sup>(txt D<sup>3</sup>).

predicated of the bare matter of fact. See ch. xvii. 27, 29; xxi. 20 (for both); xxii. 3; Gal. ii. 14 al., for ὁπάρχων: and for ὧν, John iii. 4; iv. 9 bis; Rom. v. 10 al.

\* Versute composita fuit hæc criminatio ad gravandos Christi servos: nam ab una parte obtendunt Romanum nomen, quo nihil erat magis favorabile; rursum ex nomine Judaico, quod tunc infame erat (especially if the decree of Claudius, expelling them from Rome, ch. xviii. 2, had at this time been enacted) conflant illis invidiam: nam, quantum ad religionem, plus habebant Romani affinitatis cum aliis quibuslibet, quam cum gente Judaica.' Calvin.

21. 29. . . ] "Dio Cassius tells us that Mæcenas gave the following advice to Augustus:—τὸ μὲν θεῖον πάντῃ πάντως αὐτὸς τε σέβει κατὰ τὰ πάτρια, καὶ τοὺς ἑλλοὺς τιμᾶν ἀνάγκαζε· τοὺς δὲ ξενίζοντάς τι περὶ αὐτὸ καὶ μίσει καὶ κόλαζε· and the reason is alleged, viz. that such innovations lead to secret associations, conspiracies, and cabals, ἀπερ ἥκιστα μοναρχία συμφέρει." (C. and H. i. p. 356.) So Julius Paulus, Sentent. v. 21. 2, cited by Wetst., 'Qui novas et usu vel ratione incognitas religiones inducunt, ex quibus animi hominum moveantur, honestiores deportantur, humiliores capite premuntur.'

22. The multitude probably cried out tumultuously, as on other occasions (see Luke xxiii. 18; ch. xix. 28, 34; xxi. 30; xxii. 22, 23),—and the duumviri, without giving them a trial (ἀκατακρίτους, ver. 37), rent off their clothes, scil. by the lictors (τοῖς ραβδούχοις ἐκέλευσαν τὴν ἐσθῆτά τε περικαταρῆξαι καὶ ταῖς ῥάβδοις τὸ σῶμα ζάινειν, Dion. Hal. ix. 39). The form was, 'Summove, lictor, despolia, verbera,' Seneca (C. and H. i. 357). See also Livy, ii. 8; Valer. Max. ii. 28, in Wetst. Erasmus fancied that the duumviri rent *their own* clothes from indignation: but, to say nothing of the improbability of such a proceeding on the part of a Roman magistrate, a man could not very well περιρῆξαι his own garments.

24. τὸ ξύλον] Also called κἄλον, ποδοκῆκη, and ποδοστράβη, and in Latin, nervus: so 'noctu nervo vinctus custodibitur,' Plaut. Cap. iii. 5. 71. Eusebius (v. 1, vol. ii. p. 16, ed. Heinichen) mentions, speaking of the martyrs in Gaul, τὰς ἐν τῷ ξύλῳ διατάσεις τῶν ποδῶν ἐπὶ πέμπτον διατεινόμενων τρύπημα.

25. προσευχ. ὕμν.] Not as E. V., 'prayed and sang praises,'—but, praying, sang praises, or in their prayers, were singing praises. The distinction of modern times

δὲ ὁ σεισμός ἐγένετο μέγας, ὥστε <sup>24</sup> σαλευθῆναι τὰ <sup>25</sup> θεμέλια τοῦ ὁδεσμοτηρίου ἠνεόχθησαν δὲ ἡ παραχρῆμα αἱ θύραι πάσαι, καὶ πάντων τὰ ὁδεσμά ἠνέθη. <sup>27</sup> ὁ ἔξυπνος δὲ ἡ γενόμενος ὁ ὁδεσμοφύλαξ καὶ ἰδὼν ἀνεφγμένους τὰς θύρας τῆς φυλακῆς, <sup>1</sup> σπασάμενος τὴν <sup>2</sup> μάχαιραν ἤμελλεν ἑαυτὸν ἀναιρεῖν, νομίζων ὅτι ἐκπεφευγένοι τοὺς ὁδεσμούς. <sup>28</sup> ὁ ἐφώνησεν δὲ φωνῇ μεγάλῃ ὁ Παῦλος λέγων Μηδὲν πράξης σεαυτῷ <sup>3</sup> κακόν ἅπαντες γὰρ ἔσμεν ἐνθάδε. <sup>29</sup> αἰτήσας δὲ <sup>4</sup> φῶτα εἰσπηδήσεν, καὶ ἔντρομος γενόμενος <sup>5</sup> προσέπεσεν τῷ Παύλῳ καὶ Σίλᾳ, <sup>30</sup> καὶ <sup>6</sup> προαγαγὼν αὐτοὺς ἔξω ἔφη Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ ;

40 (Eph. vi. 9. Heb. xiii. 5, from Deut. xxi. 5) only ζ. (Ezek. i. 25 [26] A Ald. compl.) only τ. Eedr. iii. 3 only. h ch. i. 18 al. h Mark xiv. 47. Num. xxi. 31. 1 as above (k) only. Josh. v. 13. m ch. xii. 3 ref. a = ch. v. 33 ref. o absol. Heb. ii. 3. xii. 25 only. Isa. lvi. 7. (Roma. ii. 3 ref. Judg. vi. 11.) p Luke xxiii. 46. Rev. xiv. 16. q = and constr., w. πῶς, ch. ix. 13. r Luke xxiv. 41. Joha. iv. 15, 16. ch. x. 18. xvi. 6. xvii. 17. 24 only τ. s Matt. vii. 10. Luke i. 63. ch. xii. 30. xiii. 31. 3 Kuzar. xix. 4. t = here only. 1 Mac. xii. 29. νικητὸς ἐπικυρομένης φῶς ἔχων ὥστε νομίζεσθαι . . . Xen. Hellen. v. 1. 8. u here only. Amos v. 19 only. Saa. 26 Theod. v = ch. vii. 38 ref. w = Mark iii. 11. vii. 26. Luke v. 8. viii. 28, 47 [Mk. (Matt. vii. 25) only. Pa. xciv. 6. x ch. xii. 6 ref.

26. rec ανεωχθ., with HLP rel Chr<sub>1</sub> : ηνοιχθ. AEN p 13 Orig. : txt BCD m Thl.-fin. rec for 2nd δε, τε (perhaps to avoid the recurrence of δε, —perhaps because the copulative is more natural), with CHLP rel [vulg Syr aeth arm] Chr : txt ABDEN a c<sup>1</sup> h k m p 13 syr coptt Thl.-fin. om παραχρημα B Lucif., αναλυθη D<sup>1</sup> [relaxata sunt D-lat] N<sup>1</sup>.

27. for εἰ, δε, καὶ εἰ. D Syr aeth. δεσμοφυλας (sic) N. τ. sup. bef ανεωγ. C vulg (not am demid fuld [tol]). ins καὶ bef σπασ. D-gr<sup>1</sup>. rec om την, with AETHLPN p<sup>2</sup> 13. 36 rel Chr<sub>2</sub> : ins BCD p<sup>1</sup>. (ημελλ., so ABCELPN p.) ανελειν C<sup>1</sup>. εκπεφυγμενα A.

28. μεγ. bef φωνη AB D-lat am [fuld tol] coptt.—παυλος bef μεγ. φων. B [vulg Syr (copt) Lucif.].—om o BC<sup>1</sup>N 13 Thl.-sif. ποιησας E. ins τι bef κακον D-gr.

29. φωτα δε ετισας D. for γεν., υπαρχων C<sup>1</sup> D-gr c k<sup>2</sup> 40. aft πρως. ins προς τους ποδας D<sup>1</sup> [and lat] vulg (syr-w-ob) [copt] sah Lucif. rec ins τω bef σιλα (coptt for uniformity), with AC<sup>2</sup>EHLPN p 13[e sil] 36 rel : om BC<sup>1</sup>D.

30. κ. προηγαγεν αυτ. εξω D : add τους λοιπους ασφαλισαμενος και D (om και D-corr) syr-w-ast (adding further appropriquavit).—προαγων N<sup>1</sup>. for εφη, ειπεν αυτοις D coptt [Syr aeth].

between prayer and praise, arising from our attention being directed to the *shape* rather than to the essence of devotion, was unknown in these days : see Col. iv. 2.

‘Nihil cras sentit in nervo, quum animus in caelo est.’ Tertullian ad Martyres, c. 2, vol. i. p. 623.

The imperfects shew that they *were singing*, and the prisoners (in the outer prison) *listening*, when the earthquake happened.

28. πάντων τὰ δεσμά ἠνέθη] i. e. of all the prisoners in the prison : see below (ver. 28), ἅπαντες γὰρ ἔσμεν ἐνθάδε. Doubtless there were gracious purposes in this for those prisoners, who before were listening to the praises of Paul and Silas ; and the very form of the narrative, mentioning this listening, shews *subsequent communication* between some one of these and the narrator. Their chains were loosed, not by the earthquake, but by miraculous interference over and above it. It is some satisfaction to find, that

neither Meyer, De Wette, nor Kuinoel have attempted to rationalize this wonderful example of the triumph of prayer. See some excellent remarks on Baur's attempt to do so, in Neander, Pfl. u. L. p. 302, note 3.

27. ἡμελ. εαντ. αναρ.] The law de Custodia Reorum (Wetst.) says, ‘Ad commentariensem receptarum personarum custodia observatioque pertineat, nec putet, hominem abjectum atque vilem obijciendum esse judici, si reus modo aliquo fuerit elapsus. Nam ipsum volumus hujusmodi pœnæ consumi, cui obnoxius docebitur fuisse, qui fugerit.’ Dean Howson notices, by the examples of Cassius, Brutus, Titinius, and many of the proscribed, after the battle,—that Philippi is famous in the annals of suicide (p. 361).

29. φῶτα.] Not as R. V., ‘a light,’ but lights, neut. plur. 30. προαγ. αυτ. εξω] Into the outer prison : not perhaps yet *outside* the prison, which (from ἀναγαγόν, ver. 34, when he takes

γ ch. ix. 43  
 31 οἱ δὲ εἶπαν ὅτι πίστευσον ἐπὶ τὸν κύριον Ἰησοῦν, καὶ  
 σωθήσῃ σὺ καὶ ὁ οἶκός σου. 32 καὶ ἐλάλησαν αὐτῷ  
 τὸν λόγον τοῦ κυρίου, σὺν πᾶσιν τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ.  
 33 καὶ παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς  
 ἔλυσεν ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ  
 αὐτοῦ πάντες παραχρῆμα, 34 ἀναγαγὼν τε αὐτοὺς εἰς  
 τὸν οἶκον παρέθηκεν ἰράπεζαν καὶ ἡγαλλίατο παν-  
 οικῇ πεπιστευκῶς τῷ θεῷ. 35 ἡμέρας δὲ γενομένης  
 ἡμετέρας δὲ γενομένης

rec. ix. 43  
 31. (ειπαυ, so AB C(appy) DEN p.) πιστευσαν N<sup>1</sup>. for ewi, eis E lect-12.  
 rec aft ιησουν ins χριστον, with CDEHLP rel 36 [syrr sah aeth arm] Thdr̄t.  
 Chr.; om ABN p 13 vulg copt Lucif. ins was bef o oikos E a g 13 aeth arm.  
 32. om του D. for κυρ., θεου BN<sup>1</sup>. rec (for συν) και (alteration for  
 simplicity, and to suit su και o οικ. above), with EHL syrr [copt aeth arm] Chr: txt  
 ABCDPN p 13. 36. 40 vulg Lucif, (συμ N p).  
 33. ελυσεν D<sup>1</sup>(and lat: txt D<sup>2</sup>). αυτος bef εβ. D. ins οικειοι bef αυτου  
 A; υιοι m lect-17: μετ Thl-fin.—o oikos αυτου 40 vulg. (These exx may serve to  
 illustrate the practice of insertion to fill up any ellipsis.) απαντες BN [c].  
 34. και αναγ. τε D<sup>1</sup>[gr]: αν. δε C 13. 36 copt syr. rec aft οικ. ins αυτον, with  
 ADEHLN 13 rel vss Chr: om BCP c p 36. 40 [Chr.] Lucif. ins και bef παρεθηκεν  
 D<sup>1</sup>. [aft παρεθ. ins αυτοις E vulg Syr copt arm.] rec ηγαλλιασατο (alteration  
 to more usual historic tense), with ABC<sup>2</sup> E-gr HLN p 13. 36 rel vulg copt [aeth arm  
 Lucif.] Thl-fin: txt C<sup>1</sup>(appy) DP b g h m o E-lat syrr sah Chr Thl-sif. rec  
 πανοικι, with B<sup>1</sup>HLP rel: συν τω οικω αυτου D: om E: txt AB<sup>1</sup>CN 13. for τω  
 θεω, επι τον θεον [in domino] D.

them to his own house) seems to have been underground, or at all events on a lower level in the same building. In this same space they seem to have been joined by the jailor's family,—to have converted and baptized them, and to have been taken (to the well?) and washed from their stripes; and afterwards to have been led up (by stairs? see ref.) to his house, and hospitably entertained. The circumstantiality of the account shews that *some eye-witness* related it. His question, connected with the ὁδὸν σωτηρίας of the daemoniac in ver. 17, makes it necessary to infer, as De Wette well observes, that he had previously become acquainted with the subject of their preaching. He wanted no means of escape from any danger but that which was *spiritual*: the earthquake was past, and his prisoners were all safe. Bengel admirably remarks: 'Non audierat hymnos Pauli, nam dormierat, sed tamen vel antea vel postea senserat, quis esset Paulus.' 31. ἐπὶ τ. κύριον] Not without allusion to the κύριον, by which name he had just addressed them. So Bengel: 'non agnoscent se dominos.' Considering *who the person* was that asked the question,—a heathen in the depths of ignorance and sin,—and how indisputably therefore the answer embraces *all sinners whatever*,—there perhaps does not stand on record in the whole book a more important answer than this of Paul:

—or, I may add, one *more strikingly characteristic of the Apostle himself and his teaching*. We may remark also, in the face of all attempts to establish a development of St. Paul's doctrine according to mere external circumstances,—that this reply was given before any one of his extant epistles was written. καὶ ὁ οἶκός σου does not mean that *his* faith would save his household,—but that the same way was open to them as to him: 'Believe, and thou shalt be saved: and the same of thy household.' 33. ἔλυσεν ἀπὸ] A pregnant construction: 'washed them, so that they were purified from the blood occasioned by their stripes.' see ref. This is much more natural than to take ἀπὸ (as in ἀπὸ τῆς χαρᾶς (ch. xii. 14) and the like) as signifying 'on account of' (see Bernhardy, Syntax, p. 225). 34.] ἀναγ., see ref. and note on ver. 30. πεπιστευκῶς] Winer renders 'as one who has placed his trust in God:' but, as De W. observes, πεπιστευκῶς must give the *ground* of his rejoicing (see 1 Cor. xiv. 18 (rec.), εὐχαριστῶ . . . λαλῶν, 'I give thanks . . . that I speak'). Thus the meaning will be, rejoiced that he with all his house had been led to believe (and thus as a necessary consequence to believe in) God. The expression πεπιστ. τῷ θεῷ could only be used of a converted *heathen*, not of a *Jew*: in ch. xviii. 8, of a *Jew*,



ἀπέστειλαν οἱ ὁ στρατηγοὶ τοὺς ῥαβδούχους, λέγοντες  
 ἡ Ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους. 36 ἀπήγγειλεν δὲ  
 ὁ δεσμοφύλαξ τοὺς λόγους τούτους πρὸς τὸν Παῦλον,  
 ὅτι ἀπέσταλκαν οἱ ὁ στρατηγοὶ ἵνα ἀπολυθῇτε ἔνυν  
 οὖν ἐξελθόντες πορεύεσθε ἐν εἰρήνῃ. 37 ὁ δὲ Παῦλος ἐφη  
 πρὸς αὐτοὺς Δείραντες ἡμᾶς δημοσίᾳ ἀκατακρίτους,  
 ἡ ἀνθρώπους Ῥωμαίους ὑπάρχοντας, ἡ ἔβαλαν εἰς φυ-  
 λακὴν, καὶ ἔνυν λάθρα ἡμᾶς ἐκβύλλουσιν; οὐ γὰρ  
 ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν. 38 ἀπήγγειλαν

vv. 20, 22  
 ref.  
 p ver. 36 only t.  
 q = ch. xxvi.  
 32 ref.  
 r ver. 23.  
 s constr., John  
 iii. 17.  
 1 John iv. 9.  
 t ch. 2. 32 ref.  
 u w. dv. 1 Cor.  
 xvi. 11 ref.  
 2 Kings iii.  
 21. eis.  
 Mark v. 34.  
 Luke vii. 50  
 al. 1 Kings  
 i. 17. μετ',  
 ch. xv. 23  
 ref.  
 v ch. v. 40 ref.  
 w ch. xviii. 28. xx. 20 only t. 2 Macc. vi. 10 only. (-ios, ch. v. 18.) x ch. xxii. 25 only t.  
 y ch. xiii. 25. (Matt. xxvii. 32. ch. xxi. 30. Exod. ii. 11.) s ch. ii. 30 ref. a vv. 23, 24.  
 b Matt. i. 19. ii. 7. John xi. 28 only. Ps. c. 5. c Matt. ix. 25. ch. ix. 60. Gal. iv. 30, from Gen.  
 xxi. 10. d here only. see note. e = ch. v. 19. vii. 36. Gen. xl. 14.

35. ημ. δε γεν. συνηλθον οι στρατηγοι(sic) επι το αυτο εις την αγοραν και αναμνησ-  
 θετες τον σεισμον τον γεγονοτα εφοβηθησαν και απεστειλαν τους D syr-mg.  
 λεγοντας D 68. at end ins ους εχθεσ παρελαβες D syr.

36. και εισελθων ο δεσμοφυλαξ απηγγ. D[, et cum audivisset custos carceris ingresses  
 dixit] Syr. for δε, τε E-gr sah æth. om τουτους (from similarity of endings)  
 BC D-gr a 36(sic) [arm(appy)]: ins AEHLPN p 13 rel vulg D-lat [(Syr) syr coptt]  
 Chr. rec απεσταλκασιν (grammatical corr), with DEHLP rel 36 Chr: απε-  
 στειλαν C p [Thl-fin]: txt ABM. (13 def.) for εν ειρ., εις ιερην N: om D.

37. om πρ. αυτους E æth. ins αναμνησθεις bef def. D. (εβαλαν, so BDN.)  
 αυτ. ημας bef ελθορι. E: om ημ. HP.

38. rec απηγγ., with HLP rel [Thl-sif]: txt ABDEN a m o p 36 Thl-fin. (13 def.)

we have ἐπίστευσεν τῷ κυρίῳ. 35.] What had influenced the magistrates is not recorded. We can hardly suppose that the earthquake alone (as suggested by the addition in D: see digest) would have done so, as they would not have connected it with their prisoners; they may have heard what had taken place: but that, again, is hardly probable. I should rather set it down to calmer thought, repudiating the tumultuary proceeding of the evening before. ῥαβδούχους] The lictors,—‘bearers of the rods,’ *bacilli*; which, and *not fasces*, were carried before the colonial *duumviri*: see Cicero, de Leg. Agr. ubi supra, on ver. 20.

36.] Paul and Silas had returned to the prison: whither the jailer goes, accompanied by the lictors (ὁ δὲ Π. ἐφη πρ. αὐτούς, ver. 37), to announce the order.

37.] *δημοσίᾳ* and *λάθρα* are opposed: the *injury* had been *public*: the *reparation*, not to Paul and Silas merely, but to the Gospel of which they were the heralds, must be *public also*. ἄνθρ. Ῥωμ. ὑπάρχ.] By the *Lex Valeria*, passed A.U.C. 254, and the *Lex Porcia*, A.U.C. 506, Roman citizens were exempted from stripes and torture: by the former, till an appeal to the people was decided,—by the latter, absolutely. The following passages of Cicero illustrate our text: ‘*Porcia lex virgas ab omnium civium Romanorum corpore amovit.*’ Pro Rabirio, c. 3. ‘*Cædebat virgis in medio foro Messanæ civis Romanus, iudices: cum interea nullus gemitus, nulla*

vox alia istius miseri, inter dolorem crepitumque virgarum audiebatur, nisi hæc: *Civis Romanus sum.*’ In Verrem, lib. v. 62, 63. ‘*Facinus est vinciri civem Romanum; scelus verberari; prope parricidium, necari.*’ Ibid. 66. Many others are given by Kuinoel, Biscoe, &c.

On the question, how *Paul came to be born a Roman citizen*, see note on ch. xxii. 28: and on ὑπάρχ., note, ver. 20. Another irregularity had been committed by the *duumviri*, in scourging them *uncondemned*: ‘*causa cognita multi possunt absolvi: incognita quidem condemnari nemo potest.*’ Cic. in Verr. i. 9. ‘*Inauditi et indefensi tanquam innocent perierant.*’ Tac. Hist. ii. 10. ἐκβάλλ.] are they thrusting us out? It does not follow, because ἐκβάλλω has no such sense in ch. ix. 40, &c., that therefore it has not here. The circumstances must determine; which here seem to require this sense: the ἐκβάλλειν λάθρα having a tinge of degradation in it, as if said of casting out that of which one is ashamed. οὐ γάρ] An elliptical answer to a question or position, the negative of which is self-evident: see Hartung, Partikellehre, ii. p. 48: Kühner, Gramm. § 741. 6: Hermann on Viger, p. 462.

When it occurs with ἀλλὰ, it is best written without a stop between: cf. Aristoph. Ran. 58: μή σκώπτέ μ’, ὃ δ’ ἐλέφ’ οὐ γὰρ ἀλλ’ ἐχω κακῶς:—ib. 193: μὰ τὸν Δι’ οὐ γὰρ (scil. νευαυμάχηκα) ἀλλ’ ἐτυχον ὀφθαλμῶν, and 499, φέρε δὴ ταχέως αὐτ’ οὐ γὰρ ἀλλὰ πεισιτόν. Mr. Humphry re-

f ver. 36.

g pres., Mark

v. 14. John

i. 40. ii. 9.

ch. iv. 13. ix.

28. Heb. xi.

8, 13 al.

Winer, edn.

8, § 40, 2. c.

h = ch. xvii. 9

al.

i constr., Luke

v. 3. vii. 37.

John iv. 40.

ch. (iii. 3.) x.

48. xviii. 20.

xxiii. 18.

1 Thes. v. 12 only. w. ἴσα, Mark vii. 26.

1 w. πρὸς, ch. xi. 3 reff.

o = ch. xv. 40 reff.

δὲ τοῖς ἑστρατηγοῖς οἱ ῥαβδούχοι τὰ ῥήματα ταῦτα  
 ἐφοβήθησαν δὲ ἀκούσαντες ὅτι Ῥωμαῖοι ἐῖσιν, 39 καὶ  
 ἐλθόντες ἡ παρεκάλεσαν αὐτοὺς, καὶ ἑξαγαγόντες ἡρώ-  
 των ἡ ἀπελθεῖν ἡ ἀπὸ τῆς πόλεως. 40 ἐξελθόντες δὲ  
 ἐκ τῆς φυλακῆς ἡ εἰσῆλθον πρὸς τὴν Λυδίαν, καὶ  
 ἡ ἰδόντες ἡ παρεκάλεσαν τοὺς ἀδελφούς, καὶ ἡ ἐξῆλθον.  
 XVII. 1 Ῥαδιοεύσαντες δὲ τὴν Ἀμφίπολιν καὶ Ἀπολ-

ABD

HLP

bcd

hkl

op

1 Thes. v. 12 only. w. ἴσα, Mark vii. 26. Luke vii. 36. w. ὅπως, ch. xxiii. 20.

1 w. πρὸς, ch. xi. 3 reff.

o = ch. xv. 40 reff.

m = Luke viii. 20. ch. xxviii. 20 al. 4 Kings viii. 29.

p Luke viii. 1 only. Gen. xlii. 17. Isa. lix. 8.

h = Mark v. 17.

n = ch. xv. 23 reff.

for 1st δε, τε E-gr N Syr wth. for τοις, αυτοις οι D<sup>1</sup>. aft ταυτα  
 ins τα ρηματα τους στρατηγων D[<sup>1</sup>, simly] Syr. rec και φοβ. (corrta to ποτε  
 natural copula), with EHLF rel vulg [syrr sah wth] Chr: txt ABN p 36. 40 copt.—oi  
 δε ακουσαντες στ. ρω. εισ. εφοβηθ. D[<sup>1</sup>, simly Syr].

39. for κ. ελθοντ., και παραγερομενοι μετα φιλων πολλων εις την φυλακην D [137 syt  
 also add εις τ. φυλ.]. ηρωτων Δ Thl-fin: -τησαν Ε. rec (for απελθειν απο)  
 εξελθειν, with HLP rel Chr: εξελθ. εκ (D)Ε: εξελθ. απο α: txt ABN p 13. 36. 40.—  
 παρεκαλεσαν αυτους εξελθειν ειποντες ηγηροσαμεν τα καθ υμας, οτι εσται ανδρες δικαιοι  
 (syr thus far w-ast) και εξαγαγοντες παρεκαλεσαν αυτους λεγοντες εκ της πολεις ταυτης  
 εξελθατε μηποτε παλιν συντραφωσιν ημειν επικραζοντες καθ υμων D, simply 137 [syr].

40. for εκ, απο BN a h 38 Thl-fin. ηλθον D E-lat. rec for προς, εις  
 (see note: and cf Mark v. 12, 13): txt ABDEHLPN rel vulg sah arm Chr Thl.  
 roc ιδοντ. τ. αδελφ. παρεκ. αυτους, with EHLF rel 36 vulg syrr sah wth [arm] Chr:  
 txt ABN p 13. 40 copt.—id. τ. αδ. διηγησαντο οσα εκποιησεν κυριος αυτοις παρεκαλεσαντες  
 (παρεκαλεσαν(sic) τε D-corr) αυτους και D. εξηλθαν DN.

CHAP. XVII. 1. διελθόντες Ε. for αμφίπ., πολιν Ν<sup>1</sup>(txt N-corr<sup>1</sup>). ins την  
 bef απολλ. (for uniformity) ABEN a p 13: om (D)HL[P] rel.—την απ. κ. την αμφ. Ε.  
 και κατηλθον (om και D-corr: κατηλθ. και D<sup>3</sup>) εις απολλωνιαν κακειθεν εις D.

marks, 'St. Paul submitted to be scourged by his own countrymen (five times, 2 Cor. xi. 24): for, though he might have pleaded his privilege as a Roman, to the Jews he "became as a Jew," observing their ceremonies, and submitting to their law.'

38. εφοβ.] For the account which they might have to give at Rome, as in Verres' case, or even for their popularity with the very mob of Roman citizens who had demanded the punishment.

39. παρεκάλεσαν] Not 'comforted:' but, as E. V., besought them: viz. not to make their treatment matter of legal complaint. In the request to depart from the city, the praetors seem to shew fear of a change in the temper of the mob. See the curious addition in the var. readd.

40.] They do not depart hastily, or as though forced, but wait to reassure the brethren. πρὸς has probably been altered to εἰς, on account of the verb, not because Λυδίαν was mistaken (Meyer) for the country of that name.

παρεκ.] exhorted, is better than 'comforted,' E. V. The one in this case would imply the other.

CHAP. XVII. 1.] Here (or rather perhaps at ἐξῆλθον, in the preceding verse) we have the first person again dropped,—implying apparently that the narrator did not accompany Paul and Silas. I should be inclined to think

that Timotheus went with them from Philippi,—not, as is usually supposed, joined them at Beroea: see below on ver. 10.

διοδεύσαντες] The δδός, on which they travelled from Philippi to Thessalonica, was the Via Egnatia, the Macedonian continuation of the Via Appia, and so named from Egnatia ('Gnatie lymphis iratis exstructa,' Hor. Sat. i. 5), in the neighbourhood of which the latter meets the Adriatic. It extended from Dyrrhachium in Epirus to the Hebrus in Thrace, a distance of 500 miles. The stages here mentioned are thus particularized in the itineraries: Philippi to Amphipolis, 33 miles: Amphipolis to Apollonia, 30 miles: Apollonia to Thessalonica, 37 miles. See more particulars in C. and H., i. pp. 368 ff.

Ἀμφίπολιν] Anciently called ἐννέα δδοί, Thucyd. i. 100. Herod. vii. 114, lying in a most important position, at the end of the lake Cercinitis, formed by the Strymon, commanding the only easy pass from the coast of the Strymonic gulf into Macedonia. ('Amphipoleos, quae objecta claudit omnes ab oriente sole in Macedoniam aditus,' Liv. xlv. 30.) In consequence of this, the Athenians colonized the place, calling it Amphipolis, ἐν ἀμφοτέρω περιβόρεσσι τοῦ Στρυμόνος, Thuc. iv. 102. It was the spot where Brasidas was killed, and for

λαυνίαν ἦλθον εἰς Θεσσαλονίκην, ὅπου ἦν [ἡ] συναγωγὴ τῶν Ἰουδαίων. <sup>2</sup> κατὰ δὲ τὸ <sup>9</sup> εἰωθὸς τῷ Παύλῳ εἰσῆλθεν πρὸς αὐτοὺς καὶ <sup>1</sup> ἐπὶ σάββατα τρία <sup>1</sup> διελέγετο αὐτοῖς <sup>1</sup> ἀπὸ τῶν <sup>1</sup> γραφῶν <sup>3</sup> <sup>1</sup> διανούγων καὶ <sup>2</sup> παρατιθέμενος ὅτι τὸν χριστὸν <sup>1</sup> ἔδει παθεῖν καὶ <sup>2</sup> ἀναστῆναι <sup>2</sup> ἐκ νεκρῶν, καὶ ὅτι <sup>2</sup> οὗτός ἐστιν ὁ χριστὸς ὁ Ἰησοῦς δν ἐγὼ <sup>1</sup> καταγγέλλω ὑμῖν. <sup>4</sup> καὶ τινες ἐξ αὐτῶν <sup>1</sup> ἐπέισθησαν καὶ <sup>1</sup> προς-

9. Exod. vi. 27. 2 Macc. xi. 20. u = ch. xxviii. 23. v = plur. absol., John v. 30, ver. 11. ch. xviii. 24, 26 al. Paul, Rom. xv. 4. 1 Cor. xv. 3, 4 only. w = Luke xxiv. 32. (ch. vii. 36 reff.) x Matt. xiii. 24, 31. Exod. xix. 7. w. ὅτι, here only. y = ch. iv. 12 reff. s = ch. x. 41 reff. a ch. ix. 20 reff. b ch. xiii. 6 reff. c absol., ch. xxi. 14 reff. d here only. τ. πατρὶ τῶν ὁλων προσκεκληρωμένοι, Philo de Fortit. § 7, vol. ii. p. 381.

ins την bef θεσσαλ. B 104. om ἡ (see note) ABDN p 13. 40 [copl]: ins EHLP rel [arm-ma] Chr Thl.

2. καὶ κατὰ D<sup>1</sup> (and lat) [Syr] sēth. εἰσῳθός (sic) [D<sup>1</sup>-gr]. ο παῦλος D vulg [E-lat arm] Syr sēth. om και D [sah]. διελέξατο (alteration to historico aorist) ABN p 13 [syrr copl]: διελέχθη D E-gr c 36. 40 Chr-comm; txt HLP rel vulg E-lat [sah sēth arm] Chr; for αὐτο, εκ D.

3. om τον D<sup>1</sup> (ins D<sup>1</sup>) [τ. χρ. aft εδει m 40 Syr arm (Tischdf) Thl.-fin]. rec ο χρ. ιησ., omg 2nd δ, with HLP 13 rel Thl: χρ. ιησ. AD p Chr: ιησ. ο χρ. E c f h Chr; ιησ. χρ. K: [Chr. Jes. am demid tol syr sah sēth arm-ed: Jes. Chr. vulg-ed Syr copl arm-mas:] txt B.

previously failing to succour which Thucydides was exiled: see Thucyd. iv. and v., and Grote's Hist. of Greece, vol. vi. p. 625 ff., where there is a plan of Amphipolis. After this it was a point of contention between the Athenians and Philip, and subsequently became the capital of Macedonia Prima;—see Livy, xlv. 30, where Paulus Æmilius proclaims, at Amphipolis, the freedom and territorial arrangements of Macedonia. It is now called Emboli.

Ἀπολλωνίαν] Its situation is unknown, but was evidently (see the distances above given) inland, not quite half-way from Amphipolis to Thessalonica, where the road crosses from the Strymonic to the Thermaic gulf. Leake saw some ruins at about the right spot, but did not visit them: and Cousinéri mentions seeing, on an opposite hill, the village of Polina. Pliny mentions it (N. H. iv. 10), 'regio Mygdoniæ sub-jacens, in qua recedentes a mare Apollonia, Arethusa.' It must not be confounded with a better known Apollonia near Dyr-rhachium, on the western coast, also on the Via Egnatia. See C. and H. i. pp. 376 f.

Θεσσαλονίκην] At this time the capital of the province Macedonia, and the residence of the proconsul (Macedonia had been an imperial, but was now a senatorial province). Its former names were Emathia, Halia, and Therma: it received its name of Thessalonica from Cassander, on his rebuilding and embellishing it, in honour of his wife Thessalonica, sister of Alexander the Great. So Strabo, lib. vii. excerpt. 10: who, ib. excerpt. 3, calls it Θεσσαλονικία. It was made a free city after the battle of

Philippi: and every thing in this narrative is consistent with the privileges and state of an *urbis libera*. We read of its *δήμος* ver. 5, and its *πολιτάρχαι* ver. 6: not, as at the Roman colony of Philippi, of *ραβδ-σῶχοι* (lictors), and *στρατηγοί* (duum-viri), ch. xvi. 20, 36. It has ever been an important and populous city, and still continues such (pop. 70,000), being the second city in European Turkey, under the slightly corrupted name of Saloniki. For a notice of the church there, see Prolegg. to first Ep. to the Thessalonians, § ii. [ἡ] συναγ.] The article is in all probability genuine: implying that there was no other syna-gogue for the towns lately traversed: and shewing the same minute acquaintance with the peculiarities of this district as our narrative has shewn since the arrival at Neapolis. 2. κατὰ τ. εἰωθ.] See marg. reff. in E. V. Paul was most probably suffering still from his 'shameful treatment' at Philippi, 1 Thess. ii. 2. διελέγ.] argued, see reff. ἀπὸ τ. γραφ. is best taken with διελέγ., not with διανοίγων: see reff.

3. ὅτι οὗτος . . .] See ex-amples of the change of construction, ch. i. 4; xxiii. 22; Luke v. 14. The render-ing is nearly as E. V., literally, that this is the Christ, namely, Jesus, whom I preach unto you. So Meyer. The δ χριστός takes up τὸν χριστόν above, and attaches to δ Ἰησοῦς the office concerning which this necessity of suffering, &c., was predicated.

Even the particularity of this παθεῖν (ἀπέθανεν) κ. ἀναστῆναι is reproduced in 1 Thess. iv. 14. 4. προσκεληρώθ.] were added (as if by lot, that being deter-

εκληρώθησαν τῷ Παύλῳ καὶ τῷ Σίλῳ, τῶν τε \*σεβομένων AB HLI  
 Ἑλλήνων πλῆθος πολὺ, γυναικῶν τε τῶν ἑκ πρώτων \*οὐκ b c  
 ὀλίγαι. h ἡ ζηλώσαντες δὲ οἱ Ἰουδαῖοι καὶ ἰπρολαβό- h k o p  
 μνοι τῶν \*ἀγοραίων ἄνδρας τινας ποιηροὺς καὶ ὀχλο-  
 ποιήσαντες m ἐθορύβουν τὴν πόλιν, καὶ ἐπιστάντες τῇ  
 οἰκίᾳ Ἰάσονος \*ἐξήτουν αὐτοὺς p προαγαγεῖν εἰς τὸν ἄδμον  
 ὃ μὴ εὐρόντες δὲ αὐτοὺς ἔσυρον [τὸν] Ἰάσονα καὶ τινας  
 \*ἀδελφούς ἐπὶ τοὺς ἰπολιτάρχας, u βωόντες ὅτι οἱ τὴν  
 οἰκουμένην \*ἀναστατώσαντες z οὗτοι καὶ ἐνθάδε πάρεισιν,  
 1 here only t here his only u ch. viii. 7 al. v ch.   
 m Matt. ix. 23 | M. ch. ix. 10 only. Jud. iii. 28. Nahum ii. 3. Wlad. xviii. 19. Sir. xl. 6 only. (βος, ch. xxi. 34.) q ch. xli. 22 reff.   
 n ch. vi. 12. (absol.) Jer. xxi. 2. o = ch. xlii. 6 reff. p = ch. xlii. 6 reff. q ch. xli. 22 reff.   
 r ch. viii. 3 reff. s = ch. ix. 30 reff. t here his only u ch. viii. 7 al. v = ch.   
 xiv. 6. w ch. xxi. 36. Gal. v. 13 L.P. Dan. vii. 23 LXX. Pa. x. 1 Aq. x ch. ix. 30 reff.   
 y ch. xvi. 26 reff.

4. ἐπιστευσαν E c 13. 40. om 2nd τῷ B. aft τῷ σιλαίᾳ (sic) ins τη διδαχῇ  
 πολλοῖ, omg τε, D. ins και bef ελληνων AD 13. 40 vulg copt. rec ταλ.  
 bef πλ., with HLP rel Chr, Thl-sif: txt ABDEn a c h k m p 13 vulg arm Chr,  
 Thl-fin. for γυν. τε, και γυναικες D.  
 5. rec ins απειθουτες bef ιουδαιοι, with D b k o; ins οι απειθ. aft ιουδ. HLP a d f g h m,  
 and aft και προσλαβ. c 137: om AB [E (but see below)] N p 13. 36. 40. 142 vulg syrt  
 coptt [æth-pl] arm.—om ζηλωσαντες and και, transposing προσλαβ. to beg of ver,  
 HLP b d f g h l o 142: txt ABEN p 13. 36. 40 vulg syrt coptt arm.—οι δε απειθ. ιουδ.  
 συνστρεψατες, omg κ. προσλ., D.—(ζηλωσαντες προσλαβομενοι, omg all the rest, 66  
 æth[-rom].) rec τινες bef ανδρας, with DHLPN rel [Thl-sif]: txt ABE a h k p  
 13 vulg Thl-fin.—(ιν. αν. bef των αγ. D [arm].) aft ποτηρ. ins απειθισαυτες E.  
 om και οχλοσ. D. εθορυβουσιν D. rec επισταυτες τε (for κ. εστ.), with HLP  
 rel Chr.; και επιστευσαν (sic) 13: txt ABDEn a k m p 13 [Treg] Thl-fin. ιασωτος  
 ADE d h k l m Thl-fin, so (exc A) in vv 6, 9. [αυτον A¹ (appy).] rec αγαγειν,  
 with HP rel Thl: προσαγαγ. E[-gr] c 137: αναγαγ. L 11: εξαγαγ. D-gr 104 coptt  
 æth-pl: txt ABN a b k o p 13. 36. 40, producere vulg D-lat E-lat.  
 6. εσυραν DE a b Chr.; εσυρον N¹: txt ABHLPN³ [m] p 36 Thl. om τον (as  
 unnecessary: or from similarity of endings, -ρον τον) ABDN p [13]: ins EHLP rel  
 36 Chr. ιασωσαν D¹. τινες D¹ (txt D¹). aft τινας ins αλλους E.  
 βωοντας A lect-2. aft βωον. ins και λεγοντες D. aft ουτοι ins εισιν D¹.

mined by God, who gave them the Holy Spirit of adoption: *ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν*, 1 Thess. ii. 13) to the great family of which Paul and Silas were members. The sense is passive, not middle. The word is not uncommon in Philo. *σεβ.* 'Ελλ.] See reff. The aptitude of *women* for the reception of the Gospel several times appears in this book,—see above, ch. xvi. 13 ff., and below, vv. 12, 34. *δ. προσλαβ.]* Having taken to them, as their accomplices, to assist them in the ὀχλοποιῆσαι which follows. *ἀγοραίων* Such men as Aristophanes calls *πονηρὸς καὶ ἀγορᾶς*, —Demosthenes, *περίτριμμα ἀγορᾶς*, —Xenophon, *τὸν ἀγοραῖον ὄχλον*, —Plutarch, *ἀγοραῖους καὶ δυναμένους ὄχλον συναγαγεῖν*: see many other instances in Wetstein, who mentions the modern 'canaille' (*canalicole*). Cicero calls them 'subrostrani': Plautus, 'subbasilicani.' These may be alluded to in *οἱ τῶιοι συμφυλέται*, 1 Thess. ii. 14. (See note on ἀγοραῖοι, ch. xix. 38.) *ἐπιστ.,* having fallen

upon,—beset. Ἰάσονος.] With whom (ver. 7) Paul and Silas lodged. He appears, perhaps (?), again with Paul at Corinth, Rom. xvi. 21, but did not accompany him into Asia, ch. xx. 4. *6. πολιτάρχας]* The following inscription, found on an arch at Thessalonica, is given from Boeckh, No. 1967, in C. and H. i. 395: *πολιταρχουντων Σεσιπατρου του Κλεοπατρας και Λουκιου Πορτιου Σεκουδου Πουβλιου Φλαουιου Σεβεινου Δημητριου του Φαυστου Δημητριου του Νικοστρατου Ζωιλου του Παρμενιονος του και Μενισκου Γαιου Αγιλληνου Ποτειτου . . .* Here we have this very title applied to the Thessalonian magistrates, shewing the exact accuracy of our narrative; and, curiously enough, we have three of the *names* which occur here, or in the Epistles, as companions of Paul: viz. Sospater (of *Berosa*, ch. ix. 4: see Rom. xvi. 21, and note); Secundus (of *Thessalonica*, ch. xx. 4); and Gaius (the *Macedonian*, note, ch. xix. 29). *την οἰκ. ἀναστ.]* The words presuppose some rumour of Christianity and its spread

7 οὗς ἡ ὑποδέχεται Ἰάσων καὶ οὗτοι πάντες ἂν ἀπέναντι τῶν ὁδογμάτων Καίσαρος πρᾶσσουσιν, βασιλέα λέγοντες ἕτερον εἶναι Ἰησοῦν. 8 ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς πολιτάρχας ἀκούοντας ταῦτα, 9 καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος καὶ τῶν λοιπῶν ἀπέλυσαν αὐτοὺς. 10 οἱ δὲ ἀδελφοὶ εὐθέως διὰ νυκτὸς ἐξέπεμψαν τὸν τε Παῦλον καὶ τὸν Σίλαν εἰς Βέροϊαν, οἵτινες παρα-

Luke x. 36. xix. 6. James ii. 25 only + Tobit vii. 6. 1 Macc. xvi. 15 only. a = here only. (Rom. iii. 18 reff.) 2 Kings x. 17 B Ald. b ch. xvi. 4 reff. c = ch. i. 20. xii. 17. xiii. 35. xv. 35 al. d ver. 13. e ch. xv. 24 reff. f ch. ii. 33 reff. g = here only. see Lev. xxv. 26. h = ch. xxi. 32 reff. i ch. v. 19 reff. k ch. xiii. 4 only. Gen. xxiv. 54, 55, 59. l absol., Luke xii. 51. xix. 16. John iii. 23. ch. v. 21, 22. ix. 30. x. [32] 33. 1 Cor. xvi. 3 al. fr. Gen. xiv. 13.

7. (πρᾶσσουσιν, so ABDEHLPN a b c d f g h k l o p 13 Chr, Thl-sif.) *εἰτερον* bef λέγοντες εἶναι A B(sic: see table) N a c f h k [p] 13 vulg syr [arm Chr<sub>1</sub>]; λεγ. ειν. ετ. E: txt DHLP rel [Syr coptb] Chr<sub>1</sub>.  
 8. for τον οχλ., την πολιν E. καὶ ἐτάραξεν τους πολ. και τον οχλ. ακουσαρτες (πα D<sup>2</sup>) ταυ. D.—[Syr also transp οχλ. and πολιτ.]  
 10. om ευθ. δια νυκτ. A [om δια ν. p]. ἐξέπεμψαν bef δια νυκτος M. rec ins της bef νυκτος, with EHL P rel Chr, Thl-sif: om BDN a m 13. 40 Petr<sub>1</sub> Thl-fin. om τε D 3. 32. 42. 57. 95<sup>1</sup> sah [arm]: δε p<sup>1</sup>.

having before reached the inhabitants of Thessalonica. 7. οὗτοι πάντες] All these people, i. e. *Christians, wherever found*. A wider acquaintance is shewn, or at least assumed, with the belief of Christians, than extended merely to Jason and his friends. ἀπέναντι . . . πρᾶσσ.] Not 'do this in the face of the decrees,' which would require τοῦτο with πρᾶσσ., but as E. V. The δόγματα in this case would be the Julian 'leges majestatis.' βασιλέα κτλ.] This false charge seems to have been founded on Paul's preaching much at Thessalonica concerning the triumphant παρουσία of Christ. This appears again and again in his two Epistles: see 1 Thess. i. 10; ii. 19; iii. 13; iv. 13—18; v. 1, 2; 2 Thess. i. 5, 7—10; ii. 1—12: and particularly 2 Thess. ii. 5, where he refers to his having often told them of *these things*, viz. the course, and destruction of Antichrist, by whom these Jews might perhaps misrepresent Paul as designating Cæsar.

9. λαβόντες τὸ ἱκανόν] 'Satisfactio accepta,' either by *sureties*, or by a *sum of money*, or both. They bound over Jason and the rest (τινας ἀδελφούς, ver. 6) to take care that no more trouble was given by these men: in accordance with which security they sent them away; and by night, to avoid the notice of the ὄχλος. 10.] It does not follow, because Timotheus is not mentioned here, that therefore he did not accompany, or at all events follow, Paul and Silas to Berea. He has never been mentioned since he joined Paul's company at Lystra. The very intermitted and occasional notices of Paul's companions in this journey should be a caution against rash hypotheses. The general character

of the narrative seems to be, that where Paul, or Paul and Silas, are alone or principally concerned, all mention of the rest is suspended, and sometimes so completely as to make it appear as if they were absent: then, at some turn of events they appear again, having in some cases been really present all the time. I believe Timotheus to have been with them at Thessalonica the first time, because it does not seem probable that Paul would have sent to them one to confirm and exhort them concerning their faith (1 Thess. iii. 2) who had not known them before, especially as he then had Silas with him. And this is confirmed by both the Epistles to the Thessalonians, which are from Paul, Silvanus, and Timotheus. From these Epistles we learn that, during his residence among them, Paul worked with his own hands (1 Thess. ii. 9; 2 Thess. iii. 8) to maintain himself: and from Phil. iv. 15, 16, that the Philippians sent supplies more than once towards his maintenance. Both these facts, especially the last, seeing that the distance from Philippi was 100 Roman miles, make it very improbable that his stay was so short as from three to four weeks: nor is this implied in the text: much time may have elapsed while the πλῆθος πολὺ of ver. 4 were joining Paul and Silas. See further in Prolegg. to 1 Thess., Vol. III. § ii. 2 ff.

Βέροϊαν] According to the Antonine Itinerary 61, according to the Peutinger Table 57 Roman miles (S.W.) from Thessalonica. Berea was not far from Pella, in Macedonia Tertia, Liv. xlv. 30, at the foot of Mt. Bermius. It was afterwards called Irenopolis, and now Kara Feria, or Verria, and is a city of the second rank in European Turkey, containing from 15,000

m here only. **γενόμενοι εἰς τὴν συναγωγὴν** <sup>m</sup> ἀπήεσαν τῶν Ἰουδαίων. **AB1**  
 Exod. **11** οὗτοι δὲ ἦσαν °εὐγενέστεροι τῶν ἐν Θεσσαλονικῇ. **HLF**  
 xxiii. 8. **οὗτινες** °ἐδέξαντο τὸν λόγον °μετὰ πάσης °προθυμίας, **bed**  
 n ch. ix. 20 ref. **τὸ καθ' ἡμέραν** °ἀνακρίνοντας τὰς °γραφάς, εἰ °ἔχοι **h k**  
 o here (Luke **ταῦτα** °οὕτως. **12** πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν, **op**  
 xix. 12. **καὶ τῶν Ἑλληνίδων γυναικῶν τῶν** °εὐσχημόνων καὶ  
 1 Cor. i. 26) **ἀνδρῶν** °οὐκ °ὀλίγοι. **13** ὥς δὲ ἔγνωσαν οἱ °ἀπὸ τῆς  
 l. 5. 2 Mac. **Θεσσαλονικῆς Ἰουδαῖοι** ὅτι καὶ ἐν τῇ Βεροίᾳ °κατηγγέλη  
 x. 13 only. **ὑπὸ τοῦ Παύλου** ὁ °αβ λόγος τοῦ °θεοῦ, ἦλθον κἀκεῖ °σαλεύ-  
 p ch. x. 41 ref. **οντες καὶ** °ταράσσοντες τοὺς °δ' ὄχλους. **14** εὐθέως δὲ τότε  
 q ch. viii. 14 **τὸν Παῦλον** °ἐξαπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι \*°ὥς  
 r — Mark iii. 5. **rec των ιουδαιων** bef απηεσαν (correction of order), with ABDN a k m p 13. 36 vulg  
 ch. ii. 29. v. **Thl-fin : txt EHLP rel Chr, Thl-sif.—εισεσαν E vulg [Syr sah].**  
 26 al. **11. ευγενεις D-gr. ins τη bef θεος. D. aft λογον ins του θεου E.**  
 1 Chron. **for πασης προθυμίας, παρησίας E-gr. om το (as unnecessary) ADEN a h p 13.**  
 xxix. 22. **36 [Chr-3-mss.] : ins BHL P rel Chr, Thl. εχει D1(txt D2 or 3) E c l Thl-sif.**  
 n 2 Cor. viii. 11, **12. τινες μεν ουν αυτων D. om ουν E a1 Thl-sif. aft επιστ. add τινες δε**  
 12, 19, ix. 2 **ηπιστησαν D 137. for ελλην. το ολιγοι D1 has ελληνων και των ευσημωνων**  
 only t. Sir. **ανδρες κ. γυναikes ικανοι επιστευσαν (Græcorum et non placentium et viri et mulieres**  
 xiv. 23 only. **πιστες[sic] crediderunt D-lat: ελληνιδων, and ins και bef ανδρες, D2-gr: for 1st και,**  
 (-μος, Rom. **γυναικων D6: for ανδρ. κ. γυν., ανδρων ουκ ολιγοι D9: ικ. επιστ. are omd by D-corr).**  
 i. 16.) **13. om της DE. οτι (ο) λογ. (του) θεου κατηγγ. εις βεροιαν (και) επιστευσαν**  
 t Luke xi. 3. **και ηλθον (εις αυτην) D(o του are insd by D6, και and εις αυτην omd by D-corr).**  
 xix. 47 only. **rec om και ταρασσοντες, with EHL P rel æth Chr, : ins AB D2(τασσοντες D1) N a c m p**  
 see ch. ii. 46 ref. **13. 40 vulg syrr copt arm. at end ins ου διελιμπανον D Syr.**  
 x ch. xiii. 60 ref. **14. for ευθ. δε τότε του, τον μεν ουν D Syr: statimque D-lat: om tote c 40. 137 syr**  
 b ch. xi. 1 ref. **sah [æth]. οι αδ. εξαπ. απελθειν D. \*εως (see note) ABEN p 13. 40 [vulg**  
 d ver. 8. **Syr copt]: om D b1 e o sah [æth]: ως HLP rel 36 [syr arm] Chr, Ec Thl.**

to 20,000 souls. (Winer, Realw. C. and H. i. 899 f.) Wetstein quotes a remarkable illustration from Cicero in Pisonem, c. 26:—  
 'Thessaloniam omnibus inscientibus noctuque venisti, qui cum concentum plorantium et tempestatem querelarum ferre non posset, in oppidum devium Berœam profugisti.'

11. **εὐγενέστεροι** Theophyl. and Ec. explain it by *ἐπικειστέροι*, but this is rather its *result*, than its meaning:—more noble is our best word for it;—of nobler disposition;—stirred up, not to envy, but to enquiry. **ταῦτα** viz. the doctrine of ver. 3, which Paul and Silas preached here also.

12.] The designation conveyed in Ἑλληνίδων is to be supplied before ἀνδρῶν also. So *εἰς πᾶσαν πόλιν κ. τόπον*, Luke x. 1. See Winer, edn. 6, § 59. 5. 13.] *οἱ ἀπὸ τ. θ.*, as E. V., of Thessalonica. No inference that they came from Thess. can be drawn from this expression: but it is asserted below. See Heb. xiii. 24.

ἦλθον κἀκεῖ σαλ.] Not, as E. V., 'they came thither also, and stirred up . . . ;'

which destroys the force of the sentence: but they came, and stirred up there also . . . : no journey having been related of them before, but a precisely similar act of exciting the people. From the distance, some time must have elapsed before this could take place: and that some time *did* elapse, we may gather from 1 Thess. ii. 18, where Paul relates that he made several attempts to revisit the Thessalonians (which could be only during his stay at Berea, as he left the neighbourhood altogether when he left that town), but was hindered.

14. *ὥς ἐπὶ τ. θ.*] The various readings seem to have arisen from not understanding *ὥς*,—which cannot, here or any where else, be redundant (as De Dieu, Raphael, Wolf, Heinrichs, &c.): nor can it well here signify that his going, 'as if to the sea,' was only a *feint*, to deceive his enemies (as Beza, Piscator, Grot., Oish., Neander, &c.): for, as there is no mention of any land journey, or places passed through on his way to Athens, there can be little doubt that he *did* really go by sea. But

ἐπὶ τὴν θάλασσαν, ὅτι ἐπέμεινεν τε ὁ τε Σίλας καὶ ὁ Τιμόθεος ἐκεῖ.

15 Οἱ δὲ καθιστάνοντες τὸν Παῦλον ἤγαγον ἕως Ἀθηνῶν, καὶ λαβόντες ἐντολὴν πρὸς τὸν Σίλαν καὶ Τιμόθεον, ἵνα ὡς τάχιστα ἔλθωσιν πρὸς αὐτόν, ἐξήρσαν. ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοῦ τοῦ Παύλου, παρωξύνετο τὸ πνεῦμα αὐτοῦ εἰ αὐτῷ θεωροῦντος

ref. m 1 Cor. xi. 33. xvi. 11. Heb. x. 13. xi. 10. James v. 7 only 2. Gen. xlii. 42  
n 1 Cor. xiii. 8 only. Deut. ix. 18. (-νομός, ch. xv. 39, f Paul.) o = Luke i. 47. John  
xiii. 21. ch. xix. 21 (of Paul). Rom. i. 9. viii. 16. xii. 11. 1 Cor. ii. 11. v. 3, 4. xiv. 14, &c. Paul  
principally. p w. particip., = ch. viii. 13. xlviii. 6.

rec υπεμεινον, with HLP rel 36 Chr, Thl-sif: υπεμειναν BN a o p: απεμειναν E 13: επεμειναν m Thdr̄t, Thl-fn (corrections to *suil constr*): txt AD [c] Syr sah. rec  
for τε, δε (correction of characteristic τε, an l to avoid recurrence), with DHLP rel  
valg copt̄t [arm] Chr, Thdr̄t, [Thl-sif]: txt ABEN c m p 13 syrt æth Thl-fn. εκει  
bef o τε σιλας H. om 2nd τε D.

15. rec καθιστάντες (corr̄n of unusual form), with D<sup>o</sup>EHLPN<sup>3</sup> 13 rel: αποκαθισ-  
τάντες 36 [αποκαθιστανοντες p]: καταστανο τεs D<sup>1</sup>: καθισπαντες(sic) N<sup>1</sup>: txt AB.  
rec aft γγ. ins αυτον, with EHLP rel 36 [vulg-ed am syrt copt̄t arm] Chr: om  
ABDN c m p 13 fuld tol Thl-fn. ins των bef ad. E. παρηλθεν δε την θεσ-  
σαλιαν εκωλυθη γαρ εις αυτους κηρυξαι τον λογον λαβ. δε D. for εντολ., επιστολην  
E-gr Syr: add παρα παυλου D: απ αυτου E [vulg] Syr arm[-usc]. ins τον bef  
τημ. B[E]N p 13 [Chr, (om)], for ινα ως ταχ., οπως εν ταχει D.

16. for αυτου, αυτου D<sup>1</sup>(txt D<sup>2</sup>) N<sup>1</sup> 96 Syr.—om του παυλου N<sup>1</sup>. om το D<sup>1</sup>  
(ins D<sup>3</sup> or 4). rec θεωρουντι (corr̄n to agree with αυτω. This is much more prob  
than that, as Meyer suspects, αυτω should have been altered to the gen to *suil the*  
gen absol before), with DHLP rel Chr, Thl-sif: txt ABEN a k p 13. 40 Thl-fn.

ὡς ἐπὶ τ. θ. I believe simply to indicate the direction in which the Berean brethren sent him forth [implying probably that all that was known at Berea of his intended route was, that it was in the direction of the sea]. ὡς is used thus before participles and prepositions, without any assignable reference to its (more usual) subjective reference in such a connexion. Thus Hermann on Soph. Philoct. 58, says 'cogitationem significat particula ὡς. Sed multo usu factum est, ut aliquando etiam ibi usurparetur, ubi non opus esset respici id, quod quis in mente haberet.' We have the same expression in Pausan. ii. 25, καταβάντων δὲ (the walls of Tyrius) ὡς ἐπὶ θάλασσαν, ἐνταῦθα οἱ θάλαμοι τῶν Προίτων θυγατέρων εἰσιν,—and Diod. Sic. xiv. 49, κελεύσας κατὰ τάχος λάβρα πλεῖν ὡς ἐπὶ Συρακοσίου,—and Polyb. passim in Wetst.,—e.g. καθήκουσαν (τῆς Σελουκειᾶς) ὡς ἐπὶ θάλασσαν, v. 59,—and with the same signification. Where he embarked for Athens, is not said: probably (C. and H. i. 403) at Dium, near the base of Mt. Olympus, to which two roads from Berea are marked in the ancient tables. 15. καθιστ.] So Odys. v. 274, τοὺς μ' ἐκέλευσα Πύλονδε καταστήσαι καὶ ἐφέσσαι,—and Arrian, Ind. xxvii. 1, καταστήσειν αὐτοὺς μέχρι Καρμυναί. Who these were is not said.

The course of Timothy appears to

have been, as far as we can follow it from the slight notices given, as follows:—when Paul departed from Berea, not having been able to revisit Thessalonica as he wished (1 Thess. ii. 18), he sent Timothy (from Berea, not from Athens) to exhort and confirm the Thessalonians, and determined to be left at Athens alone (1 Thess. iii. 1), Silas meanwhile remaining to carry on the work at Berea. Paul, on his arrival at Athens, sends (by his conductors, who returned) this message to both, to come to him as soon as possible. They did so, and found him (ch. xviii. 5) at Corinth. See Prolegg. to 1 Thess., Vol. III.

Ἀθηνῶν] See a long and interesting description of the then state of Athens, its buildings, &c., in C. and H. chap. x. vol. i. pp. 407 ff.; and Lewin, i. pp. 268 ff. It was a free city. Strabo (ix. 1) gives an epitome of its fortunes from the Roman conquest nearly to this time: 'Ρωμαῖοι δ' οὖν παραλαβόντες αὐτοὺς δημοκρατομένους ἐφύλαξαν τὴν αὐτονομίαν αὐτοῖς κ. τὴν ἐλευθερίαν. ἐπικεισάν δ' ὁ Μιθριδαικὸς πόλεμος τυράννους αὐτοῖς κατέστησεν οὐδ' ὁ βασιλεὺς ἐβούλετο, τὸν δ' ἰσχύσαντα μάλιστα τὸν Ἀριστίωνα κ. ταύτην βιασάμενον τὴν πόλιν. ἐκ πολιρκίας ἔλὼν Σύλλας ὁ τῶν Ῥωμαίων ἡγεμὼν ἐκόλασε τῇ πόλει δὲ συγγνώμην ἔνειμε, καὶ μέχρι νῦν ἐν ἐλευθερίᾳ τε ἔσσι

<sup>q</sup> here only <sup>†</sup>. <sup>q</sup> κατείδωλον οὖσαν τὴν πόλιν. <sup>17</sup> διελέγετο μὲν οὖν ἐν <sup>AI</sup> τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς <sup>HI</sup> σεβομένοις, καὶ <sup>be</sup> ἐν τῇ ἀγορᾷ <sup>h</sup> κατὰ <sup>o</sup> πᾶσαν ἡμέραν πρὸς τοὺς <sup>h</sup> παρατυγ-  
χάνοντας. <sup>18</sup> τινὲς δὲ καὶ τῶν Ἐπικουρείων καὶ Στωϊκῶν  
φιλοσόφων <sup>†</sup> συνέβαλλον αὐτῷ. καὶ τινες ἔλεγον τί ἂν  
θέλοι ὁ <sup>†</sup> σπερμολόγος οὗτος λέγειν; οἱ δὲ <sup>†</sup> Ξένων  
καταδόστροχος, Eur. Phoen. 146. <sup>†</sup> ver. 2 reff. <sup>q</sup> = ch. xlii. 43 reff. <sup>†</sup> ch. xlii. 37 reff.  
<sup>u</sup> here only. see Heb. iii. 13. <sup>v</sup> here only <sup>†</sup>. <sup>w</sup>, dat., Jos. Ant. ii. 9. 5. absol., Xen. Apol. Socr. 11.  
<sup>w</sup> Luke xiv. 31. ii. 19. ch. iv. 15. xviii. 27. xx. 14 only. <sup>1</sup> Macc. iv. 34. γυναῖξί σ. λόγους, Eur. Iph. Aul. 830.  
<sup>x</sup> = ch. xiv. 13 reff. <sup>y</sup> here only <sup>†</sup>. Demosth. 269. 19. <sup>z</sup> = Matt. xiv. 35 al. Luke, here and  
ver. 21 only. Ruth ii. 10.

17. ins *tois* bef *en* τῇ αγ. D 137 syr-mg sah.

παρατυχοντας D<sup>1</sup>(txt D<sup>2</sup>).

18. rec om 1st *κα* (as unnecessary), with E c f k 36 [vulg syr coptt (seth) arm] Thl:  
ins ABDHLPN p 13 rel Syr Chr., επικουριων A[B]<sup>1</sup> DEN c k p. rec ins *των*  
bef *στοικων*, with DHL P(perhaps) rel Chr: om ABEN a c d l p 13. 40. rec  
*στωικων*, with B p rel Chr [Thl-sif]: txt ADEHL P(perhaps) N a c f k 13. 36 coptt  
Thl-fin. *συνεβαλον* L a b c d<sup>1</sup> f g h m 36 Chr, Thl-sif: *συνελαβον* D<sup>1</sup>[-gr](txt  
D-corr<sup>1</sup>). *θελη* D(txt D<sup>2</sup>): *θελει* c 13. 40.

κ. τιμῇ παρὰ τοῖς Ῥωμαίοις. See also Tacit. Ann. ii. 53. 16. κατείδωλον] This ἀπαξ λεγόμενον is formed after the analogy of κατάμελος, καθύπερος, &c. See reff.

The multitude of statues and temples to the gods in Athens is celebrated with honour by classic writers of other nations, and with pride by their own. A long list of passages is given in Wetstein. The strongest perhaps is from Xen. de Repub. Ath., who calls Athens ὅλη θωμός, ὅλη θύμα θεοῖς καὶ ἀνθρώποις.

17.] The οὖν (as De W. remarks against Meyer and Schneckenburger) does not necessarily give the consequence of what has been stated in ver. 16, but only continues the narration. See above on ch. xi. 19.

ἐν τῇ ἀγορᾷ] Strabo (x. 1) speaking of the Eretrians in Euboea says that some suppose them to have been named ἀπὸ τῆς Ἀθήνησιν Ἐρετρίας, ἣ νῦν ἐστὶν ἀγορά (as distinguished from the Ceramicus, which was the old forum). It was the space before the στοὰ ποικίλη, where the Stoics held their διαλέξεις.

18. Ἐπικουρείων] The Epicurean philosophy was antagonistic to the gospel, as holding the atomic theory in opposition to the creation of matter,—the disconnection of the Divinity from the world and its affairs, in opposition to the idea of a ruling Providence,—and the indissoluble union, and annihilation together, of soul and body, as opposed to the hope of eternal life, and indeed to all spiritual religion whatever. The Epicureans were the materialists of the ancient world. The common idea attached to Epicureanism must be discarded in our estimate of the persons mentioned in our text. The summum bonum of the real Epicureans, far from being a degraded and sensual pleasure, was ἀταραξία of mind, based upon φρόνησις,—

perhaps the best estimate of the highest good formed in the heathen world;—and their ethics were exceedingly strict. But the abuse to which such a doctrine was evidently liable, gave rise to a pseudo-Epicureanism, which has generally passed current for the real, and which amply illustrated the truth, that 'corruptio optimi est pessima.' For their chimerical ἀταραξία, Paul offered them τὴν εἰρήνην τὴν ὑπερέχουσαν πάντα νοῦν, Phil. iv. 7.

Στωϊκῶν] So named from the στοὰ ποικίλη (see above), founded by Zeno of Cittium in the fourth century B.C., but perhaps more properly by Cleanthes and Chrysippus in the third century B.C. Their philosophy, while it approached the truth in holding one supreme Governor of all, compromised it, in allowing of any and all ways of conceiving and worshipping Him (see below, vv. 24, 25),—and contravened it, in its pantheistic belief that all souls were emanations of Him. In *spirit* it was directly opposed to the gospel,—holding the independence of man on any being but himself, together with the subjection of God and man alike to the stern laws of an inevitable fate. On the existence of the soul after death their ideas were various: some holding that all souls endure to the conflagration of all things,—others confining this to the souls of good men,—and others believing all souls to be reabsorbed into the Divinity. By these tenets they would obviously be placed in antagonism to the doctrines of a Saviour of the world and the resurrection,—and to placing the summum bonum of man in abundance of that grace which ἐν ἀσθενείᾳ τελείται, 2 Cor. xii. 9.

τινὲς ἔλεγον . . . οἱ δέ] These are not to be taken as belonging the one to the Epicureans, the other to the Stoics,—but rather as describing two classes, common



\* δαιμονίων δοκεῖ καταγγελεὺς εἶναι ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν εὐηγγελίζετο [αὐτοῖς]. 19 ἐπιλαβόμενοι τε αὐτοῦ ἐπὶ τὸν Ἀρειον πάγον ἤγαγον

xii. 32, 23, 30 L. John xi. 24, 25. ch. xliii. 8. constr., Matt. xiv. 31. Luke ix. 47. ch. xxi. 30, 33.

d constr., ch. xi. 20 reff. 1sa. iv. 1. (acc. ch. ix. 37 reff.)

a = here only. Xa. Mem. i. 1. 1. here only +. (-ἀλειν, ver. 23.) c absol., Matt. e = and

for οἱ δε, οἶδεν D<sup>1</sup>. καταγγελλεὺς [A-corr<sup>1</sup> E] M. om last clause D. rec αυτοῖς bef εὐηγγελίζετο, with 36: om αυτοῖς BLP<sup>1</sup> rel syr sah arm Chr: αντων ευγγ. αυτοῖς a 14. 27-9. 68-9. 105-6 Syr copt mth-pl[?]: txt AEHM<sup>3</sup> c f k m p 13 vulg Thl. (The varr have principally been produced by αντων being inserted after αναστασιν, it being imagined that the resurr of Jesus was intended. Hence the origl αυτοῖς was transposed and altered, and, from αντων and αυτοῖς being alternately erased, finally disappeared altogether. So Meyer.)

19. μετα δε ημερας τινας επιλαβ. αντων ηγαγον αντων επι τον αρειον παγ. πυθανομενοι και λεγ. D 137 syr. (om τον D<sup>1</sup>: ins D<sup>3</sup>: μ. δε ημ. τιν. are marked with ast in syr.) for τε, δε B p 13. 36 coptt. αρειον ADEM, so ver 22.

perhaps to both schools,—the one of which despised him and his sayings, and the other were disposed to take a more serious view of the matter, and charge him with bringing in new deities.

σπερμολόγος] σπερμολόγος εἶδος ἐστὶν ὀρνέου λωβωμένου τὰ σπέρματα· ἐξ οὗ οἱ Ἀθηναῖοι σπερμολόγους ἐκάλουν τοὺς περὶ ἐμπόρια καὶ ἀγορὰς διατρίβοντας, διὰ τὸ ἀναλίγεσθαι τὰ ἐκ τῶν φορτίων ἀπορρόοντα, καὶ διαστῆναι ἐκ τούτων. Eustath. ad Odys. c. 490, where Damm observes, σπερμολογεῖν, 'verbum recentiorum; dicitur ἐπὶ τῶν ἀλαφρονομήνων ἀμεθόδως ἐπὶ μαθήμασιν ἐκ τινῶν παρακουσμάτων, si quis quid arripuit forte ex disciplinis, eoque se imperite jactat:' babbler is the very best English word: as both signifying one who talks fluently to no purpose, and hinting also that his talk is not his own.

ἐξων δαίμ.] ἀδικεῖ Ζωκράτης . . . καὶ δαίμνια εἰσφέρων, was one of the charges on which Athens put to death her wisest son. δαίμνια is not plural for singular, as Kuin: nor merely, though this is somewhat more probable, marks the category, as Meyer: nor can it refer (Chrysa., Theophyl., (Ecum., Hammond, Heinrichs) to Jesus and the ἀνάστασις, mistaken for a goddess (a sufficient answer to which strange idea is, that ἡ ἀνάστασις is merely a statement in the mouths of others, of the doctrine taught by Paul, which he would hardly ever, if ever, specify by this word,—compare vv. 31 and 32): but alludes (as De Wette) to the true God, the God of the Jews, and Jesus Christ His Son: the Creator of the world (ver. 24), and the Man whom He hath appointed to judge it, ver. 31.

καταγγελεὺς] Compare ver. 23, end; which is an express answer to this charge. 19. επιλαβ.] No violence is implied: see reff. ἐπὶ τὸν Ἀρειον πάγον] There is no allusion here to the court of Areiopagus, nor should the words have been so rendered in E. V.—

especially as the same Ἀρειον πάγου below (ver. 22) is translated 'Mars' Hill.' We have in the narrative no trace of any judicial proceeding, but every thing to contradict such a supposition. Paul merely makes his speech, and, having satisfied the curiosity of the multitude who came together on Mars' Hill, departs unbinders:—they brought him up to the hill of Mars. Wordsworth believes he finds a trace of a judicial proceeding in ἄνδρες Ἀθηναῖοι, denoting rather a public apology than a private discussion: and in the conversion of Dionysius the Areopagite. But what words other than those would St. Paul have been likely to use in making a speech to a concourse of Athenians? for no one supposes it to have been a private discussion. And why should not Dionysius have been present? As a convert of note, he would naturally have his title attached.

The following note is borrowed from Mr. Humphry's Commentary:—'It might be expected that on the hill of Mars the mind of the stranger would be impressed with the magnificence of the religion which he sought to overthrow. The temple of the Eumenides was immediately below him: opposite, at the distance of 200 yards, was the Acropolis, which, being entirely occupied with statues and temples, was, to use the phrase of an ancient writer (Aristides), ἀν' ἀναθήματος, as one great offering to the gods. The Persians encamped on the Areiopagus when they besieged the Acropolis (Herod. viii. 52): from the same place the Apostle makes his first public attack on Paganism, of which the Acropolis was the stronghold. Xerxes in his fanaticism burnt the temples of Greece (Æschyl. Pers.: Cic. de Leg. ii. 10). Christianity advanced more meekly and surely: and though the immediate effect of the Apostle's sermon was not great, the Parthenon in time became a Christian church (Leake, Athens, p. 277). Athens



ἡ δεισιδαιμονιστέρους ὑμᾶς θεωρῶν 23 ἡ διερχόμενος γὰρ καὶ ἡ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν εὖρον καὶ βωμὸν ἐν ᾧ ἐπεγέγραπτο ἡ Ἀγνώστῃ θεῷ. ἡ οὖν ἀγνοοῦντες

compar., ver. 21.

u absol., ch. viii. 4 reff.

v Heb. xiii. 7 only t.

d. ἡν κακίαν

τῶν τοῦ θεοῦ, Did. Sic. xiv. 109.

w 2 Thess. ii. 4 only.

v Heb. xiii. 7 only t.

d. ἡν κακίαν

A) &c. Sol and Dr. 27 Theod. only.

z here only t.

Jer. vii. 31 al.

f Mark x.

24. Rev. xxi. 12. Heb. viii. 10. z. 16 only.

Nam. xvii. 2, 3.

z here only t.

Wied. xi. 16. xviii.

3. 2 Macc. i. 19. H. 7 only.

a 1 Cor. vii. 24.

b ch. xiii. 27 reff.

Wied. xi. 16. xviii.

23. for ἀναθεωρῶν, διιστορῶν D<sup>1</sup>(txt D<sup>2</sup>, perspicuus D-lat); ιστορῶν Clem.[txt.], σεβαστὰ N. η (ην D<sup>3</sup>) γεγραμμενὸν D. rec on and τουτον

humble recognition, that the Holy Ghost, the spirit of Jesus, has here spoken by the Apostle, and therefore it is that we have in his discourse a masterpiece of apostolic wisdom.' The same Commentator gives the substance of the speech thus: 'He who is (by your own involuntary confession) unknown to you Athenians (religious though you are),—and yet (again, by your own confession) able to be known,—the all-sufficing Creator of the world, Preserver of all creatures, and Governor of mankind,—now commandeth all men (by me His minister) to repent, that they may know Him, and to believe in the Man whom He hath raised from the dead, that they may stand in the judgment, which He hath committed to Him.' ἄνθρωπος 'Aθ.]

The regular and dignified appellation familiar to them as used by all their crators,—of whose works Paul could hardly be altogether ignorant. κατὰ π., in every point of view: see reff. δεισιδαιμονιστέρους] carrying your religious reverence very far: an instance of which follows, in that they, not content with worshipping named and known gods, worshipped even an unknown one. Blame is neither expressed, nor even implied: but their exceeding veneration for religion laid hold of as a fact, on which Paul, with exquisite skill, engrafts his proof that he is introducing no new gods, but enlightening them with regard to an object of worship on which they were confessedly in the dark. So Chrysost.: θεῶν, τουτέστιν εὐλαβεστέριους . . . . ὅτι ἐκκαυχόμενοι αὐτοὺς δοκεῖ, οὐδὲν βαρὺ λέγων. To understand this word as E. V. 'too superstitious' ('superstitiores,' Vulg., so Luther, Calov., Wolf), is to miss the fine and delicate tact of the speech, by which he at once parries the charge against him, and in doing so introduces the great Truth which he came to preach.

The word itself has both senses: δεισιδαιμον, δ εὐσεβής, Hesych.—ἐν τῷ τοιοῦτῳ (in battle) γὰρ φθί οἱ δεισιδαιμονες ἦπτον τοὺς ἀνθρώπους δοβούνται, Xen. Cyrop. iii. 3. 58: and on the other hand, Theophrast. Char. 16, explains δεισιδαιμονία by εἰλία πρὸς τὸ δαίμονιον: and Pollux, εὐσεβής, θεῶν ἐπι-

μελής, δ δὲ ὑπερτιμῶν, δεισιδαιμον καὶ δεισιθεός. The character thus given of the Athenians is confirmed by Greek writers:

thus, Pausan. i. 24. 3, Ἀθηναῖοις περισσώτερόν τι ἢ τοῖς ἄλλοις ἐς τὰ θεῖα ἐστὶ σπουδῆς. See other instances in Wetstein. Josephus, c. Apion. ii. 11, calls them εὐσεβεστάτους τῶν Ἑλλήνων. 23.] ἀναθ.,

looking over, 'reconnoitring.' σεβάσα.] not, as E. V., 'devotions': but objects of religious worship, temples, altars, statues, &c.: see reff. καί]

over and above the many altars to your own and foreign deities. πολλὰ γὰρ τῶν ξενικῶν ἱερῶν παρεδέξαντο, . . . καὶ δὴ καὶ τὰ ὁμόκρια καὶ τὰ ὁμόγεια, Strabo, x. p. 472: ἀγνώστῃ θεῷ] To an (not, the) unknown God. That this was the veritable inscription on the altars (not as Jerome

on Tit. i. 12, vol. vii. p. 707, 'Inscriptio aræ non ita erat ut Paulus asseruit: ignoto Deo: sed ita: Diis Asiæ et Europæ et Africæ, Diis ignotis et peregrinis. Verum quia Paulus non pluribus Diis ignotis indigebat sed uno tantum ignoto Deo, singulari verbo usus est'), the words ἡ ἐπεγέγραπτο, on which had been inscribed, are decisive. Meyer well remarks, that the historical fact would be abundantly established from this passage, being Paul's testimony of what he himself had seen,—and spoken to the Athenian people. But we have our narrative confirmed by the following: Paus. i. 1. 4, ἐν ταῦται καὶ βωμοὶ θεῶν τε δομαζομένων ἀγνόστων, καὶ ἡρώων καὶ παιδῶν τῶν ὁμήσεως καὶ Φαλήρου:—Philstratus, Vita Apollon. vi. 3, σφραγισσέμενον τὸ περὶ πάντων θεῶν εἰς λέγειν, καὶ ταῦτα Ἀθηναῖοι, οὗ καὶ ἀγνόστων δαίμονων βωμοὶ ἱδρυνται. On which Winer well says, that it by no means follows that each altar had the inscription in the plural, θεοῖς ἀγνόστοις, but more naturally that the plural has been used to suit βωμοί, and that the inscription on each was as here. The commonly cited passage of (Pseudo-) Lucian, Philopatr. 9, and 29, πῇ τὸν ἑγνώστον ἐν Ἀθήναις, is no testimony, the dialogue being spurious, and the reference to our text evident. The origin of such altars has been variously explained: Diog. Laert. (vita Epimenid.) says, that Epime-

c 1 Tim. v. 4 only r. Exar. <sup>1</sup> \* εὐσεβείτε, <sup>2</sup> τοῦτο ἐγὼ <sup>3</sup> καταγγέλλω ὑμῖν. <sup>24</sup> ὁ θεὸς ὁ <sup>ABDI</sup>  
 Ploms. 1231. <sup>4</sup> \* ποιήσας τὸν <sup>5</sup> κόσμον καὶ πάντα τὰ ἐν αὐτῷ, <sup>6</sup> οὗτος <sup>7</sup> οὐρα- <sup>HLP</sup>  
 (see ch. iii. 12 ref.). <sup>8</sup> νοῦ καὶ <sup>9</sup> γῆς <sup>10</sup> ὑπάρχων <sup>11</sup> ὁ κύριος οὐκ ἐν <sup>12</sup> χειροποιήτοις <sup>b e d f</sup>  
 d ch. xiii. 5 <sup>13</sup> ναοῖς <sup>14</sup> κατοικεῖ, <sup>15</sup> οὐδὲ ὑπὸ χειρῶν <sup>16</sup> ἀνθρωπίνων <sup>17</sup> θεραπε- <sup>h k l</sup>  
 ref. <sup>18</sup> πύεται <sup>19</sup> προσδεόμενος τινός, αὐτὸς διδοὺς πᾶσι ζωὴν καὶ <sup>o p i</sup>  
 e here only r. <sup>20</sup> f ch. ix. 20 ref. <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> 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<sup>1199</sup> <sup>1200</sup> <sup>1201</sup> <sup>1202</sup> <sup>1203</sup> <sup>1204</sup> <sup>1205</sup> <sup>1206</sup> <sup>1207</sup> <sup>1208</sup> <sup>1209</sup> <sup>1210</sup> <sup>1211</sup> <sup>1212</sup> <sup>1213</sup> <sup>1214</sup> <sup>1215</sup> <sup>1216</sup> <sup>1217</sup> <sup>1218</sup> <sup>1219</sup> <sup>1220</sup> <sup>1221</sup> <sup>1222</sup> <sup>1223</sup> <sup>1224</sup> <sup>1225</sup> <sup>1226</sup> <sup>1227</sup> <sup>1228</sup> <sup>1229</sup> <sup>1230</sup> <sup>1231</sup> <sup>1232</sup> <sup>1233</sup> <sup>1234</sup> <sup>1235</sup> <sup>1236</sup> <sup>1237</sup> <sup>1238</sup> <sup>1239</sup> <sup>1240</sup> <sup>1241</sup> <sup>1242</sup> <sup>1243</sup> <sup>1244</sup> <sup>1245</sup> <sup>1246</sup> <sup>1247</sup> <sup>1248</sup> <sup>1249</sup> <sup>1250</sup> <sup>1251</sup> <sup>1252</sup> <sup>1253</sup> <sup>1254</sup> <sup>1255</sup> <sup>1256</sup> <sup>1257</sup> <sup>1258</sup> <sup>1259</sup> <sup>1260</sup> <sup>1261</sup> <sup>1262</sup> <sup>1263</sup> <sup>1264</sup> <sup>1265</sup> <sup>1266</sup> <sup>1267</sup> <sup>1268</sup> <sup>1269</sup> <sup>1270</sup> <sup>1271</sup> <sup>1272</sup> <sup>1273</sup> <sup>1274</sup> <sup>1275</sup> <sup>1276</sup> <sup>1277</sup> <sup>1278</sup> <sup>1279</sup> <sup>1280</sup> <sup>1281</sup> <sup>1282</sup> <sup>1283</sup> <sup>1284</sup> <sup>1285</sup> <sup>1286</sup> <sup>1287</sup> <sup>1288</sup> <sup>1289</sup> <sup>1290</sup> <sup>1291</sup> <sup>1292</sup> <sup>1293</sup> <sup>1294</sup> <sup>1295</sup> <sup>1296</sup> <sup>1297</sup> <sup>1298</sup> <sup>1299</sup> <sup>1300</sup> <sup>1301</sup> <sup>1302</sup> <sup>1303</sup> <sup>1304</sup>

\* πνοὴν καὶ τὰ πάντα, <sup>26</sup> ἐποίησέν τε ἐξ ἐνός [ῥ αἵματος] πᾶν ἔθνος ἀνθρώπων <sup>1</sup> κατοικεῖν <sup>2</sup> ἐπὶ παντός <sup>3</sup> προσώπου τῆς <sup>4</sup> γῆς <sup>5</sup> ὁρίσας <sup>6</sup> προστεταγμένους <sup>7</sup> καιροὺς καὶ τὰς <sup>8</sup> ὁροθεσίας τῆς <sup>9</sup> κατοικίας αὐτῶν, <sup>27</sup> ζητεῖν τὸν <sup>10</sup> θεόν,

xxviii. 12. r = Luke xxi. 36. (xii. 54.) Gen. xi. 8. s Luke xxi. 32. ch. ii. 2. x. 42. xi. 29. ver. 31. Rom. i. 4. Heb. iv. 7 only. L.P.H. Num. xxiv. 6. t = here only. (ch. x. 23 ref.) u absol., Gal. iv. 10. Gen. i. 14. v = here only. (-θετεῖν, Exod. xix. 13 Altus [Dymus. &c. (Field)] in Hexapl.) w = here only. Exod. xxxv. 5. Dan. ii. 11 Theod. x = Rom. x. 30 only. Exod. xxxiii. 7. y = here only. 1 Chron. xxi. 30.

Steph (for καὶ τα) κατα, with HL P ("certe videtur," Tischdf) rel Thdr<sup>1</sup>, Thl-fin. (Meyer thinks κατα πάντα ver 22 was still in the copyist's mind. At all events, it seems to be an error): καὶ κατα 40: txt ABDE(N) p 36 vulg syr eth arm Clem, Chr, Thdr<sup>1</sup>, Cosm, Thl-sif.—om τα M<sup>1</sup> [E p].—om καὶ τα πάντα 18 Syr.

26. om τε DE syr [arm]: δε m. om αματος ABM p 13. 40 vulg coptt eth-[pl (eth-rom om εἰς εἶδος also)] Clem, Bede: ins DEHLP rel 36 syrr Thdr<sup>1</sup>, Chr<sup>1</sup>, Cosm Thl Iren-int. (Meyer well remarks on the omission, that it is more likely to have happened owing to εἶδος αματος, than that αματος should be a gloss on εἶδος,—for that this would be rather given by ἀνθρώπων.) for εἶδος, γενοῦς a c 23. 69. 96. 104-37-42 vulg [E-lat] syr-mg Clem Thl-fin Iren-int. ἀνθρώπων D-gr. rec παν το προσωπων (corrupt for ease of constr), with HL rel Chr Thdr<sup>1</sup>, Cosm: παν προσωπων EP Thdr<sup>1</sup>: txt ABDN p 13. 36 Clem. rec προτεταγ., with D<sup>1</sup> 13 b f k [Cosm], praefatus Iren-int.: τεταγμ. a 14<sup>1</sup>. 69: txt AB D-corr<sup>1</sup> or 2 EHLPM rel [vulg] Clem, Chr Thl. κατα οροθεσιαν D<sup>1</sup>-gr(txt D<sup>2</sup>) Iren-int.

27. ins μαλιστα bef ζητειν D-gr. rec for θεον, κυριον (in this case we can hardly suppose κυρ. to be genuine, as De W. and Meyer, simply from the a priori difficulty of Paul having used the expression when speaking to heathens: the copyists are uniformly so careless where these two words are concerned, as to leave such considerations very uncertain), with EP rel Cosm, Thl-sif: το (for τι, or τι το?) θειον εστιν D Iren-int: txt ABELN a d p 13. 36. 40 vulg syrr coptt [arm] Chr, Thl-fin.

templa Græciæ dicitur, quod parietibus includerent deos, quibus omnia deberent esse patentia et libera, quorumque hic mundus omnis templum esset et domus.

Where Paul stood, he might see the celebrated colossal statue of Athena Polias, known by the Athenians as ἡ Θεά, standing and keeping guard with spear and shield in the enclosure of the Acropolis.

25.] θαρραύνεται, is (really and truly) saved. So θεός οὐ μυκτηρίζεται, Gal. vi. 7.

προεβ.] ἐνδείσθαι μὲν ἐστὶ τὸ παντελῶς μὴ ἔχειν προσδεῖσθαι δὲ τὸ ἔχειν μὲν μέρος, ἐπὶ δὲ δεῖσθαι πρὸς τὸ τέλειον.

Ulpian (in Wetst.). As the assertion of Creation contradicted the Epicurean error, so this laid hold of that portion of truth, which, however disguised, that school had apprehended: 'Omnia enim per se divinum natura necesse est | Immortali suo summa cum pace fruat. | . . . . | Ipsa suis pollens opibus, nihil indiga nostri,'

Lucret. i. 57. There is a verse in 2 Macc. xiv. 35, remarkable, as compared with the thoughts and words of Paul here: σὺ, κύριε, τῶν ὅλων ἀρροδέης ὑπάρχων, εὐδοκίας γὰρ τῆς σῆς κατασκευάσεως ἐν ἡμῖν γενέσθαι. τινός] neuter, as referring to the temples and statues offered by the Athenians. [ωὴν κ. πνοήν] He is the Preserver, as well as the Creator, of all; and all things come to us from Him.

Compare, on τὰ πάντα, David's words,

1 Chron. xxix. 14, εὐὰ τὰ πάντα, καὶ ἐκ τῶν σῶν δεδωκέν σοι.

26.] ἐξ ἐνός [αἵμ.] was said, be it remembered, to a people who gave themselves out for ἀνθρώποις: but we must not imagine that to refute this was the object of the words: they aim far higher than this, and controvert the whole genius of polytheism, which attributed to the various nations differing mythical origins, and separate guardian gods. It is remarkable, that though of all people the Jews were the most distinguished in their covenant state from other nations of the earth, yet to them only was given the revelation of the true history of mankind, as all created of one blood: a doctrine kept as it were in store for the gospel to proclaim.

Not, 'hath made of one blood,' &c., as E. V., but caused every nation of man (sprung) of one [blood] to dwell, &c. See Matt. v. 32; Mark vii. 37.

παντός προσώπου] The omission of the art. may be accounted for by the words following ἐπὶ (see Middleton, vi. 1): or, perhaps, by the parallelism of πᾶν ἔθνος, παντός προσώπου: or perhaps, as πᾶς οἶκος Ἰσραὴλ, ch. ii. 36, because πρόσ-ωπον τῆς γῆς is regarded as one appellative. See note on πᾶσα οἰκοδομή, Eph. ii. 21. καιρ. . . . ὁροθ.] He who was before (ver. 24) the Creator, then (ver. 25) the Preserver, is now the Governor of all men: prescribing to each nation

a = here (Luke xiv. 39. Heb. xii. 19. 1 John i. 1) only. Isa. lix. 10. opt., ch. xxiv. 19. ref. a ch. ii. 18. ref. b Matt. viii. 30. Mark xii. 34. Luke vii. 6. xv. 20. John xxi. 8. Eph. ii. 18. 17. (ch. xii. 21. ref.) Deut. xxx. 11. c w. gen. partit., Luke iv. 40. xvi. 6. ch. ii. 3. xxi. 26. 1 Thess. ii. 11 al. L.P. d ch. ii. 30. 18. ref. e cf. 1 Pet. i. 5, 22. f = here (Matt. xxiii. 4. xvii. 39) Mk. ch. xxi. 30. xxi. 6. Rev. ii. 6. vi. 14) only. Gen. vii. 14, 21 al. Xen. Mem. i. 1. 14. g emphat., Matt. ii. 18. xxi. 30 al. h ch. xviii. 16. ref. i = here only. (Rom. ii. 13. ref.) k = ch. iv. 6. ref. l = 1 Cor. xi. 7, 10. Rom. xv. 1. m = here (Rev. xiii. 16, 17 al.) only. n = here only. (ch. xviii. 3. ref.) 3 Kings vii. 14. o = here (Matt. ix. 4. xii. 26. Heb. iv. 12) only. (Job xxi. 27 Symm.) p here only. Xen. Mem. i. 4. 19. (2 Pet. i. 3, 4. Exod. xxii. 3.)

ψηλαφησάσαν D: -σαιεν a 3. 64. 95<sup>1</sup>. 105: -σαιεν EN 40 (Ec. αυτο D<sup>1</sup> (txt D<sup>4</sup>) [Iren-int<sub>1</sub>]. for και (bef *εup.*), η AD 36. 40 vulg(not tol) sah [Clem.] Iren-int<sub>1</sub>. *εup.* D<sup>1</sup>. rec *κατοιγε* (alteration to more usual word; *the ready και τοι is not, as Meyer thinks, any sign that rec is genuine, but merely that τοι in the marg had been sometimes prefixed to the γε, sometimes substituted for it*), with P<sup>2</sup> N a Chr. Cosm. Thl-fin: *κατοι* AE Clem: και τε D<sup>1</sup>: txt B [D-corr] HLP<sup>1</sup> p 18. 86 rel Dtl Thl-sif. ου μακραν ου(ων D<sup>2</sup>) αφ D. υμων A<sup>1</sup> L k m. υπαρ-χοντος E lect-12 Clem: απερχοντα [a] 69. 96-marg 105: om D<sup>1</sup>(txt D<sup>4</sup>). 28. αυτη D<sup>1</sup>(txt D<sup>3</sup>(?)). aft *εσμεν* ins το καθ ημεραν D. ωσπερ D. ημας B 33. 68. 95-6. 105-37 copt. των κ. υμ. bef *τινες* D. om ποιητων D [æth-rom] Iren-int Ambr<sub>1</sub>[æp]. for του, τουτου D<sup>1</sup> e l<sup>2</sup> 19<sup>2</sup>. 21. 96 Iren-int: αυτου E<sup>3</sup> 35. 68: *επεις* E-lat vulg Hil<sub>1</sub>: τουτων 3: τουτο 137. 29. ins ουτε bef χρυσω D<sup>1</sup>[and lat]. χρυσιω η αργυρω AE 40 Damasc. Thl-fin: χρυσιω η αργυρω N [Thdrt-ed<sub>1</sub>]. for και, η D-gr Iren-int<sub>1</sub>: om coptt æth-rom. αρωτων E-gr æth.

its space to dwell in, and its time of endurance.

*προσθετ.*, not *πρωτ.*, appointed, 'ordered by Him.'

27.] *ζη-των* does not depend on *επολησεν*, but gives the intent of the above-mentioned providential arrangement: that they might seek God. *τον κυριον* (as rec. and two uncial mss. have) has probably been a careless mistake of a transcriber: *τι το θεϊον εστιν*, which appears to have been the reading of D, is one of its own strange glosses. *el ερα*] if by any chance, denoting a contingency apparently not very likely to happen, see Hartung, Partikellehre, i. 440.

*ψηλαφησάσαν*] Originally an Æolic form, but frequent in Attic Greek, for *ψηλαφησάσαν*, see Luke vi. 11. On the word itself, compare Aristoph. (Pax, 691): *προτοῦ μὲν οὖν | ἐψηλαφώμεν ἐν σκότῳ τὰ πράγματα, | συνὶ δ' ἅπαντα πρὸς λύχνον βουλευόμεν*. These lines, as Mr. Humphry observes, 'seem at once to illustrate the figurative use of the verb, and to express the condition of man prior and subsequent to revelation.' *καὶ γε . . .*] 'Not that He is distant from us, but that we are ignorant of Him.' See Rom. x. 6, 8; Jer. xxiii. 23, 24. *καὶ γε*, 'et quidem': see Hartung, Partikellehre, i. 398 f.

28.] There is no justification for *the pantheist* in this. It is properly said only of the race of *men*, as being His offspring,

bound to Him: proceeding from, and upheld by, and therefore living, moving, and being in Him;—but even in a wider sense *His Being*, though a separate objective Personality, involves and contains that of His creatures. See Eph. i. 10, where the same is said of Christ. *ἐν αὐτῷ* must not be taken for 'by Him': the subsequent citation would in that case be irrelevant.

[*ὤμ. κιν. ὤμ.*] 'A climax: out of God we should have no *Life*, nor even *movement* (which some things without life have, plants, water, &c.), nay, not any *existence* at all (we should not have *been*).' Meyer. Storr's explanation of (*ὤμεν* by 'vivimus beate ac hilare,' and Kuinoel and Olshausen's of *ἐσμεν* by 'real being,' i.e. 'the spiritual life,' are evidently beside the purpose; the intent being to shew the absolute dependence for every thing of man on God,—and thence the absurdity of supposing the Godhead like to the works of his (man's) hands. *τοῦ γὰρ κ. γ. ὤμ.*] Aratus, in the opening lines of the *Phænomena* . . . *πάντῃ δὲ Διὸς κεχρημέθα πάντες: τοῦ γὰρ καὶ γένος ἐσμεν*. Kleantes also, Hymn. in Jov. 5, has *ἐκ σοῦ γὰρ γένος ἐσμεν*. Aratus was a native of Tarsus, about 270 B.C., and wrote astronomical poems, of which two, the *φαινόμενα* and *δισσέμελα*, remain. Kleantes was born at Assos, in Troas, about 300 B.C. The Apostle, by the plural, seems to have both poets in his

ὁμοιον. 30 τοὺς μὲν οὖν ἁ χρόνους τῆς ἁγνοίας ἡ ὑπεριδὼν ὁ θεὸς ἑ τὰ ἑ νῦν ἡ παραγγέλλει τοῖς ἀνθρώποις πάντας ἡ πανταχοῦ ἡ μετανοεῖν, 31 ἡ καθότι ἡ ἔστησεν ἡμέραν ἐν ἡ μέλλει ἡ κρίνειν τὴν ἡ οἰκουμένην ἐν ἡ δικαιοσύνη, ἡ ἐν ἀνδρὶ ἡ ὧ ἡ ὥρισην, ἡ πίστιν ἡ παρασχὼν πᾶσιν, ἡ ἀναστήσας αὐτὸν ἡ ἐκ νεκρῶν. 32 ἀκούσαντες δὲ ἡ ἀνάστασιν ἡ νεκρῶν οἱ μὲν ἡ ἐχλεύαζον, οἱ δὲ εἶπαν ἡ ἀκουσόμεθά σου περὶ τούτου καὶ πάλιν. 33 οὕτως ὁ Παῦλος ἡ ἐξηλθεν ἐκ

30. xvi. 20. Luke ix. 6. ch. xiv. 3. xxi. 22. 1 Cor. iv. 17 only. Isa. xlii. 22. (-χῆ, ch. xxi. 28.) w above, ch. ii. 30. iii. 19. xvi. 20 al. y = ch. ii. 24 reff. y = here only. a = ch. xix. 27 reff. b absol., ch. ii. 30. Rom. ix. 26. xiv. 17 al. Ps. as above (s). Sir. xiv. 26. c = ch. x. 42. (ver. 26 reff.) d = ch. x. 42. (ver. 26 reff.) e = ch. x. 42. (ver. 26 reff.) f = here only. Jos. Ant. xv. 7. 10. πῶς. παρῆχε τ. λόγον τ. βάβα παῖδας. g = ch. xvi. 16 reff. h ch. ii. 24 reff. i 1 Cor. xv. 12 reff. k here only. Wind. xl. 16. 3 Mac. vii. 27 only. Prov. vi. 17, from Isa. lii. 11. l Rom. v. 12 reff. m 2 Cor.

30. aft της αγνοιας ins ταυτης D<sup>1</sup> [and lat] vulg. και τους χρον. μεν ουν E: et tempore quidem vulg. παριδων D<sup>1</sup> (txt D-corr): [u]περιδων D<sup>4</sup> 103: despiciens vulg. παραγγελλει BN<sup>1</sup> [Ath.-ms.]. rec πασι (alteration, to agree with ανθρωποις. Meyer and De Wette's idea, that πασι was altered to παντας to soften the assertion that God commanded all. πασι πανταχου, — is in the highest degree improbable), with HLP rel s̄th Ps-Ath, Chr Thdrt Cosm Thl Iren-int: ινα παντες D<sup>1</sup>: omnibus ut omnes Syr: txt ABD<sup>4</sup>EN 13. 36. 40 [spec] Ath, Cyr, ι: ut omnes ubique presentientiam agant vulg D-lat.

31. rec διοτι (explan of καθοτι), with HL rel Chr, Thl-sif: καθο 18. 36. 180: txt ABDEPN a c 13 Ath, [Ps-Ath, Bas,] Thdrt, Cyr, Chron Thl-fin. [εστησαν D-gr.] for εν η μ. κρ., κρειναι D: judicari Iren-int; judicare Aug. om 2nd εν D-gr. aft ανδρι ins ιησου D Iren-int. παρσχειν(sic) exhibere D, παρσχειν 32. 57.

32. (ειπαν, so BEN.) rec παλιν περι τούτου. 33 και ουνως, with HLP rel 36 [syrr copt] Chr, Thl-sif: [περι τ. παλ. κ. ουτ. E:] txt AB(D)N 13. 40 [(vulg] arm) Thl-fin.—om και D [vulg arm].

mind. The τοῦ refers to Zeus in both cases, the admission being taken as a portion of truth regarding the Supreme God, which even heathen poets confessed. The καὶ has no connexion here, but is (see above) part of the verse in Aratus.

30. ὑπεριδὼν] In this word lie treasures of mercy for those who lived in the times of ignorance. God overlooked them [the rendering of the E. V. bears the same meaning, but is to our ears in these days objectionable]: i. e. corrected not this ignorance itself as a sin, but the abuses even of this, by which the heathen sunk into deeper degradation. The same argument is treated more at length in Rom. i. ii. The πᾶσι of the rec. and ινα παντες of D<sup>1</sup> have both been corrections occasioned by the apparent difficulty of τοῖς ἀνθρώποις πάντας. The genuine reading gives the emphatic πάντας πανταχοῦ, following on the foregoing assertion of vv. 25, 26, its proper place. 31. καθότι.] See var. read. and reff.:—used by Luke and him only: 'seeing that,' inasmuch as.

ἐν δικαιοσ.: δικαιοσ. is the character of the judgment,—the element, of which it shall consist. ἐν ἀνδρὶ] Not, 'in (by) a man,' but by (i. e. in the person of) the man: the art. is omitted after the preposition: see Midd. vi. 1. The ἐν is

not instrumental, properly speaking, here or any where else. Its judicial use is only a particular case of its usage of investiture or elementary condition: in the judge the judgment consists, is constituted; he is its vehicle and expression. See ref. 1 Cor. and note for examples of this use.

πίστ. κ. τ. λ.] 'Quia res erat vix credibilis, argumentum adfert eximium.' Grotius.

32. ἀνάστ. νεκρ.] Perhaps here, 'when they heard of a resurrection of dead men,' viz. of that of Christ, νεκρῶν being generic. But the same words are used in ref. 1 Cor. πῶς λέγουσιν ἐν οὐμὶν τινες δτι ἀνάστασις νεκρῶν οὐκ ἔστιν; so that I would rather take them here to mean that they inferred the general possibility of the resurrection of the dead, as a tenet of Paul's, from the one case which he mentioned. ol . . . ol δδ] We must not allot these two parties as some have done, the former to the Epicureans, the latter to the Stoics: the description is general. The words ἀκουσόμεθα . . .

need not be taken as ironical. The hearing not having taken place is no proof that it was not intended at the time: and the distinction between these and the mockers seems to imply that they were in earnest.

33. οὕτως] 'In this state of the popular mind:' (with an expectation of

n as above (m). <sup>mn</sup> μέσου αὐτῶν <sup>34</sup> τινὲς δὲ ἄνδρες ° κολληθέντες αὐτῷ <sup>ABDE</sup>  
<sup>Matt. xiii. 49.</sup> ἐπίστευσαν, ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης καὶ γυνή <sup>HLPM</sup>  
<sup>ch. xxi. 10.</sup> ὀνόματι Δάμαρις καὶ <sup>1</sup> ἑτεροὶ σὺν αὐτοῖς. <sup>XVIII. 1</sup> Μετὰ <sup>b c d f</sup>  
<sup>1 Cor. v. 2.</sup> [δὲ] ταῦτα ἡ χωρισθεὶς ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς Κόρινθον, <sup>h k l n</sup>  
<sup>Col. ii. 14.</sup> <sup>2</sup> καὶ εὐρών τινα Ἰουδαῖον ὀνόματι Ἀκύλαν, Ποντικὸν <sup>o 13</sup>  
<sup>2 Thess. ii. 7</sup> τῷ <sup>1</sup> γένει, <sup>2</sup> προσφάτως ἐληλυθότα ἀπὸ τῆς Ἰταλίας, καὶ  
<sup>only. Gen.</sup> Πρίσκιλλαν γυναῖκα αὐτοῦ, διὰ τὸ <sup>3</sup> διατεταχέναι Κλαύ-  
<sup>xxv. 2.</sup> διον <sup>4</sup> χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἀπὸ τῆς Ῥώμης,  
<sup>o ch. v. 13 reff.</sup> <sup>p absol., ch.</sup> <sup>xv. 5 reff.</sup>  
<sup>q = ch. xix. 39.</sup> <sup>r w. dx, here</sup> <sup>only f. w.</sup> <sup>xxv. 2.</sup> <sup>dx, ch. i. 4.</sup> <sup>1 Chron. xii.</sup> <sup>5.</sup>  
<sup>Mark vii. 26.</sup> <sup>ch. iv. 36.</sup> <sup>ver. 24.</sup> <sup>x. 20.)</sup> <sup>t = ch. vii. 19.</sup> <sup>3 Cor. xi. 26.</sup> <sup>Ezech. ii. 10.</sup> <sup>u here only. Deut. xxiv. 5.</sup> <sup>(-τος, Heb.</sup>  
<sup>v Luke viii. 55.</sup> <sup>1 Cor. vii. 17 al. L.P., exa. Matt. xi. 1.</sup> <sup>Ezek. xxi. 19.</sup> <sup>(-ταγῇ, ch. vii. 53.)</sup>

34. ἐκολληθήσαν D<sup>1</sup>-gr] (txt D<sup>1</sup>).  
 ἀρεστ. ins εὐσχημων κολλησασεν D.

for o (bef ἀρεστ.), τις D: om B. aft  
 om και γυν. ον. 3. D: aft γυν. ins τιμα E.

CHAP. XVIII. 1. om δε Α Β [μεταυτα B<sup>1</sup>] Ν α 13 vulg copt [arm]: ins (D)EHLR  
 rel 36 [syrr sah Orig-int.] Chr<sub>1</sub>.—και μετα ταυτα Syr sath.—αναχωρησας δε, omg μετα  
 ταυτα, D.  
 rec aft χωρισθεις ins ο παυλος (inserted just as δε was omitted, at  
 beginning of an ecclesiastical portion), with AEHLR rel 36 [syrr sath arm Orig-int]  
 Chr: om BDN 18 vulg [copt] sah. for εκ, απο D.

2. [ευρον P o g<sup>1</sup>.] εἰσεληλ. 13:] ἐληλυθα D<sup>1</sup> (txt D<sup>2</sup>). τεταχεναι DELP  
 f k m 13: τεταχεναι (sic) N<sup>1</sup>: προεταχ. α d: διατεταχεναι 137-73. κλαυδιος D<sup>1</sup>  
 (txt D corr<sup>1</sup>): om B. om tous D. rec (for 2nd αρο) εκ (prob corr<sup>1</sup> to εναι  
 χωρισθ. εκ in ver 1. So De Wette: Meyer thinks the αρο to have been a corr<sup>1</sup> to  
 εναι απο της ιταλ., but the other suppn is much more likely, the same verb occurring  
 in both), with HP c f h l Chr<sub>1</sub>: om 13: txt ABDELN rel. aft ρωμης ins οι κε

being heard again?) [The "so" of the  
 E. V. does not give this forcibly enough,  
 but looks like a mere particle of transition.]

34. Διονύσιος & Ἀρ. Nothing  
 more is known of him. Euseb. H. E. iii. 4;  
 iv. 23, relates that he was bishop of  
 Athens, and Niceph. iii. 11, that he died a  
 martyr. The writings which go by his  
 name are undoubtedly spurious.  
 γυνή] Not, as Chrys., de Sacerd. iv. 7,  
 vol. i. p. 412, seems to infer from the form  
 of the expression, — ἡκολούθησεν αὐτῷ μετὰ  
 τῆς γυναίκας, the wife of Dionysius: this  
 would have been ἡ γυνὴ αὐτοῦ.

CHAP. XVIII. 1.] Corinth was at this  
 time a colony (see note, ch. xvi. 12), the  
 capital of the Roman province of Achaia,  
 and the residence of the proconsul. For  
 further particulars, see Prolegg. to 1 Cor.  
 § ii.

2. Ἰουδαῖον] It appears that  
 Aquila and Priscilla were not Christians at  
 this time: it is the similarity of employ-  
 ment only which draws them to Paul, and  
 their conversion is left to be inferred as  
 taking place in consequence: see ver. 26.

Ποντικὸν τ. γ.] It is remarkable,  
 that Pontius Aquila is a name found in  
 the Pontian gens at Rome more than once  
 in the days of the Republic (see Cicero, ad  
 Fam. x. 33; Suet., Jul. Cæs. 78; Smith's  
 Dict. of Biogr., art. Aquila, Pontius);  
 whence some have supposed that this may  
 have been a freedman of a Pontius Aquila,  
 and that Ποντ. τῷ γένει may have been an  
 inference from his name. But besides that

Luke's acquaintance with the real origin of  
 Aquila could hardly but have been accu-  
 rate,—Aquila, the translator of the O. T.  
 into Greek, was also a native of Pontus.

From the notices of Aquila and Pri-  
 cilla in the Epistles, they appear to have  
 travelled, fixing their abode by turns in  
 different principal cities, for the sake of  
 their business. In ver. 19, we have them  
 left at Ephesus (see also ver. 26); in 1 Cor.  
 xvi. 19, still there; in Rom. xvi. 3 ff.,  
 again at Rome; in 2 Tim. iv. 19, again at  
 Ephesus. διὰ τὸ διατεταχέναι . . .]

Suet. Claud. 25, says, 'Judæos impulsores  
 Chresto assidue tumultuantes Roma expul-  
 lit:' but as he gives this without any fixed  
 note of time,—as the words 'impulsores  
 Chresto' may be taken in three ways (as  
 indicative either (1) of an actual leader of  
 that name, or (2) of some tumult connected  
 with the expectations of a Messiah, or (3)  
 of some dispute about Christianity),—  
 Neander well observes, that after all which  
 has been said on it, no secure historical in-  
 ference respecting the date of the event, or  
 its connexion with any Christian church at  
 Rome, can be drawn. It was as a Jew that  
 Aquila was driven from Rome: and there  
 is not a word of Christians here. If one  
 could identify this expulsion of the Jews  
 with that of the 'mathematici' in Tacitus  
 (Ann. xii. 52), which took place Fanato  
 Sulla, Salv. Othone Coss. (A.D. 52), we  
 might be on surer ground,—but this is very  
 uncertain, and even improbable. The two



ἡ προσήλθεν αὐτοῖς, <sup>3</sup> καὶ διὰ τὸ ὁμότεχνον εἶναι ἔμενεν <sup>w = here only.</sup>  
<sup>7</sup> παρ' αὐτοῖς καὶ ἡργάζετο, ἦσαν γὰρ ἡ σκηνοποιοὶ τῇ <sup>see ch. x. 36.</sup>  
<sup>b</sup> τέχνη <sup>4</sup> διελέγετο δὲ ἐν τῇ συναγωγῇ <sup>7</sup> κατὰ πᾶν <sup>χ here only.</sup>  
<sup>5</sup> σάββατον, ὅτι ἐπειθὲν τε Ἰουδαίους καὶ Ἕλληνας. <sup>5</sup> ὥς δὲ <sup>γ ch. ix. 43 ref.</sup>  
<sup>1</sup> κατήλθον ἀπὸ τῆς Μακεδονίας ὃ τε Σίλας καὶ ὁ Τι- <sup>xxi. 26. xxv.</sup>  
<sup>μόθεος</sup>, <sup>2</sup> συνείχετο τῷ λόγῳ ὁ Παῦλος, <sup>h</sup> διαμαρτυρόμενος <sup>16. Luke xiii.</sup>  
<sup>17. John ii. 4.</sup>

xxii. 15 Symm. - ποῖα, Dent. xxii. 10 LXX-mss. & Alius in Hexapl.)

xvii. 29) only. Sir. xxviii. 34. (-πίτης, ch. xix. 24.)

8, 9, x. 9. Sir. xiv. 30, BN F (not A) Ald. d ch. xiii. 27 ref.

v. 11. Wied. xvi. 8. f = ch. viii. 5 ref. w. ἀπό, ch. xi. 27. xii. 19. xv. 1.

v. 16 ref. Wied. xvii. 20. h ch. viii. 25 ref.

b = Rev. xviii. 22 (ch.

abool., ch. xix.

e = ch. xix. 26. 3 Cor.

g 3 Cor.

κατακέρσεν (-σαν D-corr<sup>1</sup>) εἰς τὴν ἀχαίαν D, simply syr-mg.

αὐτὸς D<sup>1</sup>-gr(txt D<sup>2</sup>).

add ο παῦλος D.

3. om εἶναι D.

εἰμένεν E[-gr] HL [a c(?) d m syr] Chr, Thl: *manebat* E-lat.

προς αὐτοὺς D.

(ἡργαζ., so AB<sup>1</sup>DE[N] k 13: -[οὐτο Ν<sup>1</sup>[B copt(Tischdf)

Orig-int]). om last clause D.

rec την τεχνην, with H rel 36 Thl: txt ABELPN

c g l 13. 40 Chr.

4. om ver am<sup>1</sup> fold lat-mss-in-Bede: εἰσπορευόμενος δε εἰς τὴν συναγωγὴν κατὰ παν  
<sup>5</sup> σαββατον διελέγετο καὶ ἐντίθει[*in*ιστοροῦσιν] τὸ ὄνομα τοῦ κυρίου ἰησοῦ καὶ (om καὶ  
<sup>6</sup> D-corr) ἐπὶθεῖν δε [om D-lat] οὐ μόνον ἰουδαῖοις ἀλλὰ καὶ Ἕλλησι D; simply vulg-ed syr-  
<sup>7</sup> mg aft σαββατον ins ἐντίθει το ὄνομα τοῦ κυρίου ἰησοῦ. for παν, μαν H: πάντα 12.

5. for ως δε κατήλθον, παρεγενοντο δε D. om της L h k. for ο τε, τότε  
<sup>6</sup> D<sup>1</sup>-gr: σι ο. om ο bef τιμ. D 42. 173. rec for τὸν λόγον, τὸ πνεῦματι (sub-  
<sup>7</sup> stitution from misunderstanding: or perhaps, as Meyer, originally a scholium on συν-  
<sup>8</sup> ειχετο, and thence has usurped the place of the origl τὸν λόγον), with H [L(sic, Treg)] P  
<sup>9</sup> rel 36 syr-mg arm Chr; txt ABDEN c 13. 40 vulg syrr copt sith Bas, Thdrt.  
<sup>10</sup> om ε (bef παν.) D. διαμαρτυρούμενος D<sup>1</sup> 40. 65 Thl-fin.

could hardly have been suited. The circumstance related by Dio Cassius, lx. 6, which seems to contradict Suetonius and our text,—τοὺς Ἰουδαίους πλεονέσσοντας αἰθεῖς, ὅτε χαλεπῶς ἂν ἔκρινε παραχῆς ἐπὶ τοῦ ὄχλου σφῶν τῆς πόλεως εἰρᾶσθαι, οὐκ ἐξήλασε μὲν, τῷ δὲ πατρὶν νόμῳ βίψι χρεώμετους ἐκέλευσε μὴ συναθροῖσθαι,—probably describes a step taken by Claudius previously to this expulsion, which not improbably occasioned the tumults which made the expulsion necessary. The edict soon became invalid, or the prohibition was taken off: we find Aquila at Rome, Rom. xvi. 3, and many Jews resident there, ch. xviii. 17 ff.

3. ἡργάζετο] "The Jewish Rabbis having no state pay, it was their practice to teach their children a trade. 'What is commanded of a father towards his son?' asks a Talmudic writer. 'To circumcise him, to teach him the law, to teach him a trade.' Rabbi Judah saith, 'He that teacheth not his son a trade, doth the same as if he taught him to be a thief:' and Rabban Gamaliel saith, 'He that hath a trade in his hand, to what is he like? He is like a vineyard that is fenced.'" C. and H. i. p. 58.

The places where Paul refers to his supporting himself by his own manual labour are,—ch. xx. 34 (Ephesus)—1 Cor. ix. 12 ff.; 2 Cor. vii. 2 (Corinth)—1 Thess. ii. 9; 2 Thess. iii. 8 (Thessalonica). In

2 Cor. xi. 9, we learn that supplies were also brought to him at Corinth from Macedonia, i. e. Philippi, see Phil. iv. 15.

σκηνοποιοί] The general opinion now is, that Paul was a maker of tents from the 'cilicium,' or hair-cloth of Cilician goats. Thus Kuinoel, citing from Hug and Eichhorn, says of the former, "Ad hanc sententiam comprobendam monuit, Cilicium, Pauli patriam, refertam fuisse hircis et capris villosis, eorumque villis Cilices usos esse ad conficiendum pannum, *Cilicium* inde dictum. Suidas: Κίλικος τράγοις ὁ δασύς τοιοῦτοι γὰρ ἐν Κιλικίᾳ γίνονται τράγοι, ὅθεν καὶ τὰ ἐκ τῶν τριχῶν συντιθέμενα Κιλικία καλοῦνται. Hoc panno usos esse milites, nautas, Nomadas, ad tentoria conficienda, v. Vegetius, de Re Mil. iv. 6. Plin. N. H. vi. 28, 'Nomades, infestatoresque Chaldaeorum scenitis . . . et ipsi vagi, sed a tabernaculis cognominati, quæ *cilicis* metantur, ubi libuit.' Solin. 33, 'Scenitis causam nominis inde ducunt, quod tentoriis succedunt, nec alias domos habent, ipsæ autem tentoria *cilicina* sunt; ita nuncupantur velamenta caprarum pilis texta.'" If it be objected, that Paul would hardly find the raw material for this work in cities far from Cilicia, it may be answered, that this would not be required in the fabrication of tents from the hair-cloth, which doubtless itself would be an article of commerce in the markets of Greece. Chrysost. calls Paul sometimes

1 Rom. xiii. 2. τοῖς Ἰουδαίοις τὸν χριστὸν Ἰησοῦν. 6 ἂντιπασσομένων ABDE  
James iv. 6. δὲ αὐτῶν καὶ \*βλασφημοῦντων ἑκτιναξάμενος τὰ ἱμάτια HLPW  
v. 6. 1 Pet. v. 6 (from b c d f;  
Prov. iii. 34) only. εἶπεν πρὸς αὐτοὺς Τὸ αἷμα ὑμῶν ἔπι τὴν κεφαλὴν ὑμῶν h k l m  
3 Kings xi. 34. Hoc. i. 6 only. οὐκ ἀπὸ τοῦ οὖν εἰς τὰ ἔθνη πορεύσομαι. o 13  
k = ch. xiii. 45 ref. 7 καὶ μεταβάς ἐκέθειεν ἦλθεν εἰς οἰκίαν τινὸς ὀνόματι  
1 ch. xiii. 61 ref. Ἰούστου α' σεβομένου τὸν θεόν, οὗ ἡ οἰκία ἦν συνομοροῦσα  
m = ch. xiii. 11. τῇ συναγωγῇ. 8 Κρίσπος δὲ ὁ ἄρχισυνάγωγος ἐπί-  
Matt. xxvii. 26. Rom. i. 16. ii. 2, 9. 2 Kings i. 16. στευσεν τῷ κυρίῳ σὺν ὅλῳ τῷ οἴκῳ αὐτοῦ, καὶ πολλοὶ  
n = ch. xx. 26. Gen. xiv. 9. τῶν Κορινθίων ἀκούοντες ἐπίστευον καὶ ἐβαπτίζοντο.  
o Luke i. 46 n 19. 2 Cor. v. 16. L.P. (exc. John viii. 11.) Pa. cxli. 2. p Matt. xi. 1 al. τ Wind. vii. 27. xix. 16. 2 Macc. vi. 1, 9, 24 only.  
q ch. xiii. 43 ref. r = ch. xvi. 14. ver. 13 only. s here only. t Mark v. 22, 26. Luke  
viii. 49. xiii. 44. ch. xiii. 16. ver. 17 only τ. u = w. dat., ch. xvi. 34 ref. v ch. x. 2 ref.  
w abool., ch. xv. 8 ref.

om τοῖς ἰουδ. AH 1771. ins εἶναι bef τ. χριστ. (see ver 28) ABDN a b d k o 13. 86  
vulg Syr syr-w-ast [coptt æth] arm Bas, Thl-fin: om EHL P rel Chr Thdrt Thl-sif.  
ins κυρίον bef ἡσ. D. om ἡσ. P.

6. at beg ins πολλοὺ δε[σμε] λογῶν γινωσκόμενοι καὶ γραφῶν διερμηνευόμενοι D syr-  
mg. for ἀντιπασσ., (ε)τι τασσ. D<sup>1</sup>-gr(txt D<sup>4</sup>): ἀντισταμένον 15-8. 86. (D<sup>1</sup>-gr is  
very imperf in vv 6, 7.) aft εκτιναξ. ins ο παυλος D tol. aft τα ἱματια ins  
αυτου D b k o [vulg-ed tol syrt copt] sah [æth] Thl-sif; pref, 40. 69. εγω α(φ  
υμων) νυν D<sup>1</sup>(?) (and lat). πορευομαι D<sup>1</sup>H<sup>1</sup>L Chr(some mss).

7. om καὶ D<sup>1</sup>(? ins D<sup>2</sup>). for κειθεν, (απο του ακυ)λα D<sup>1</sup>(? [δε απο ακ., Scr]) 137.  
εισηλθεν A D<sup>1</sup>(?) N a 13 vulg Syr syr-mg sah æth[(appy) arm] Thl-fin: txt BD<sup>2</sup>E  
HL[P] rel 36 syr-txt copt Chr, Thl-sif. [for οικια, του οικου D<sup>1</sup>.] ονομα(ο)ς  
D<sup>1</sup>(txt D<sup>2</sup>): om A 2. 30. 104 æth. ins τιτιου bef ιουστου B<sup>1</sup> D<sup>2</sup>-gr syr; τιτου EPN  
7. 15. 36. 81 vulg copt arm [Thl-fin] Jer, and (omg ιουστου) 2. 30 Syr sah (originally  
prob a mistake arising from ονοματιουστ., the ti. being taken for the abbreviated form  
of τιτου or τιτιου): om AB<sup>2</sup> D<sup>1</sup>[and lat] HL æth Chr Thl-sif. συνομοροῦσα AD.

8. ο δε αρχις. κρισπ. D. εις τον κυριον [in domino] D. for συν, εν H<sup>1</sup> [corr'd  
eadem manu?]. ακονσωντες HL c m Thl. at end add πιστευοντες τω θεω δια  
τ. ονοματος του κυριου ημων ιησου χριστου D, somewhat simly [from δια] syr-w-ast.

σκηνορράφος, sometimes σκντοτόμος, a  
leather-cutter, imagining that the tents  
were made of leather; ἐπὶ σκηνορράφειον  
ἐστὼς δέρματα ἔβρατε (in Catena).

5.] See ch. xvii. 15; 1 Thess. iii. 6.

συναίχεται τῷ λόγῳ] 'When Silas and  
Timotheus arrived [see ch. xvii. 15 note]  
from Macedonia, they found Paul anx-  
iously occupied in discoursing to the  
Jews.' This I believe to be the meaning:  
that they found him in a state of more  
than ordinary anxiety,—more than usually  
absorbed in the work of testifying to the  
Jews (see ref.) :—a crisis in the work  
being imminent, which resulted in their  
rejection of the word of life. (On the  
whole character of his early preaching at  
Corinth, see notes, 1 Cor. ii. 1—5.) Thus  
only, the δέ in ver. 5 and that in ver. 6 will  
both be satisfied: he discoursed in the  
synagogue, &c. . . . but when Silas and  
Timotheus arrived, he was earnestly  
occupied in discoursing, &c. But, as they  
opposed themselves and blasphemed, &c.  
Wordsworth adopts the view that after  
the arrival of Silas and Timotheus with  
supplies from Macedonia, Paul gave up his  
tent-making and gave himself up (συνεί-  
χετο) to preaching. But surely this is

ungrammatical. The aor. (ὡς κατήλθον)  
and imperf. (συνείχετο) require the render-  
ing 'when they arrived, they found him  
συνεχόμενον.'

6.] αἷμα as in ch. xx.  
26. The image and nearly the words, are  
from Ezek. xxxiii. 4. De Wette should  
have known better than to call a citation  
from the LXX an 'unpaulinischer Sprach-  
gebrauch.' ἀπὸ τοῦ νῦν] Not abso-  
lutely, only at Corinth: for ver. 19 we find  
him arguing with the Jews again in the  
synagogue at Ephesus. I have adopted  
the punctuation of Lachmann, erasing the  
colon after ἐγώ: I shall henceforth with a  
pure conscience go to the Gentiles.

7.] In order to shew that he henceforth  
separated himself from the Jews, he, on  
leaving the synagogue, went no longer to  
the house of the Jew Aquila (who appears  
afterwards to have been converted), but  
to the house of a Gentile proselyte of the  
gate, close to the synagogue: q. d. 'in the  
sight of all the congregation in the syna-  
gogue:' for this seems to be the object in  
mentioning the circumstance.

8.] On this, a schism took place among the Jews.  
The ruler of the synagogue attached him-  
self to Paul, and was, together with Gaius,  
baptized by the Apostle himself (1 Cor. i.

9 εἶπεν δὲ ὁ κύριος \* ἐν \* νυκτὶ δι' ὁράματος τῷ Παύλῳ x 1 Thes. v. 2 only. Pa. lxxvii. 1. ch. vii. 31 ref.  
 Μὴ φοβοῦ, ἀλλὰ λάλει καὶ μὴ \* σιωπήσῃς, 10 \* διότι ἐγώ  
 εἰμι μετὰ σοῦ, καὶ οὐδεὶς \* ἐπιθήσεται σοὶ d τοῦ \* κακῶσαι  
 σε, \* διότι λαὸς ἐστὶ μοι πολὺς ἐν τῇ πόλει ταύτῃ.  
 11 ἔκάθισεν δὲ ἐνιαυτὸν καὶ μῆνας ἕξ e διδάσκων ἐν αὐτοῖς a  
 τὸν \* λόγον τοῦ θεοῦ. 12 Γαλλίωνος δὲ h ἀνθυπάτου ὄντος  
 τῆς Ἀχαΐας i κατεπέστησαν k ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ  
 d constr., 1 Cor. x. 13 ref. e ch. vii. 6 ref. f = Luke xxiv. 49. Judg. xi. 17. g ch. xiii. 18. h ch. xiii. 18. i here only. k here only.

9. om o D. rec δι οραματος bef εν νυκτι, with E H[της νυκτος] LP rel syr copt [sah] sēth Chr.; δι ορ. τω παυλω εν νυκτι D Thl-sif: εν οραματι της νυκτος c: εν οραματι (omg εν νυκ.) A, as also Syr: txt BN a m 13. 40 vulg arm Thl-fin. σεισσης (sic) D¹ (txt D⁴).

10. at beg ins αλλα (but marked for erasure) N¹. om σοι D-gr E. (εστι, so ABDN.) [μοι bef εστι L.]

11. rec τε (for δε), with E-gr HLP rel sēth Chr, Thl: txt ABN a c m 13 vulg E-lat [Syr] syr coptt.—και εκαθ. D. add εν κορινθω D Syr syr-w-asst: εκει 40 [vulg-ed tol] demid sah arm. aft ενιαυτ. ins κ ενα N (but κ is marked for erasure by N¹).

for εν αυτ., αυτους D-gr 4 [arm]; αυτοις 37. 56. 100.

12. [for δε, τε D Syr.] rec ανθυπατωντος, with EHLP rel Chr: txt ABDN 36. 40. οι ιουδαιοι bef ομοθυμαδον B g coptt. for τω παυλω και, συναληφσαντες μεθ εαυτων επι τον παυλον και επιθετες τας χειρας D; ins επιθ. τ. χ. αυτω syr-w-asst sah.

14): and with him many of the Corinthians (Jews and Gentiles, it being the house of a proselyte), probably Aquila and Priscilla also, believed and were baptized.

9. λάλ. κ. μὴ σιωπ.] So, for solemnity's sake, we have an affirmation and negation combined, John i. 3. See also Isa. lviii. 1. 10. ἐπιθ. σοι] See ref. and examples of this usage in Wetst.:—shall set on thee, as E. V. λαὸς ἐστὶ μοι πολὺς] See John x. 16. As our Lord forewarned Paul in Jerusalem that *they would not* receive his testimony concerning Him, so here He *encourages* him, by a promise of much success in Corinth. The word *λαὸς*, the express title beforetime of *the Jews*, is still used now, notwithstanding *their secession*.

11.] The year and a half may extend either to his *departure*, or to the incident in vv. 12 ff. Meyer would confine it to the latter, taking *ἐκάθισεν* in the sense of '*remained in quiet*;' but (see ref.) it will hardly bear such emphasis: and seeing that the incident in vv. 12 ff. was a notable fulfilment of the promise,—for though they set on him, *they could not hurt him*,—I should be disposed to take the other view, and regard ver. 12 to *ικανάς*, ver. 18, to have happened during this time.

12. Γαλλίωνος] His original name was Marcus Annaeus Novatus: but, having been adopted into the family of the rhetorician Lucius Junius Gallio, he took the name of Junius Annaeus Gallio. He was brother of Lucius Annaeus Seneca, the philosopher, whose character of him is in exact accordance with that which we may infer from this

narrative: 'Nemo mortalium mihi tam dulcis est, quam hic omnibus.' Gallionem fratrem meum, quem nemo non parum amat, etiam qui amare plus non potest.' He is called 'dulcis Gallio' by Statius, Silv. ii. 7. 32. He appears to have given up the province of Achaia from ill health: 'Illud mihi in ore erat domini mei Gallionis qui cum in Achaia febrem habere cœpisset, protinus navem ascendit, clamitans non corporis esse sed loci morbum.' Senec. Ep. 104. He was spared after the execution of his brother (Tacit. Ann. xv. 73): but Dio Cassius, lxii. 25, adds, of ἀδελφοὶ ὕστερον ἐπαπέλοντο, and Euseb. Chron. ad ann. 818 (A.D. 66), says that he put an end to himself after his brother's death.

ἀνθυπάτου] See note on ch. xiii. 7. Achaia was originally a senatorial province (Dio Cass. liii. 12), but was temporarily made an imperial one by Tiberius. Tacit. Ann. i. 76, 'Achaia ac Macedoniam, onera deprecantes, levare in *proconsens* proconsulari imperio, tradique Cæsari placuit.' Claudius (Suet. Claud. 25) 'Provincias Achaia et Macedoniam quas Tiberius ad curam suam transtulerat, senatui reddidit.'

τ. Ἀχαΐας] The Roman province of Achaia contained Hellas and the Peloponnesus, and, with Macedonia, embraced all their Grecian dominions. It was so called, according to Pausanias (vii. 16. 7), because the Romans *ἐχειρώσαντο* Ἑλληνας δι' Ἀχαιοῶν τότε τοῦ Ἑλληνικοῦ προστηκόντων (the Achaian league). 'The βῆμα is mentioned three times in the course of this narrative (see vv. 16, 17). It was of two kinds: (1) fixed in some public and

1 ch. xli. 21. <sup>ref.</sup> <sup>m</sup> παρὰ τὸν νόμον <sup>n</sup> ἀναπειθεῖ οὗτος τοὺς ἀνθρώπους <sup>ABDE</sup> <sup>HLPm</sup> <sup>bcd f</sup> <sup>h k l m</sup> <sup>o 13</sup>  
<sup>m</sup> = Rom. i. 26. <sup>xi. 24. Gal.</sup> <sup>i. 8, 9 al.</sup> <sup>n</sup> here only. <sup>Jer. xxxvi.</sup> <sup>(xxix.) 8.</sup> <sup>1 Macc. i. 11</sup> <sup>only. Xen.</sup> <sup>Mem. iii. 11.</sup> <sup>10.</sup> <sup>o ver. 7.</sup> <sup>Jonah i. 9.</sup> <sup>p</sup> = ch. viii. 26 <sup>ref.</sup> <sup>q</sup> ch. xiv. 20. <sup>Rev. xviii. 6</sup> <sup>only. 1 Kings</sup> <sup>xvii. 18.</sup> <sup>r</sup> here only <sup>r</sup>.  
<sup>(γὰρ, ch. xli. 10.)</sup> <sup>s</sup> here only. <sup>3 Macc. iii. 14.</sup> <sup>de</sup> ἢ αἰτίαν ἀγένητον ὀνόματι διὰ λόγον, <sup>Died. Sic. iv. 11.</sup> <sup>t</sup> = 2 Cor. <sup>xi. 1, &c.</sup> <sup>2 Tim. iv. 3.</sup> <sup>Heb. ii. 2.</sup> <sup>1 John ii. 7.</sup> <sup>w</sup> ch. xv. 26. <sup>xvi. 3.</sup> <sup>Eph. i. 15.</sup> <sup>ἕκαστος τὸν καθ' ἑαυτὸν ἔρχ.</sup> <sup>Xen. Cyr. v. 1. 11.</sup> <sup>x</sup> = Matt. xxvii. 4, 24. <sup>(Exod. vi. 1.)</sup> <sup>y</sup> here only. <sup>Ezek. xxxiv. 12.</sup> <sup>Wisd.</sup> <sup>xvii. 8 only.</sup> <sup>= Xen. Mem. ii. 6. 13.</sup> <sup>s w. acc., ch. ix. 27 ref.</sup>

for *επι*, παρα N, syr has *προ του βηματος*, prefixing, w-as, *προς αυθυπατον*.  
 13. ins καταβοντες και bef λεγοντες D. rec outos bef αναπ. (corr. of *κατασ-  
 toristic order*), with DEHLP rel 36 vulg [(syrr) coptt] Chr<sub>1</sub> [Thl-sif]: txt ABN a h  
 k 13 arm Thl-fin. <sup>πειθει</sup> H 40: ανατρεπει 1. 65. 133.  
 14. om *ουν* (see note) ABDEN a b c o 13. 36. 40 vulg syr [copt] sah *with* arm Chr<sub>1</sub>:  
 ins HLP rel.—om *ην* L d m 25: η A<sup>1</sup>. ins *ανδρες* bef *ιουδαιοι* D vulg.  
*αυσεσχηνη* BN<sup>1</sup> 13; so, omg *αν*, A 33-4-6 (*confusion arising from αυσεσχηνη*).  
 15. rec (σητημα (*corr. to ευσι* αδικημα and *ραδιουργημα* above: the *plur* has a mean-  
 ing, see note), with D<sup>1</sup>[and lat] HLP rel 13 [E-lat] Chr Thl-fin: txt AB D<sup>4</sup>-gr  
 E-gr N a c 40 vulg syr coptt arm Thl-sif. for *εστιν*, *εχετε* D-gr. rec aft  
*κρητις* ins γαρ, with EHLP rel 36 syr sah [arm] Chr: om ABDN 13 vulg copt *with*.  
 for *βουλομαι*, *θελω* D.  
 16. απελευσεν D<sup>1</sup>(txt D<sup>4</sup>, *αβησεν* D-lat) 133.  
 17. [a] πολαβομενοι D<sup>1</sup>-gr(txt D<sup>4</sup>). rec aft *παυτες* ins *οι ελληνες* (see note),  
 with DEHLP 13 rel syr sah *with* [arm Chr-txt<sub>1</sub>]; *οι ιουδαιοι* 36. 180; *ιουδ.* 15-8:  
 om ABN e<sup>1</sup> vulg copt Chr-comm(but om *παυτες* too). ins *μετα* (?) there is a space,  
 but the writing has perished) bef *σωσθενη* D: *adprehendentes eum* . . . *cum* *Sosthenes*

open place: (2) moveable, and taken by the Roman magistrates to be placed wherever they might sit in a judicial character. Probably here and in the case of Pilate (John xix. 13), the former kind of seat is intended. See Smith's Dict. of Antiquities, under 'Sella.' See also some remarks on the tribunal—the indispensable symbol of the Roman judgment-seat, in the Edinburgh Review for Jan. 1847, p. 151." C. and H. vol. i. 494. 13. *παρὰ τ. νόμον*] Against the Mosaic law:—the exercise of which, as a 'religio licita,' was allowed to the Jews. 14.] Though manuscript authority is so strong against the *ουν*, I have retained it, as also has Tischdf. (ed. 7 [not ed. 8]). Its omission may be easily accounted for, from the copyists finding it unnecessary and seemingly out of place: but on no supposition can its insertion be rendered probable. It stands very appropriately here, referring to the complaint of the Jews, either as uttered by them, or perhaps recapitulated by Gallio:—'Ye have charged this man with lawless conduct. If now this had really been so . . . .'

κατὰ λόγον] See

reff. We have the opposite *παρὰ λόγον* in 2 Macc. iv. 36. *ἀν ἡνεσχη. ἔμ.*] I should have borne with (patiently heard) you. 15.] *σητηματα* has apparently been altered to *σητημα* to suit the sense, there being but *one* question before Gallio. But the plural expresses contempt: If it is questions, &c.: as we should say, 'a parcel of questions.' See ch. xxiii. 29. *ονομάτων*] e.g. Paul asserted Jesus to be the Christ, which the Jews denied. This to a Roman would be a question of names. τ. καθ' ὑμᾶς, with emphasis: see reff. So Lysias (ch. xxiii. 29) declined to decide Paul's case; and Festus (ch. xxv. 20), though he did not altogether put the enquiry by, wished to judge it at Jerusalem, where he might have the counsel of those learned in the Jewish law. 17. πάντες] Apparently, all the *μοδ*, i. e. the Gentile population present. Sosthenes, as the ruler of the synagogue (*ἄρχ.* = either the ruler, or one of the rulers; perhaps he had succeeded Crispus), had been the chief of the complainant Jews, and therefore, on their cause being rejected, and themselves ignominiously dismissed,

<sup>a</sup> ἄρχισυνάγωγου ἔτυπτον <sup>b</sup> ἔμπροσθεν τοῦ <sup>1</sup> βήματος· καὶ οὐδὲν τούτων τῷ Γαλλίῳ· <sup>c</sup> ἔμελεν. 18 <sup>d</sup> Ὁ δὲ Παῦλος ἔτι <sup>e</sup> ἀποσπείρας· ἡμέρας· ἰκανάς, τοῖς ἀδελφοῖς· ἀποταξάμενος· <sup>f</sup> ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα καὶ Ἀκύλας, <sup>g</sup> κειράμενος ἐν Κεγχρεαῖς τὴν κεφαλὴν

<sup>a</sup> 1 Tim. i. 3, v. 6 only. Judg. iii. 25 A Ald. Wisd. iii. 9 only.  
<sup>b</sup> = ver. 31. Mark vi. 46. Luke ix. 81. xiv. 33. 3 Cor. ii. 13 only. (Jer. xx. 3. 1 Macc. xi. 3 only.) Jos. Ant. viii. 13. 7.  
<sup>c</sup> ch. xv. 36 reff.  
<sup>d</sup> h. ch. viii. 32. 1 Cor. xi. 6 bis only. 3 Kings xiv. 30.  
<sup>e</sup> ver. 8 reff.  
<sup>f</sup> Matt. v. 24. vii. 8. 3 Cor. v. 10.  
<sup>g</sup> const., here only. (1 Cor. ix. 9 reff.) Job xiii. 2. d absol., here only. Matt. xv. 33 3 Mk. ch. xi. 23. xiii. e ch. ix. 23 reff.

D-lat. <sup>a</sup> μελλεν EHLPN. <sup>b</sup> *inno Gallio flagabat cum non videre* D-lat(txt D<sup>4</sup>-gr, D<sup>1</sup> has τ . . . . . ο γαλλίω . . . . εν, but the rest is illegible). aft τούτων ins των B<sup>1</sup>.

18. aft παυλος ins εφη N<sup>1</sup>(erased by N<sup>2</sup>). <sup>a</sup> *επλευσεν, ναυγασι* D vulg: *εφεπλευσεν* E<sup>2</sup>, *εναυγασι* E-lat. <sup>b</sup> *rec την κεφαλην bef εν κεγχρεαις*, with DEHLP <sup>c</sup> *rel [syrr sah eth-pl arm] Chr; om εν κεγχ. eth-rom: txt (characteristic order) ABN*

was roughly treated by the mob. From this, certainly the right explanation, has arisen the gloss of Ἑλληνας. The other gloss, of Ἰουδαῖοι, has sprung from the notion that this Sosthenes was the same person with the Sosthenes of 1 Cor. i. 1, a Christian and a companion of Paul. But, not to insist on the improbability of the party driven from the tribunal having beaten one of their antagonists in front of the tribunal,—*why did they not beat Paul himself?* There is no ground for supposing the two persons to be the same, Sosthenes being no uncommon name. If they were, this man must have been converted afterwards; but he is not among those who accompanied Paul into Asia, either in ver. 18, or ch. xx. 4. The carelessness of Gallio about the matter clearly seems to be a further instance of his contempt for the Jews, and indisposition to favour them or their persecution of Paul. Had this been otherwise meant, certainly καὶ would not have been the copula. 'So little did the information against Paul prosper, that the informers themselves were beaten without interference of the judge.' Meyer.

18.] It has been considered doubtful whether the words κειρ. τ. κεφ. κ.τ.λ. apply to Paul, the subject of the sentence, or to Aquila, the last subject. The former is held by Chrys., Theoph., Aug., Jer., Iaid., Bede, Calv., Beza, Calov., Wolf, Osh., Neand., De Wette, Baumgarten, Hackett, Wordsworth (whose note may be profitably consulted), al.:—the latter by (Vulg.), Grot., Alberti, Kuinoel, Meyer, al., and more recently Dean Howson, vol. i. p. 498. But I quite agree with Neander (Pfl. u. Leit. p. 348, note), that if we consider the matter carefully, there can be no doubt that they *can only apply to Paul*. For, although this vow differed from that of the Nazarite, who shaved his hair at the end of his votive period, in the temple at Jerusalem, and burnt it with his peace-offering (Num. vi. 1—21), Josephus gives

us a description of a somewhat similar one, B. J. ii. 15. 1, τοὺς γὰρ ἡ νόσφ κατανοομένους ἢ τισιν ἄλλαις ἀνάγκαις, ἴθως εὐχεσθαι πρὸ τριῶντα ἡμερῶν ἢ ἀποφάσκειν μέλλοιεν θυσίας, οἵνου τε ἀφέεσθαι καὶ ξυρῆσασθαι τὰς κόμας,—where it appears from ξυρῆσασθαι (which, as Neander observes, if it applied to the end of the time, would be ξυρῆσθαι (or perhaps rather θρέψειν)), that the hair was shaved thirty days before the sacrifice. At all events, *no sacrifice could be offered any where but at Jerusalem*: and every such vow would conclude with a sacrifice. Now we find, on comparing the subsequent course of Aquila with that of Paul,—that the former *did not go up to Jerusalem*, but remained at Ephesus (ver. 26): but that Paul *hastened by Ephesus*, and did go up to Jerusalem: see ver. 22. Again, it would be quite irrelevant to the purpose of Luke, to relate such a fact of *one of Paul's companions*. That he should do so apologetically, to shew that the Apostle still countenanced conformity with the law, is a view which I cannot find justified by any features of this book: and it surely would be a very far-fetched apology, and one likely to escape the notice of many readers, seeing that Aquila would not appear as being under Paul's influence, and even his conversion to the Gospel has not been related, but is left to be implied from ver. 28. Again, Meyer's ground for referring κειράμ. to Aquila,—that his name is here placed after that of his wife,—is untenable, seeing that, for some reason, probably the superior character or office in the church, of Priscilla, the same arrangement is found (in the best mss. at ver. 26, and) at Rom. xvi. 3; 2 Tim. iv. 19. Lastly, the very form of the sentence is against a change of subject at κειράμενος. There are, from ver. 18 to 23 incl.,—a section forming a distinct narration, and complete in itself,—no less than *nine aorist participles, eight of which in-*

1 ch. xxi. 23 only. 2 Cor. iv. 1. Phil. i. 30. 1 = as above (1) (James v. 15) only. Gen. xxii. 13. m ch. xvi. 1 ref. n = Luke xv. 4. ch. xxiv. 27. xxv. 14. 1 Thess. iii. 1. Dan. x. 13. only. 2 Kings xx. 4. p ch. xvii. 2 ref. only. a here only. Prov. xxvi. 24. 2 Macc. iv. 10. xi. 15. xiv. 20 only. q constr. ch. xvi. 39 ref. t ver. 16. r = ch. xiii. 31. u Matt. ii. 12. Luke x. 6. Heb. xi. 15 only. Exod. xxxii. 27. Judg. xi. 39 A Ald. compl.

1<sup>k</sup> εἶχεν γὰρ 11 εὐχήν. 19 <sup>m</sup> κατήντησαν δὲ εἰς Ἐφεσον κακείνους 12 κατέλιπεν 13 αὐτοῦ, αὐτὸς δὲ εἰσελθὼν εἰς τὴν συναγωγὴν 14 διελέχθη τοῖς Ἰουδαίοις. 20 15 ἐρωτῶντων δὲ αὐτῶν 16 ἐπὶ πλείονα χρόνον μείναι οὐκ 17 ἐπένευσεν, 18 ἀλλὰ 19 ἀποταξόμενος καὶ εἰπὼν πάλιν 20 ἀνακάμψω

a m 13 vulg Thl-fin.

πρ(ο)σευχῇ D<sup>1</sup>, orationem D-lat.

19. rec κατήντησα (alteration to singular to suit κατέλιπεν below), with HLP rel 36(nic) vulg syr copt [æth-rom] Chr<sub>1</sub>: κατανησας D-gr [arm]: txt ABEN k 13. 40 tol D-lat Syr sah æth-pl. και εκεινους EHP b d e f g l m o Chr Thl-sif: και τω επιοντι σαββατω δε αὐτῶν εἰσεν εἰς τὴν συναγωγὴν 187 syr-w-ast. καταλειπεν A HLP 13. for αὐτου, εκει (more usual word) ADEN 13 rel 40: txt BHLP 36 Chr. διελεξατο (corrtn to more usual form) ABN a 13 Thl-fin: διελεγετο D k vulg(but am disputavit): txt E HLP rel 36 Chr (Thdr<sub>1</sub>).

20. for δε, τε D<sup>1</sup>([and lat: ]) txt D<sup>a</sup>) Syr æth. om αυτων 137: αυτον D[-gr<sup>a</sup>] (txt D<sup>1</sup>) L b d g<sup>2</sup> k m<sup>2</sup> o [arm] Thl-fin. πλιον D. επιμειναι N<sup>2</sup>. rec aft μειναι ins παρ αυτοις (explanatory addn), with DEHLP rel Syr syr-w-ob copt Chr<sub>1</sub>; εκει tol sah arm: παραμειναι αυτοις 25: txt ABN c 13. 36 40 vulg æth.

21. (On the whole verse, see note.) (αλλα, so ABDEPN b c f g k o 13 Thl-sif.) rec ανεταξατο, ονγκ και, with HLP rel syr copt Chr Thl-sif: txt ABDEN a 13-5. 36. 40. 105-80 vulg æth Thl-fin.—om αλλα αποταξ. και Syr. rec (aft ανεταξ.) ins αυτοις, with E HLP rel 36 Thl: om ABDN. rec aft ειπων ins δει με παντως την εορτην την ερχομενην ποιησαι εις ιεροσολυμα, with (D)HLP rel 36. 40 demid syr Chr, Thl, but D has την εορτην ημεραν solemnem diem, and omits the second τῆν, D<sup>1</sup> (corr'd by D<sup>a</sup>) has also δε for με: aft θελωτος ins sed nunc volo agere festum vestrum in Jerusalem æth-pl: om ABEN a 13-5. 105-80 vulg coptt æth-rom arm. rec aft παλιν ins δε, with HLP rel 15. 103-80 syr Chr Thl-sif: om AB D(omits παλιν also) EN a 13. 36. 40 vulg coptt æth [arm].—Syr demid Thl-fin have και παλιν. καμψ of ανακαμψω has perished in D<sup>1</sup>(supplied by D<sup>a</sup>).

disputably apply to Paul as the subject of the section: leaving it hardly open to question that κειρόμενος also must be referred to him. There need be no enquiry what danger can have prompted such a vow on his part, when we recollect the catalogue given by him in 2 Cor. xi. Besides, he had, since his last visit to Jerusalem, been νόσφ καταπονούμενος (see Jos. above, note on ch. xvi. 6, and Prolegg. to Gal. § ii. 3): it is true, a considerable time ago, but this need not prevent our supposing that the vow may have been then made, to be paid on his next visit to Jerusalem. That he had not sooner paid it, is accounted for by his having been since that time under continual pressure of preaching and founding churches, and having finally been detained by special command at Corinth. That he was now so anxious to pay it (ver. 21), consists well with the supposition of its having been long delayed. ἐν Κερχραις] Key-χρεαί κόμη κ. λιμὴν ἀπέχων τῆς πόλεως ὅσον ἑβδομήκοντα στάδια. τούτῳ μὲν χρώνται πρὸς τοὺς ἐκ τῆς Ἀσίας, πρὸς δὲ τοὺς ἐκ τῆς Ἰταλίας τῷ Λεχαίῳ. Strabo, viii. 380. There was soon after a Christian church there: see Rom. xvi. 1. 19.

Ἐφεσον] Ephesus was the ancient capital of Ionia (Ptol. v. 2. 8), and at this time, of the Roman proconsular province of Asia,—on the Cayster, near the coast, between Symrna and Miletus. It was famed for its commerce, but even more for its magnificent temple of Artemis (see ch. xix. 24, 27, and notes). See a full account of its situation and history, secular and Christian, in the Prolegg. to Eph. § ii. 2—6; and an interesting description, with plan, in Mr. Lewin's Life and Epistles of St. Paul, i. 344 ff. αὐτοῦ] Perhaps this may be said proleptically, referring to his journey to Palestine (De Wette): but on account of the δέ which follows, I should rather understand it to mean that the Jewish synagogue was (as sometimes the case, see Winer, Realw., 'Synagogen') outside the town, and that Priscilla and Aquila were left in the town. διελέχθη, aor., referring to one, and a transient occasion: διελέγετο, imperf., ver. 4, of his long stay, and continual discourses in the Corinthian synagogue. 21.] The omission of the words here inserted in rec., δέ με παντως την εορτην την ερχομενην ποιησαι εις Ιεροσολυμα, seems necessitated on the principle of being guided in doubtful cases by the

πρὸς ὑμᾶς τοῦ ὁθεοῦ ὁ θέλοντος, ἡ ἀνήχθη ἀπὸ τῆς Ἐφέσου, <sup>22</sup> καὶ ἡ κατελθὼν εἰς Καισάρειαν, ἡ ἀναβὰς καὶ ἡ ἀσπασάμενος τὴν ἐκκλησίαν ἡ κατέβη ἡ εἰς Ἀντιόχειαν. <sup>23</sup> καὶ ἡ ποιήσας ἡ χρόνον τινα ἡ ἐξῆλθεν, ἡ διερχόμενος ἡ καθεξῆς τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, ἡ στηρίζων πάντας τοὺς μαθητάς.

vii. 6.  
8. Jonah i. 3.  
e ch. iii. 24 ref. 7

s = ch. xxi. 7. xxv. 13. Exod. xviii. 7.  
b = ch. xv. 33 ref.  
f = Rom. i. 11. xvi. 25 al. Pa. i. 13 (14).

a John ii. 12. ch. vii. 15. xiv. 22. xvi. d ch. xiii. 6 ref.  
x ch. viii. 8 ref.  
y Luke, here only. = John vii. 8, 10. Kara vii. 6. Neh. xii. 20.

ins kai bef ἀνήχθη EHLF 13[ἀνηχ.] rel 40 sath-pl Chr<sub>1</sub>; om ABD a 15. 36. 105-80 vulg sah sath-roum arm: aft ἀνήχθη ins δε Ν<sup>1</sup>(Ν<sup>2</sup> disapproving). for ἀνήχθη το ἀναβας, ἀκάλαν δε κατελθεν εν εφεσω αυτοις γαρ εν πλωις αχθαις ηλθεν εις καισαρειαν αναβ. δε syr-mg; simly 97. 137: Et Aquilam et Priscillam reliquit Ephesi, et ipse iler fecit per mare ac venit Caesaream Syr. for της, του D<sup>1</sup>(txt D<sup>2</sup>).

<sup>22</sup> ins kai bef ἀναβας D [syrr sah sath]. (This kai was perhaps intended to be placed bef ἀνήχθη, but insd here by mistake.)

<sup>23</sup> ins kai bef καθεξῆς Ν<sup>1</sup>(Ν<sup>2</sup> disapproving). κατεξῆς D<sup>1</sup>(txt D<sup>4</sup>). rec επιστημιζων, with DEHLP rel 36 Chr<sub>1</sub>; txt ABN 13.—pref kai D 38.

testimony of our most ancient mss. The text thus produced is the shortest and simplest, and the facts, of other glosses having been attempted on this verse, and of ms. 36 inserting the words without altering the construction to suit them, and D omitting the καὶ before ἀνήχθη, and the δε before ἀναβας, tend perhaps to throw discredit on the insertion. The gloss, if such it be, has probably been owing to an endeavour to conform the circumstances to those related in ch. xx. 16. If they stand, and for those who read them, it may still be interesting to enquire at what feast they may be supposed to point. (1) *Not at the Passover*: for the ordinary duration of the 'mare clausum' was (Livy xxvii. 9) till the vernal equinox. According to Vegetius de Re Milit. iv. 39, 'ex die iii. Id. Novembr. usque in diem vi. Id. Martii, maria clauderantur.' And we are not at liberty to assume an exceptional case, such as sometimes occurred (Philo, Leg. ad Caium, § 29, vol. ii. p. 573; Tacit. Ann. xii. 43; Plin. ii. 47). Hence, if the voyage from Corinth at all approached the length of that from Philippi to Jerusalem in ch. xx., xxi., he would have set sail at a time when it would have been hardly possible. (2) *Not at the feast of Tabernacles*. For if it were, he must have sailed from Corinth in August or September. Now, as he stayed there something more than a year and a half, his sea-voyage from Berea to Athens would in this case have been made in the depth of winter; which (especially as a choice of land or water was open to him) is impossible. (3) It remains, then, that the feast should have been *Pentecost*; at which Paul also visited Jerusalem, ch. xx. 16. (The above is the argument of Wieseler,

Chron. d. Apostelgesch. pp. 48—50, who however allows too long for the voyage from Corinth, forgetting that from the seven weeks' voyage of ch. xx. xxi. are to be taken seven days at Troas (xx. 6), seven at Tyre (xxi. 4), one at Ptolemais (xxi. 7), ἡμέραι πλείους at Caesarea (xxi. 10),—in all certainly not less than three weeks.) The Apostle's promise of return was fulfilled ch. xix. 1 ff. <sup>22</sup> ἀναβας] *To Jerusalem*: for (1) it would be out of the question to suppose that Paul made the long detour by Caesarea only to go up into the town from the beach, as supposed by most of those who omit δε . . . Ἱεροσ. in ver. 21, and salute the disciples,—and (2) the expression κατέβη εἰς Ἀντ., which suits a journey from Jerusalem (ch. xi. 27), would not apply to one from Caesarea. <sup>23</sup> ἀσπ. τ. ἐκκλ.] The payment of his vow is not mentioned, partly because it is understood from the mere mention of the vow itself, ver. 18,—partly, perhaps, because it was privately done, and with no view to attract notice as in ch. xxi.

<sup>23</sup>] PAUL'S VISIT TO THE CHURCHES IN GALATIA AND PHRYGIA. Either (1) Galatia is here a general term including Lycaonia, and Paul went by Derbe, Lys-tria, Iconium, &c. as before in ch. xvi., or (2) he did not visit Lycaonia this time, but went through Cappadocia: to which also the words διελθόντα τὰ ἀνωτερικὰ μέρη (ch. xix. 1) seem to point, ἡ ἔνν Ἀσία being the country east of the Halys. We find Christian churches in Cappadocia, 1 Pet. i. 1. On this journey, as connected with the state of the Galatian churches, see Prolegg. to Gal. § iii. 1. καθεξῆς implies taking the churches in order; regularly visiting them, each as they lay in his

g ver. 2 reff. <sup>24</sup> Ἰουδαῖος δὲ τις Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς ABDE  
 h here only t. <sup>25</sup> τῷ ἑγενεῖ, ἀνὴρ ἡ λόγιος, κατήντησεν εἰς Ἐφεσον, HLPe  
 i ch. xvi. 1 reff. <sup>26</sup> δυνατὸς ὡν ἐν ταῖς ἱεραφαις. οὗτος ἦν κατηχη- b of g  
 k Luke xxiv. 19. ch. vii. 22. <sup>27</sup> μένος τὴν ὁδὸν τοῦ κυρίου, καὶ ζῶν τῷ πνεύματι k m e l  
 Jer. xxxix. (xxxi.) 19. <sup>28</sup> ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Ἰησοῦ,  
 l ch. xvii. 3 reff. <sup>29</sup> ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου <sup>30</sup> οὗτος τε  
 m ch. ix. 20 reff. <sup>31</sup>   
 n Luke i. 4. ch. xxi. 31. <sup>32</sup>   
 24. Rom. ii. 18. 1 Cor. xiv. 19. Gal. vi. 6 only t. Jos. vita § 66. o = here only, see Luke xx. 31. ch. xlii. 10. Ph.   
 xvi. 31. p = ch. ix. 2 reff. (Matt. iii. 3 f.) q Rom. xii. 11 only. r Job xxiii. 19.   
 B M & c. Philo, vita Mos. iii. § 36, vol. ii. p. 178. s = ch. xvii. 16 reff. t Matt. ii. 8. Luke i.   
 3. Eph. v. 15. 1 Thess. v. 3 (ver. 26 reff.) only. Deut. xix. 18. Wisd. xix. 17 only. Den. vii. 19 Theod. (28),   
 ch. xxi. 3. -βασ, xxi. 2. -βου, Matt. ii. 7.) u ch. xix. 16 reff. v ch. ix. 20 reff.

<sup>24</sup> απολλωνιος D: απελλης N<sup>1</sup> 15. 180 scholl copt arm: Απολλον sath-rom: Απολλο  
 vulg E-lat Syr [syr].—ονοματι bef aw. D 13. γενει bef αλεξανδρεως, omg τω, D  
 [(Syr)].

<sup>25</sup> ος ην κατηχημενος εν τη πατριδι τον λογον του κυριου D. for την οδον, τον  
 λογον D(as above) a b o 36. 66<sup>2</sup>. 76. om του (bef κυρ.) B k Thl-sif. ins w bef  
 ελαλει N<sup>1</sup>(erased by N<sup>2</sup>). απελαλει D<sup>1</sup>, eloquentatur D-lat: ελαλει δε B. om  
 2nd του D 13. 40. 68-9. 137. rec (for ης.) κυριου (see notes. The varn in the art  
 is no argument (as De Wette) agst the genuineness of the readg: the constant omn of  
 artt aft prepp might easily lead to this: thus we have it omitted also bef κυριου),  
 with HP rel Chr, Thl-sif: txt ABDE [L(sic, Treg)] N a c h 13. 36. 40 vulg syrr coptt  
 sath arm Thl-fin.

route. One work accomplished by him in this journey was the ordaining (but apparently not collecting) a contribution for the poor saints at Jerusalem: see 1 Cor. xvi. 1. Timotheus and Erastus probably accompanied him, see ch. xix. 22; 2 Cor. i. 1; and Gaius and Aristarchus, ch. xix. 29; and perhaps Titus, 2 Cor. xii. 18 al. (and Sosthenes? (1 Cor. i. 1), but see on ver. 17.)

<sup>24</sup>—<sup>28</sup>. APOLLON AT EPHESUS, AND IN ACHAEA. Ἀπολλῶς abbreviated from Ἀπολλώνιος [as Lucas from Lucanus, &c.]: see var. read. Ἀλεξανδρεὺς Alexandria was the great seat of the Hellenistic [or later Greek] language, learning, and philosophy (see ch. vi. 9). A large number of Jews had been planted there by its founder, Alexander the Great. The celebrated LXX version of the O. T. was made there under the Ptolemies. There took place that remarkable fusion of Greek, Oriental, and Judaic elements of thought and belief, which was destined to enter so widely, for good and for evil, into the minds and writings of Christians. We see in the providential calling of Apollon to the ministry, an instance of adaptation of the workman to the work. A masterly exposition of the Scriptures by a learned Hellenist of Alexandria formed the most appropriate watering (1 Cor. iii. 6) for those who had been planted by the pupil of Gamaliel. Λόγιος either (1) *learned*, as Philo, Vita Mos. i. 5, vol. ii. p. 84, Αἰγυπτίων ὁ λόγιος, and Jos. B. J. vi. 5. 3, who distinguishes, in the interpretation of the omens preceding the siege, ὁ διδάσκει

from ὁ λόγιος,—or (2) *eloquent*: so Jos. Antt. xvii. 6. 2 calls Judas and Matthias, Ἰουδαίων λογιότατοι καὶ πατριῶν ἐξηγηταὶ νόμων. The etymologists make the former the ancient,—the latter a subsequent meaning. So Thom. Mag.: λογίους τοὺς πολυίστορας οἱ ἀρχαῖοι Ἀπτικίζοντες, ὡς καὶ Ἡρόδοτος λογίους δὲ τοὺς διαλεκτικούς οἱ ὑστερον. The latter meaning is most appropriate here, both because the peculiar kind of learning implied by λόγιος [acquaintance with stories and legends] would not be likely to be predicated of Apollon,—and because the subsequent words, δυνατὸς ἐν τ. γραφαῖς, sufficiently indicate his *learning*, and in what it lay.

See on λόγιος as applied to Papias by Eusebius, prolegg. to Matt. § ii. 1 (a) nota.

<sup>25</sup>.] Apollon had received (from his youth?) the true doctrine of the Messiahship of Jesus, as pointed out by John the Baptist: doubtless from some disciple of John: but more than this he knew not. The doctrines of the Cross,—the Resurrection,—the outpouring of the Spirit,—these were unknown to him: but more particularly (from the words ἐπὶ τὸν μόνον τὸ βάπτ. Ἰωάν.) the latter, as connected with Christian baptism: see further on ch. xix. 2, 3. The mistake of supposing that he did not know Jesus to be the Messiah, has arisen from the description of his subsequent work at Corinth, ver. 28, but by no means follows from it: this he did before, but not so completely. The same mistake has led to the alteration of Ἰησοῦ into the εἰς τὸν of the rec., it having been well imagined



ἤρξατο ὡς παρήγγελλεσθαι ἐν τῇ συναγωγῇ. ἀκούσαντες  
 δὲ αὐτοῦ Πρίσκιλλα καὶ Ἀκύλας ὡς προσελάβοντο αὐτόν,  
 καὶ ὡς ἀκριβέστερον αὐτῷ ὡς ἐξέθεντο τὴν ὁδόν. 27 βουλο-  
 μένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαίαν ὡς προτρεψάμενοι  
 οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ὡς ἀποδεξάσθαι αὐτόν.  
 28 ὡς παραγενόμενος ἵ συνεβάλετο πολὺ τοῖς ὡς πεπιστευ-  
 κόσιν ὡς διὰ τῆς ὡς χάριτος 28 ὡς εὐτόνως γὰρ τοῖς Ἰουδαίοις  
 ὡς διακατηλέγχετο ὡς δημοσίᾳ ὡς ἐπιδεικνύς διὰ τῶν ὡς γραφῶν  
 εἶναι τὸν χριστὸν Ἰησοῦν.

only. (ch. xvii. 18 reff.) Job xxxv. 3 P(not A). Wind. v. 8. μέγα συμβάλλεται εἰς τὸ μαθεῖν, Xen.  
 Cyr. i. 2. 8. g ch. xv. 8 reff. h absol., Gal. i. 15. Heb. xii. 36 only. 1 ch.  
 xiii. 43 reff. h Luke xiii. 10 only. Josh. vi. 7 (8) only. (-pos, 2 Mac. xii. 33 only. -vies,  
 Eccl. vii. 8 AN only.) here only t. m ch. xvi. 37 reff. a = Heb. vi. 17  
 only t. (ch. ix. 30 al. Isa. xxvii. 28.) o ch. xvii. 3 reff. f = here

26. for οὗτος, ἦτος D<sup>1</sup>(txt D<sup>4</sup>): οὗτος m. om τε D-gr H sah eth-pl [arm].  
 om τη D<sup>1</sup>(ins D<sup>4</sup>). και ακουσαντες D<sup>1</sup>(et quum audivissent D-lat: txt  
 D-corr<sup>1</sup>) Syr. rec ακυλας και πρισκιλλα (alteration of characteristic order, of  
 Rom xvi. 3, 2 Tim iv. 19), with DHLP rel 36 syrr sah [arm] Chr.; txt ABEN 13 vulg  
 copt eth.—ακυλα N. εξεθεντο D: -θετο H. rec ins του θεου bef οδον, with HLP  
 rel Chr: την οδ. του θεου ABN c k m 13. 40 am fuld tol syr [copt] sah arm Thl-fin:  
 τ. οδ. τ. κυριου E g 36. 177 [vulg-clem] demid Syr: τον λογον του κυρ. 66<sup>2</sup>. 98-marg  
 106 lect-58: [τ. λ. τ. θεου α:] scripturas domini Cassiod (all these, as shown by the  
 word, are supplementary emendations of the simple την οδον): txt D.

27. for ver, εν δε τη εφεσω επιδημουντες [επεισυντες] τινες κορινθιοι και ακουσαντες αυτον  
 παρακαλου διελθειν συν αυτοις εις την πατριδα αυτων συγκατανοουσαντες [ροδοις] δε  
 αυτου οι εφεσω(αδελφοι syr-mg) εγραφαν τοις εν κορινθω μαθηταις οπως αποδεχωνται τον  
 αυτου D syr-mg: D adding ος επιδημησας εις την αχαιαν πολυ(πελυν D<sup>1</sup>) συνεβαλλετο  
 [contulit] εν ταις εκκλησιαις. εις την αχαιαν bef διελθειν E. συνεβαλλετο A D-gr  
 57. 99 Thl-sif: συνελαβετο 30. 133. om δια της χαριτος (D) c 137 vulg(not tol) syr.

28. aft δημοσια ins και κατ οικον E. ins διαλεγόμενος και bef επιδεικνύς D 137.  
 τον ησο. ειμαι χριστον D [(syrr)] sah: om τον E.

that he could not teach ἀκριβῶς τὰ π. τοῦ Ἰησοῦ if he did not know him to be the Messiah: whereas by these words is imported that he knew and taught accurately the facts respecting Jesus, but of the consequences of that which he taught, of all which may be summed up in the doctrine of Christian baptism, he had no idea. ἐπιστ. μόνον] Meyer well remarks, that it is not meant that he was absolutely ignorant of the fact of there being such a thing as Christian baptism, but ignorant of its being any thing different from that of John: he knew, or recognized in baptism only that which the baptism of John was: a sign of repentance.

26. ἀκριβέστερον] The former accuracy was only in fact: this is the still more expanded accuracy of doctrine. That was merely τὰ περὶ τοῦ Ἰησοῦ, as He lived and ministered on earth: this included also the promise of the Spirit, and its performance.

27. προτρεψάμενος] probably Priscilla and Aquila principally. It may have been from their account of the Corinthian church, that he was desirous to go to Achaia. After πορεύεσθαι. not Apollos, but the disciples (at Corinth) must be under-

stood as an object. Otherwise αὐτὸς would have been expressed. So the remarkable reading of D. συνεβ. contulit,

Vulg. contributed, to their help. διὰ τῆς χάριτος] Bengel, Olsh., Meyer, and others join these words with συνεβάλετο, and understand them 'by the Grace of God which was in him.' But this, from their position, is very unnatural; and hardly less so from the διὰ, whereas such a sense would rather require τῇ χάριτι. In the only other two places where the expression occurs (reff.), it refers (1) to the electing grace of God, ref. Gal., (2) to the grace assisting believers to His service, ref. Heb. So that I adopt the more natural rendering of the E. V., those who had believed through grace. "The χάρις should be noticed. His coming was a valuable assistance to the Christians against the Jews, in the controversies which had doubtless been going on since Paul's departure." C. and H., edn. 2, ii. p. 10.

28.] διακατηλέγχετο, argued down, as we say,—'proved it in their teeth:' and then the διὰ gives the sense of continuity,—that this was not done once or twice, but continuously.

m constr., ch.  
lv. 6 reff.  
n ch. ix. 3 reff.  
o ch. xiii. 6  
reff.  
p here only.  
see 1 Macc.  
iii. 37.  
2 Macc. ix.  
23. 3  
ἐπεσεν Ἀσίῃ,  
Herod. i. 96  
and al. see  
Weist.  
q ch. i. 6 reff.  
ch. v. 9. ix. 5 al.  
ix. 26. 1 Cor. vii. 16.

XIX. 1 <sup>m</sup> Ἐγένετο δὲ <sup>a</sup> ἐν τῷ τὸν Ἀπολλὼ εἶναι ἐν  
Κορίνθῳ, Παῦλον <sup>o</sup> διελθόντα τὰ <sup>a</sup> ἄνωτερικὰ μέρη ἐλθεῖν  
εἰς Ἐφεσον καὶ εὐρεῖν τινας μαθητάς, <sup>2</sup> εἰπέν τε πρὸς  
αὐτοὺς <sup>a</sup> Εἰ <sup>r</sup> πνεῦμα <sup>a</sup> ἁγίον <sup>r</sup> ἐλάβετε <sup>a</sup> πιστεύσαντες; <sup>i</sup> οἱ δὲ  
πρὸς αὐτὸν <sup>u</sup> Ἀλλ' <sup>u</sup> οὐδ' <sup>v</sup> εἰ πνεῦμα ἁγίον <sup>v</sup> ἔστιν ἡκού-  
σαμεν. <sup>3</sup> εἰπέν τε <sup>a</sup> Εἰς τί οὖν <sup>a</sup> ἐβαπτίσθητε; οἱ δὲ εἶπαν

ABDE  
HLPK  
b o f g j  
k m o l

r ch. vii. 15 reff. s = Rom. xiii. 11. 1 Cor. iii. 5. xv. 2. Eph. i. 12. t ellipse,  
u Luke xiii. 15. 1 Cor. iii. 2. iv. 2. Gal. ii. 3. v = ch. x. 16. John  
ix. 26. 1 Cor. vii. 16. Jer. xxvii. (xxx.) 6. w pres., ch. xvi. 38 reff. x ch. viii. 16 reff.

CHAP. XIX. 1. for *γενετο* to *ελθειν*, D *syng* have *θελοντος* δε του παυλου κατα την ιδιαν βουλην πορευεσθαι εις ιεροσολυμα ειπεν αυτω το πνευμα υποστρεφειν [*reverttere* D-lat *syng*] εις την ασιαν διελθων δε τα αν. μ. ερχεται. απολλων A<sup>2</sup>L 40: απελ-  
λην N<sup>1</sup> 180. for ελθ., διελθειν P: καταλθειν AEN a b o 13. 40 [arm] Jeri.

rec *ευρων*, omg τε in ver 2 (*alteration* to *simplify constr* and *get rid of the cha ac-*  
*toristic τε*), with (D)EHLF rel sah Chr: txt ABN 13 vulg copt [arm].  
2. τε see above. rec aft οι δε ins ειπον, with HL rel [vulg-ed demid Syr coptt  
meth arm], ειπαν P Chr: om ABDE 13. 40 am tol syr. αλλ ουδε πν. αγ. λαμβανουσιν  
τινες ηκουσαμεν D<sup>1</sup>(and lat: txt D<sup>4</sup>) *syng*-mg, simly sah. rec ουδε, with (D<sup>1</sup>)EHLF  
rel 36 Chr Marc: txt A B(sic: see table) D<sup>1</sup>.

3. επ. 8a D a 133 lect-58: o δε επ. AEN [k(oi δε ειπον)] 13 vulg copt Jer: ειπεν  
ουν c syr Marc: txt BHLF rel 36 meth [arm] Chri. rec adds προς αυτους, with  
HLP rel [Syr coptt meth] Chr Marc: om ABDE<sup>n</sup> a c h 13. 36 vulg syr arm; αυτοις  
[k] 40 lect-12 Thl-fin. (ειπαν, so ABEN 13: ελεγον D.)

#### CHAP. XIX. 1—41.] ARRIVAL, RESI- DENCE, AND ACTS OF PAUL AT EPHESUS.

1. τὰ ἀνωτερικὰ μέρη] By this name were known the eastern parts of Asia Minor, beyond the river Halys, or in comparison with Ephesus, in the direction of that river. So Herodotus, speaking as a Halicarnassian, calls even the neighbourhood of Sardis τὰ ἄνω τῆς Ἀσίας, i. 177; including in the term, however, many of the inland districts, Assyria, Babylonia, &c. So that the reading ἀνατολικὰ, which is found in three cursives and Theophyl-sif, is a good gloss. <sup>τινας μαθητάς</sup>] These seem to have been in the same situation as Apollos, see on ch. xviii. 25. They cannot have been mere disciples of John, on account of πιστεύσαντες, which can bear no meaning but that of believing on the Lord Jesus: but they had received only John's baptism, and had had no proof of the descent of the Holy Spirit, nor knowledge of His gifts. 2. ἑλάβ. πιστεύσ.] The aorist should be faithfully rendered: not as E. V. 'Have ye received the Holy Ghost since ye believed?' but Did ye receive the Holy Ghost when ye became (not, when ye had become: cf. προσεβή-μενοι εἶπαι, ch. i. 24, and Winer, edn. 6, § 45. 6. b, also note on ver. 29) believers? i.e. 'on your becoming believers, had ye the gifts of the Spirit conferred on you?'—as in ch. viii. 16, 17. This is both grammatically necessary (see also Rom. xiii. 11, ἐγγύτερον ἡμῶν ἢ σωτηρία ἢ δε πιστεύσαμεν), and absolutely demanded by the sense; the enquiry being, not as to

any reception of the Holy Ghost during the period since their baptism, but as to one simultaneous with their first reception into the church: and their not having then received Him is accounted for by the deficiency of their baptism. ἄλλ' οὐδέ] On the contrary, not even . . . ἡκούσαμεν] Here again, not, 'we have not heard,' which would involve an absurdity: 'nam neque Moesen neque Johannem Baptistam sequi potuissent, quin de Spiritu Sancto ipso audissent' (Bengel);—but we did not hear, at the time of our conversion:—Our reception into the faith was unaccompanied by any preaching of the office or the gifts of the Spirit,—our baptism was not followed by any imparting of His gifts: we did not so much as hear Him mentioned. ἔστιν cannot, from its position, be emphatic, nor does it mean "were to be had" (Wordsw.), as John vii. 39. The stress of the sentence is on ἡκούσαμεν: so far from receiving the Holy Ghost, they did not even hear of His existence. Tires only will find an objection to this rendering in ἐστίν (expecting ἦν): the present is commonly used after the aorist of declarative verbs or verbs of sense, in the clause which contains the matter declared, seen, or heard: the action being transferred *pro tempore* to the time spoken of. See reff. 3.] Paul's question establishes the above rendering, to what then (οὐδ', if ye did not so much as hear of the Holy Ghost at your first believing) were ye baptized? If the question and answer in ver. 2 regarded, as in E. V., the whole in-

<sup>2</sup> Εἰς τὸ Ἰωάννου βάπτισμα. <sup>4</sup> εἶπεν δὲ Παῦλος Ἰωάννης γ' constr., Luke vii. 29. <sup>7</sup> ἐβάπτισεν <sup>7</sup> βάπτισμα <sup>2</sup> μετανοίας, τῷ λαῷ <sup>2</sup> λέγων <sup>2</sup> εἰς τὸν ἐρχόμενον <sup>2</sup> μετ' αὐτὸν <sup>ad</sup> ἵνα <sup>2</sup> πιστεύσωσιν, <sup>2</sup> τοιούτῃ εἰς τὸν Ἰησοῦν. <sup>5</sup> ἀκούσαντες δὲ <sup>2</sup> ἐβαπτίσθησαν <sup>2</sup> εἰς τὸ

3. xii. 16. Mark iii. 9. b w. eis, ch. x. 43 reff. c w. person, ch. xiii. 25 (Paul) reff. d arrangement of words, John xiii. 29. Rom. xi. 31. 1 Cor. ix. 15. 3 Cor. ii. 4. Gal. ii. 10. e Matt. iv. xxvii. 36. Mark vii. 2. ch. i. 19. Rom. (i. 12.) vii. 18 al<sup>4</sup>. Philom. 12. Heb. ii. 14 al<sup>5</sup>. 1 Pet. iii. 20. e Matt. iv.

4. for δε, τε H 192 Thl-sif [om Syr sah]. ins o bef paulos D a 180 lect-58. rec aft ιωαννης ins μεν (see ch i. 5), with EHLP rel syr copt Chr; Marc.; om ABDN a 13. 40 vulg sah [arm]. rec ins χριστον bef ιησ., with HLP rel 36 Chr: for τον ιησ., χριστον D: add χρ. 105 lect-12 [Syr] sah sath-pl arm: om ABEN a 13[from the space] 40 vulg syr copt sath-rom.

5. aft ακουσ. δε ins τουτο D ([Syr]).

terval since their conversion, this enquiry would have been more naturally expressed in the perfect. See Gal. iii. 27, where there is the same necessity of preserving the historical sense of the aorists.

εἰς τῷ unto (with a view to, as introductory to) what profession? They answer, unto (that indicated by) the baptism of John, viz.: *repentance*, and *the believing on Jesus, then to come*, but *now* (see ch. xviii. 25, note) *the object of our faith*.

4. εἰς τ. ἰησ. . . ἵνα π.] This peculiar inversion of words, see reff., seems to mark the hand of Paul. ἵνα does not give (as Meyer) the mere purpose of his baptism (saying that *he baptized* in order that . . .), but combines, as in similar uses of προσεύχουαι ἵνα and the like, the purport and purpose together: 'He commanded them that they *should* (purport)—and he spoke to them, that they *might* (purpose).' See this discussed in note on 1 Cor. xiv. 18.

5.] Two singular perversions of this verse have occurred: (1) the Anabaptists use it to authorize the repetition of Christian baptism, whereas it is not *Christian baptism* which was repeated, seeing that John's baptism was *not such*, but only the baptism which they now for the first time received; and (2) Beza, Calixtus, Calov., Suicer, Glass., Buddeus, Wolf, and al., wishing to wrest this weapon out of the hands of the Anabaptists, oddly enough suppose this verse to belong still to Paul's discourse, and to mean, 'and the people when they heard him (John), were baptized into the name of the Lord Jesus.' This obviously is contrary to fact, historically: and would leave our present narrative in a singular state: for Paul, having treated their baptism as *insufficient*, would thus proceed on it to impose his hands, as if it were *sufficient*.

εἰς τὸ ἐν. τ. κυρ. Ἰησοῦ] Two questions arise here: (1) Was it the ordinary practice to rebaptize those who had been baptized either by John or by the

disciples (John iv. 1 f.) *before baptism became, by the effusion of the Holy Spirit, λουτρὸν παλυντικῆς*? This we cannot definitely answer. That it was *sometimes* done, this incident shews: but in all probability, in the cases of the majority of the original disciples, the greater baptism by the Holy Ghost and fire on the day of Pentecost superseded the outward form or sign. The Apostles themselves received only this baptism (besides probably that of John): and most likely the same was the case with the original believers. But of the three thousand who were added on the day of Pentecost, very many must have been already baptized by John; and all were *rebaptized without enquiry*. (2) What conclusion can we deduce from this verse respecting the use or otherwise of baptism in the name of the Father, and the Son, and the Holy Ghost, in the apostolic period? The only answer must be, that at that early time we have no indication of set formulæ in the administration of either sacrament. Such formulæ arose of necessity, when precision in formal statement of doctrine became an absolute necessity in the church: and the materials for them were found ready in the word of God, who has graciously provided for all necessities of His church in all time. But, in matter of fact, such a baptism as this *was* a baptism into the name of the Father, Son, and Holy Ghost. As Jews, these men were already servants of the living God—and by putting on the Son, they received in a new and more gracious sense the Father also. And in the sequel of their baptism, the imposition of hands, they sensibly became recipients of God the Holy Ghost. Where such manifestations were present, the form of words might be wanting; but with us, who have them not, it is necessary and imperative. Dean Howson regards (i. 517; ii. 13) St. Paul's question in our ver. 3 as indicative that the name of the Holy Ghost was used in the baptismal formula. But

f ch. viii. 17  
 g here only.  
 h Ezek. ii. 2.  
 i ch. ii. 4 reff.  
 j ch. ii. 17, 19,  
 from Joel ii.  
 26. of his-  
 torical fact,  
 here first.  
 k = ch. ii. 41  
 al. fr.  
 l ch. vi. 3 al. fr.  
 δεκαδύο,  
 ch. xxiv. 11  
 v. r. only.  
 m Chron. xv.  
 10. Eath. ii.  
 12 only.  
 n ch. ix. 27  
 reff.  
 o ch. xiii. 31  
 reff.  
 p ch. xvii. 3  
 reff. absol.,  
 ch. xviii. 4  
 reff.  
 q Acts, ch. i. 2. vill. 12. xiv. 22 (xx. 26 v. r.). xxviii.  
 23, 31 only. Luke and Mark passing.  
 r Rom. ix. 19 reff.  
 s ch. xiv. 3 reff.  
 t ch. xv. 36 reff.  
 u = ch. ix. 3 reff.  
 v = 1 Cor. i.  
 29. 3 John 6. w absol., ch. ii. 6 reff.  
 x ch. xv. 36 reff.  
 y = Matt. xiii. 40. xxv.  
 z ch. ii. 10.  
 a here only? (Gen. xxiii. 14. Prov. xxviii. 19 only.) b constr., ch. i. 19 reff.

om του D<sup>1</sup>(ins D<sup>3</sup>) lect-58. aft ης. ins χριστου D 64. 137 syr-w-ast [Syr sah  
 meth-pl] Jer. Ambr.; add further eis αφενειν αμαρτιων D syr-w-ast (and Jer in ver 4).  
 6. επιδεντο(sic) D<sup>1</sup>(txt D<sup>3</sup>). rec ins tas bef χειρας, with EL rel 36 Chr.  
 Marc.; om ABHPM c m. (13 def.)—χειρα Dam demid Syr meth, D also places χειρα bef  
 του παυλου. for ηλθ., ευθως επεπεσεν D Jer.; continuo venit tol. ew  
 αυτους D<sup>1</sup>(txt D<sup>4</sup>) lect-58. for τε, δε D-gr o 25 E-lat coptt; om m D-lat arm.  
 aft γλωσσας ins ετεραis [so sah] et senserunt illi in seipais quod et interpretarentur  
 ipsei. times δε syr-mg. rec προσεφτ., with EHLF rel Chr: εφητευσαν a<sup>1</sup>: txt  
 ABDN 36. (13 def.)

7. \*rec δεκαδύο, with HLP rel Chr, Thl-sif: δωδεκα (see ch xxiv. 11) ABDEM  
 a k m 13. 36. 40 Thl-sin.

8. aft εισελθων δε ins o παυλος D Syr meth. ins εν δυναμει μεγαλη bef επιση-  
 σιαζετο D syr-mg. om τα BD lect-12 vs: ins AEHLPM 13. 36 Chr.,  
 for θεου, κυριου 36 (so c in ver 10; and for κυριου, θεου k in ver 20).

9. times μεν ουν αυτων D[-gr]. aft την οδον ins του κυριου E [vulg-ed tol] am<sup>3</sup>  
 demid: του θεου 5. 8. 73 Syr. aft του πληθους ins των εθνων DE Syr syr-w-ast.  
 [ins] τότε [bef αποστας] D Syr syr-w-ast. [aft] αποστας [ins] o παυλος  
 D Syr [syr-w-ast meth]. ins to bef καθ ημεραν D c. om εν N<sup>1</sup>: bat  
 afterwards supplied eadem manu. τυραννιου D-gr 3. 95<sup>1</sup>. rec aft τυραννου ins  
 τινος (see ch x. 22, xiii. 15, xvii. 34, where also D inserts τις), with DEHLP rel 36  
 [vulg-clem am syr arm] Chr., add further απο ωρας ε' εως δεκατης D 137 syr[-mg]:  
 om ABM [13 from the space] 27-9. 81 fuld tol [Syr] coptt.

10. for ωστε το ελλ., ε(ω)ς[ία ut] παντες οι κατοικουντες την ασιαν (η)κουσαν τους

the inference seems to me insecure.

8.] See ch. viii. 17; x. 46, and note on  
 ch. ii. 4: and on εμροφ., ch. xi. 27, note.

7.] of πάντ., in all: so Herod. vii.  
 4, βασιλεύσαντα τὰ πάντα ἔτα εἰς τε κ.  
 τρηκοντα: Thuc. v. 120, νερότων δὲ τῶν  
 πάντων πολλῶν. See Kühner, § 489 e.

9.] Probably the school of Tyrannus was  
 a private synagogue (called Beth Midrash  
 by the Jews), where he might assemble the  
 believing Jews quietly, and also invite the  
 attendance of Gentiles to hear the word.  
 But it is also possible that, as commonly  
 supposed, Tyrannus may have been a Gen-  
 tile sophist. The name occurs as a proper  
 name, 2 Macc. iv. 40 Ed-lat. (Αυρανου AB),  
 —and with τινος (see var. readd.).

10. ε-τη δύο] We cannot derive any certain  
 estimate of the length of Paul's stay in

Ephesus from these words,—even if we  
 add the three months of ver. 8,—for  
 vv. 21, 22 admit of an interval after the  
 expiration of the two years and three  
 months. And his own expression, ch. xx.  
 31, τριετιαν, implies that it was longer  
 than from this chapter would at first  
 sight appear. He probably (compare his  
 announced intention, 1 Cor. xvi. 8, with  
 his expectation of meeting Titus at Troas,  
 2 Cor. ii. 12, 13, which shows that he was  
 not far off the time previously arranged)  
 left Ephesus about or soon after the third  
 Pentecost after that which he kept in Jeru-  
 salem. See Prolegg. to 1 Cor. § vi.  
 πάντας τ. κατ.] Hyperbolic:—all had the  
 opportunity, and probably some of every  
 considerable town availed themselves of it.  
 To this long teaching of Paul the seven

AB  
 HLI  
 b c f  
 k m



q here only +. μένον Ἰουδαίων ἡ ἐξορκιστῶν ἡ ὀνομάζειν ἑπὶ τοὺς ἄβδ  
 τὰς πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ κυρίου HLP  
 ἐχοντας τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ κυρίου b c d  
 Ἰησοῦ, λέγοντες Ὁρκίζω ὑμᾶς τὸν Ἰησοῦν ὃν Παῦλος h k  
 κηρύσσει. 14 ἦσαν δὲ τινες Σκεῦα Ἰουδαίου ἄρχ- 13  
 ιερέως ἑπτὰ υἱοὶ [οἱ] τοῦτο ποιούντες. 15 ἀποκριθὲν δὲ τὸ  
 πνεῦμα τὸ πονηρὸν εἶπεν αὐτοῖς Τὸν Ἰησοῦν γινώσκω  
 καὶ τὸν Παῦλον ἐπίσταμαι ὑμεῖς δὲ τινες ἐστέ; 16 Καὶ  
 ἐφαλόμενος ὁ ἄνθρωπος ἐπ' αὐτοὺς ἐν ᾧ ἦν τὸ πνεῦμα τὸ  
 πονηρὸν, κατακυριεύσας ἀμφοτέρων ἰσχυσεν κατ' αὐτῶν,  
 q here only. ἡ ἐξορκίζω, 1 Thes. v. 27. Neh. as above, A. ἐξορκίζω, Matt. xxvi. 63 only. Gen. xxiv. 3. Judg. xvii. 3 A  
 s 3 Tim. ii. 19. ἡ ἐξορκίζω, 1 Thes. v. 27. Neh. as above, A. ἐξορκίζω, Matt. xxvi. 63 only. Gen. xxiv. 3. Judg. xvii. 3 A  
 t = ch. xvi. 13. ἡ ἐξορκίζω, 1 Thes. v. 27. Neh. as above, A. ἐξορκίζω, Matt. xxvi. 63 only. Gen. xxiv. 3. Judg. xvii. 3 A  
 u (and constr.) Mark v. 7 only. (2 Chron. xxxvi. 13. Neh. xiii. 25 BN etc.) ἐξορκίζω, 1 Thes. v. 27. Neh. as above, A. ἐξορκίζω, Matt. xxvi. 63 only. Gen. xxiv. 3. Judg. xvii. 3 A  
 w, acc., ch. xviii. 25. James iv. 14. Jude 10. Deut. xxi. 27. ἡ ἐξορκίζω, 1 Thes. v. 27. Neh. as above, A. ἐξορκίζω, Matt. xxvi. 63 only. Gen. xxiv. 3. Judg. xvii. 3 A  
 x have only. 1 Kings v. 4. xl. 13. 2 Chron. xxxvi. 13. Neh. xiii. 25 BN etc.) ἐξορκίζω, 1 Thes. v. 27. Neh. as above, A. ἐξορκίζω, Matt. xxvi. 63 only. Gen. xxiv. 3. Judg. xvii. 3 A  
 y = Rev. xii. 8 only. Exod. i. 9. Ps. xii. 4.

περιερχομεν D<sup>1</sup>[gr]. om του D<sup>1</sup>(ins D<sup>3</sup>). rec ορκίζομεν (alteration to *suis*  
 the plurals preceding), with HLP rel [syrr sah æth arm-mss] Chr: ἐφορίζομεν  
 a o 86: txt ABDEN 13. 40 vulg copt [arm]. ins κυριον bef ιησ. N<sup>1</sup>. rec ins  
 a bef paulos, with L rel Thl: om ABDE H[e sil] PN c m 13. 40 Chr.,

14. for ver, εν οἱς[is qm] και[om syrr-mg] υἱοι (add εἴτα syrr-mg) σκευα τινες ιερεως  
 ηθελησαν το αυτο ποιησαι εθος ειχαν τους τοιουτους εξορκιζειν και εισελθοντες προς τον  
 δαμιει[ομενον] [ιστοριεσται αδιευκρινες] ηρξαντο επικαλεισθαι το ονομα λεγοντες παραγ-  
 γελλομεν σοι εν ιησου ον paulos κηρυσσει εξελθειν (εξ. bef κηρ. D<sup>1</sup>) D syrr-mg.

τινες B(D) E-gr 86 demid Syr copt [arm] (alteration, *τινες* not appearing to the  
 scribe to agree with the definite εἴτα): τινες m: txt AHPN 13 rel vulg E-lat  
 syr Chr., rec υἱοι bef σκευα (omg it after εἴτα), with (D)HLP rel 36 (Syr copt)

syr Chr: om m 180: txt ABEN a 13(sic) 14'-5-8. 40 vulg arm (sah). σκευα A.  
 ιουδαιοι L. om οι (originally perhaps owing to οι of υἱοι preceding) ABN a 13.

16. τότε απεκριθη το πρ. το πον. (και) ειπεν D, και insd by D<sup>4</sup>. rec om αυτοις,  
 with EHL rel Thl-sif: ins ABDN a c m 13. 36 vulg syrr coptt æth arm Chr, Thl-fin.  
 ins μεν bef ιησουν B E-gr N<sup>3</sup> c 40. 137 syr [Cassiodi].

16. rec εφαλλομενος, with (D)EHLN<sup>3</sup> rel Chr.; εναλλομ. D: txt ABN<sup>1</sup>. rec  
 επ' αυτοις bef ο ανθρωπος (alteration of characteristic order), with (D)HLP [vulg-  
 clem Syr coptt æth] Chr, Thl-sif: om επ' αυτοις a 69. 105 arm: E places it aft το  
 πονηρον: txt ABN c m 13. 40 am (and demid fuld) syr Chr-comm, Thl-fin.—ins αυτοις  
 D vulg. rec ins και bef κατακυριευσας, with HLPN<sup>1</sup> rel 36 vulg [arm, Treg] Chr:

om ABDEN<sup>3</sup> a c 13. 40 copt [sah] arm. κυριευσας D: κρατησας 15-8. 36. 180:  
 κατακυριευσαν AEHL rel: -σεν a: txt BN c o 13. rec for αμφοτερον, αυτων  
 (correct to *suis* εἴτα above: see note), with HLP rel Syr: αυτον d: [septem septem sah:  
 eorum] omnium æth-rom: om E: txt ABDN a 13. 36. 40 vulg syrr-mg-gr [copt arm]  
 Thl-fin. ενισχυσεν N<sup>1</sup> e: κατισχυσε c.

à fortiori these, which were even then the  
 rarest (οὐχ αὐτὸ τοῦτο), have ceased also.

13.] See note on Matt. xii. 27,  
 respecting the Jewish exorcists. These  
 men, seeing the success of Paul's agency in  
 casting out devils, adopt the Name of Jesus  
 in their own exorcisms. 14. ἀρχ-  
 ιερέως] The word must be used in a wide  
 sense. He may have been chief of the  
 priests resident at Ephesus: or perhaps  
 chief of one of the twenty-four courses.

τινες does not belong to εἴτα, see  
 ch. xxiii. 23, but stands alone, recalling the  
 τινες of the preceding verse. Without

the *oi* it would be, 'certain men, &c. were  
 attempting this,' ἦσαν and ποιούντες being  
 taken together. With it, They were (it  
 was) certain men, seven sons, &c. who  
 attempted this. 15.] The narrative,

from describing the nature of the attempt,  
 passes to a single case in which it was tried,  
 and in which (see below) two only of the  
 brothers were apparently concerned.

No difference between γινώσκω and ἐπίστα-  
 μαι must be pressed:—the two verbs are  
 apparently used as separating Jesus and  
 Paul, so that they do not stand together in  
 the same category:—as in E. V., Jesus I  
 know, and Paul I know: the One being God  
 in heaven, the other man on earth.

16. ἀμφοτέρων] The weight of manuscript  
 evidence for this reading is even surpassed  
 by its internal probability. There would  
 be every reason, as *sevent* have been before  
 mentioned, for altering it into ἀδελφῶν: but  
 no imaginable one for substituting it for  
 αὐτῶν. Two only, it would seem, were  
 thus employed on this particular occasion:

ᾧστε γυμνοὺς καὶ \*τετραυματισμένους ἔκφυγεν ἐκ τοῦ οἴκου ἐκεῖνου. 17 τοῦτο δὲ ἐγένετο \*γνωστὸν πᾶσιν Ἰουδαίοις τε καὶ Ἑλλήσιν τοῖς κατοικοῦσιν τὴν Ἐφεσον, καὶ ἐπέπεσεν φόβος ἐπὶ πάντας αὐτοὺς, καὶ ἔμεγαλύνετο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. 18 πολλοὶ τε τῶν πεπιστευκότων ἤρχοντο ἔξομολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν. 19 ἱκανοὶ δὲ τῶν τὰ ὀπίσθωθεν ἐργα πραξάντων συνενέγκαντες τὰς βίβλους κατακαίον ἐνώπιον πάντων καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν καὶ εὗρον ἄργυρίου μυριάδας πέντε. 20 οὕτως κατὰ κράτος τοῦ κυρίου ὁ λόγος ἤξανε καὶ ἰσχυεν.

xii. 16. n = ch. xii. 13 ref. o = here (1 Tim. v. 13) only. (γένησθαι, 2 Thess. i. 11. Sir. iii. 23. γένε, Sir. xii. 22.) p = here only. Xen. Anab. vi. 4. 9. q Matt. i. 1. Dan. ix. 2. r Matt. xiii. 30. Luke iii. 17 al. Gen. xxviii. 24. s = ch. ii. 36 ref. t here only. u = Matt. xxvii. 9. 1 Cor. vi. 20. vil. 23. Pa. xlviii. 8. v = ch. xxviii. 30. 1 Chron. xx. 3. w sing. = here only. 3 Kings x. 29. see Matt. xxvii. 9. x Luke xii. 1. ch. xxi. 30. Heb. xii. 23. Jude 14. Rev. v. 11. ix. 16 only. Dnt. xxiii. 17. y here only. Jos. Ant. viii. 11. 3. z ch. xli. 49 ref. a latr. ch. vi. 7 ref. b = here only. Esod. i. 20. Xen. Cyr. vi. 1. 21. see var. 16. 3 Chron.

aft εκφυγεν ins autous A.

17. ins τοις bef ioud. EP 192. om τε DE sah. om την A'E c 187. επεσεν (mistake: or pres om d as unnecessary) AD 18, επεν E.—φοβος bef ev. D. ins o bef φοβος N<sup>1</sup>. om του DP (o<sup>1</sup> ?) 101-88.

18. for τε, δε D[-gr] 86 coptt. πιστευοντων D [vulg E-lat]: -σαντων E[-gr] 28. (Mai Tischd<sup>1</sup> state expr agt Beh that there is in B no insm aft εξου.)

19. om δε D<sup>1</sup>-gr: τε E syr Bas, Chr<sup>1</sup>. των περι τα εργα D<sup>1</sup>[-gr] (txt D<sup>2</sup>). aft συνεγκαντες ins και D. κατακαυσαν E vulg. συνεκατεψηφισαν E. om last και D<sup>1</sup> (ins D<sup>2</sup>).

20. rec o λογος bef του κυριου (corr<sup>1</sup> of characteristic order), with HLEP<sup>s</sup> 13. 36 rel [am sah-marg arm] copt Chr<sup>1</sup>: [o λ. τ.] θεου E [k] 21. 73. 106<sup>2</sup> vulg[-clem] (with fuld &c.) sah[-txt] arm: text ABN<sup>1</sup>. ουτως κατα κρατος ενισχυσεν και η πιστις του θεου ηξαυε και επληθυνετο (επληθυσε D<sup>1</sup>) D: Syr also has η πιστις του θεου. ισχυσεν N.

and Luke has retained the word as it stood in the record furnished to him. Whether any similar occurrence happened to the rest, we are not informed: this one is selected as most notorious. γυμνοῦς]

With their clothes torn off them. 18.] The natural effect of such an occurrence was to induce a horror of magical arts, &c., which some were still continuing to countenance or practise secretly, together with a profession of Christianity. Such persons now came forward and confessed their error. The πράξεις of this verse denotes the association with such practices: the next verse treats of the magicians themselves.

19. περίεργα.] 'male sedula' ('curiosa,' Hor. Epod. xviii. 25). τῶν περίεργων in Aristænet. Ep. ii. 18, is 'a magician' (Kuin.). τὰς βίβλους] Magical formulae, or receipt-books, or written amulets. These last were celebrated by the name of ἑφέσια γράμματα. So Eustath. ad Hom. Od. τ. p. 694 (Kuin.): ἑφέσια γράμματα—ἐπεβαλ γὰρ τινες φασὶν ἐκεῖνα ἦσαν, δε καὶ Κροίσος ἐπὶ τῆς πυρᾶς εἰπὼν ὠφελέσθην καὶ ἐν Ὀλυμπίᾳ δὲ φασί, Μιλήσιον καὶ Ἐφεσίον παλαιόντων τὸν

Μιλήσιον μὴ δύνασθαι παλαίειν διὰ τὸν ἕτερον περὶ τῷ ἱστογραφῷ ἔχειν τὰ ἑφέσια γράμματα' ὧν γνωσθέντων καὶ λυθέντων αὐτῷ, τριακοντάκις τὸ ἐξῆς πείσει τὸν ἑφέσιον. See more illustrations in Wetst. They were copies of the mystic words engraved on the image of the Ephesian Artemis. Eustath. in C. and H. ii. 16. ἀργ. μυρ. πέν.] 50,000 drachmæ, i. e. denarii: for the drachma of the Augustan and following ages was not the real Attic drachma, but the Roman denarius—about 8½d. of our money: which makes the entire value about £1770. That drachmæ and not shekels (Grot., Hamm.) are meant, is plain: for Luke is writing of a Grecian town, and to a Greek. 20. κατὰ κράτος] "Eo modo dicitur urbs alrēσθαι κατὰ κράτος, quæ τὴν εὐρυγναυτῶν, apud Plat. Apophth. p. 176. Hinc lucem mutuatur locua, Act. xix. 20, ubi dicitur verbum Domini κατὰ κράτος ισχύειν, per vim invalecere, quasi oppugnans et vi expugnans corda hominum." Hermann on Viger, p. 632. So κατὰ μικρόν, κατ' ὀλίγον, κατ' ὑπερβολήν, κατὰ κόσμον. See Bernhardy, Syntax, p. 241, f.

c → Luke vii. 1. d → Luke ix. 64. xxi. 14. ch. v. 4. Hagg. ii. 19. see ch. i. 7. e ch. xvii. 16. ref. f ver. 1. g ch. i. 3. 22. 1. Heb. x. 16, 26 al. Gen. xiv. 17. h = ch. iv. 13. ref. i of place, = here only. k Matt. xxv. 44. Rom. xv. 26 al. l = here (ch. iii. 8 ref.) only. Gen. viii. 10, 12. Xen. Cyr. v. 4. 30. xxi. 4. m = Mark i. 20. ch. viii. 40. xxi. 12. xxi. 11. xxi. 4 al. o ch. xii. 18 (ref.). p ch. ix. 2 ref. q here only. r ch. xii. 1 only. Num. 9 ch. xii. 18 (ref.). s part., r ch. xv. 29. xvi. 34. 3 Pet. i. 19. Winer, edn. 6, § 44. 4. t 2 Tim. ii. 20. Rev. ix. 20 corr. Im. v mid., = Col. iv. 1. Tit. ii. 7. see Winer, edn. 6, § 28. 6. w ver. 20. Rev. xviii. 22. Heb. xi. 10 only. Deut. xxvii. 15. (-πρ, ch. xviii. 2.).

21. Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν πορεύεσθαι εἰς Ἱεροσόλυμα, εἰπὼν ὅτι μετὰ τὸ γενέσθαι με ἐκεῖ δεῖ με καὶ Ῥώμην ἰδεῖν. ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ Ἐραστον, αὐτὸς ἐπέσχεν χρόνον εἰς τὴν Ἀσίαν. ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκείνον τάραχος οὐκ ὀλίγος περὶ τῆς οδοῦ. Δημήτριος γάρ τις ὀνόματι ἀργυροκόπος ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος ὑπὲρ παρείχετο τοῖς τεχνίταις οὐκ ὀλίγην ἐργασίαν.

21. for *as* to ταῦτα, τότε D. (o) paulos bef *etheto* DE 137.—om o D 137. om en E-gr 40. 68. διελθὼν ADEP k. ins *την* bef *αχαΐαν* (οὐσαν for *uniformity*) ADE a b d o 13: om BHLPM rel 36 Chr. ins *και* bef *πορεύεσθαι* DP<sup>a</sup>. rec *ιερουσαλημ*, with HLP rel 36 Thl-sif: txt ABEM c k [13] 40 vulg Chr-oomm, Thl-fin [Orig-int.], *ιερουσαλυσουλαμ* D. 22. for *apost.* δε, *και* *αποστ.* D Syr *soth.* om *την* EN b k m o. for *διακονούντων* αὐτῶ, *διακονον* (= -ων?) αὐτῶν A: for αὐτῶ, αὐτῶν [H] e. aft αὐτῶ N<sup>1</sup> has written *εντ*, but marked it for erasure. aft *χρονον* ins *ολιγον* D-gr 26: τινα χρ. 40 arm. *εν τη ασια* [in *Asiam*] D sah. 24. for *ονοματι*, ην D-gr: om D-lat sah. *ναον* *αργυρον* N<sup>1</sup>. om *αργυρους* B. ins *os* bef *παρειχε* (repeating the termination of *Αρτεμιδος*) D. *παρειχε* (om- fusion from *tois folg*) A<sup>2</sup>DE: txt A<sup>2</sup>BHLPM rel 36 Chr. rec *εργασια* bef *ουκ* *ολιγη*, with EHL rel syr Chr Thl-sif: txt ABDN k m 18 vulg [arm(Tischdf)] Thl-fin.

21. ταῦτα] The occurrences of vv. 19, 20. ἐν τῷ πν.] An expression mostly used by Paul, see ref. 24.] As he was sent to the Gentiles, he saw that the great metropolis of the Gentile world was the legitimate centre of his apostolic working. Or perhaps he speaks under some divine intimation that *ultimately* he should be brought to Rome. If so, his words were literally fulfilled. He *did* see Rome after he had been at Jerusalem this next time: but after considerable delay, and as a prisoner. Cf. the same design expressed by him, Rom. i. 15; xv. 23—28; and Paley's remarks in the *Horæ Paulinæ*. 22.] He intended *himself* to follow after Pentecost, 1 Cor. xvi. 8. This mission of Timothy is alluded to 1 Cor. iv. 17 (see ib. i. 1); xvi. 10. The object of it was to bring these churches in Macedonia and Achaia into remembrance of the ways and teaching of Paul. It occurred shortly before the writing of 1 Cor. He was (1 Cor. xvi. 11) soon to return:—but considerable uncertainty hangs over this journey. We find him again with Paul in Macedonia, 2 Cor. i. 1: but apparently he had not reached Corinth. See 1 Cor. xvi. l.c.; and 2 Cor. xii. 18, where he would probably have been mentioned, had he done so. On the difficult question respecting a journey of Paul himself to

Corinth during this period, see notes, 2 Cor. xii. 14; xiii. 1,—and Prolegg. to 1 Cor. § v. Ἐραστον] This Erastus can hardly be identical with the Erastus of Rom. xvi. 23, who must have been resident at Corinth: see there: and therefore hardly either with the Erastus of 2 Tim. iv. 20; see note there. εἰς τ. Ἀσίαν] i.e. in (but beware of imagining *eis* to be 'put for' *en*, here or any where. It gives the *direction* of the tarrying, as in the expressions *ἐς δόμους μένειν*, Soph. Ag. 80, and *δικακάρτησον εἰς τὴν πατριδα*, Lycurg. cont. Leocr., p. 158. It is far better to take it thus, with Meyer, than with Winer, Gr., edn. 6, § 50. 4. b, as importing 'in favour of,' 'for the benefit of') Ephesus: Asia is named by way of contrast with Macedonia, just before mentioned. This is evident by the following event taking place at Ephesus. 24. ναοὺς ἀργ.] These were small models (ἀντιβρίματα) of the celebrated temple of the Ephesian Artemis, with her statue, which it was the custom to carry on journeys, and place in houses, as a charm. Chrys. καὶ πῶς ἐνι ναοῖς ἀργυροῦς γενέσθαι; Ἰωσὲς ἐς κιβώρια μικρά. Ammian. Marcellin. xxii. 13: 'Asclepiades philosophus . . . deo celestis argentum breve figmentum quocunque ibat secum solitas efferre . . .'. Diol. Sic. i. 15: ναοὺς χρυ-





t. Luke ix. 42. 2 Pet. i. 16 only. Jer. xl. (xxiii.) 9. Dan. vii. 27 LXX. Eadr. i. 6 only.  
 u. ch. xviii. 31. Rev. iii. 10. xii. 9. Pa. ix. 8.  
 v. ch. xlii. 43 ref. Bel and Dr. 23.  
 w. = John i. 14. ch. vi. 3, 5, 8. Ia. 36. xlii. 10. Isa. i. 4.  
 x. = Luke iv. 28. Eph. iv. 31. Rev. xii. 13 al. Gen. xlii. 6.  
 y ver. 27 al. see notes.  
 z. = Luke iv. 26. v. 26. ch. v. 17. xlii. 45. Gen. vi. 11.  
 a here only. Gen. xi. 9. 1 Kings v. 12. 20 only. (-χύνειν, ver. 32.) b ch. vii. 57 (ref.). c here  
 bis. 1 Cor. iv. 9 only t. (-πρίσθαι, Heb. x. 33.) d ch. vi. 12 ref. e 1 Cor. viii. 19 only t.  
 f ch. xlii. 22 ref. g constr., ch. viii. 31 ref.

ABDI  
 HLPN  
 b c d f  
 h k m  
 12

rec την μεγαλειότητα (see note), with HLP rel vulg Chr Thl: txt ABEN a c 13. 36.  
 40 syr sah.—om τ. μεγ. αὐτῆς D. (Mai Tischdf note expr agst Bch that B does  
 not om αὐτῆς ην.) for ην, η D<sup>1</sup>. om 1st η BD [Thl-sif: η ασια ολη m].  
 om 2nd η B k m.

28. ταυτα δε ακουσ. D [arm]. aft θυμου ins δραμοντες εις το αμφοδον D 187,  
 simply syr-mg. om η D<sup>1</sup>(ins D<sup>4</sup>).

29. rec aft η πολις ins ολη (see ol xxi. 30), with EHLP rel syr sah Chr<sub>1</sub>: pref ολη,  
 D 36(sic) Syr sath: om ABN 13. 40 vulg copt arm. rec om της, with (D<sup>1</sup>)EN<sup>3</sup>  
 k 13: ins A B(sic: see table) D<sup>4</sup>HLPN<sup>1</sup> rel Chr<sub>1</sub>—συνεχυσθ ολ. η τ. αις αὐτῆς D<sup>1</sup>-gr.  
 for τς, δε D-gr m copt: om sah arm. ins και bef συναρπασαντες D.  
 μακεδονες D<sup>1</sup>(txt D<sup>4</sup> or <sup>5</sup>): μακεδονα 15. 180: μακεδονιας d 56. 117-77: om 100.  
 rec ins του bef παυλου (with e<sup>1</sup>): om ABDEHLPN rel.

30. rec του δε παυλου (possibly from the concurrence of παυλου παυλου), with EHLP  
 rel 36 Chr: βουλομενου δε του παυλου D: του παυλου δε N<sup>3</sup> k: txt ABN<sup>1</sup> m 13.  
 for ουκ ειων αυτον οι μαθηται, οι μαθ. εκωλυον D(μον εινεσαν D-lat) Syr sath.

31. for ορες, υπαρχοντες D. αυτον E-gr: amicis ejus vulg. for εαυτον,  
 αυτον N<sup>1</sup> [c] 100.

H. ch. xvi. vol. ii. pp. 84 ff. της μεγαλειότητος is the more difficult and probably original reading: and that she should be deposed from her greatness, whom &c.

29. εις τὸ θέατρον] The resort of the populace on occasions of excitement, as Wetst. shews by many instances. So Tacit. Hist. ii. 80, 'Tum Antiochensium theatrum ingressus, ubi illis consultare mos est.' 'Of the site of the theatre, the scene of the tumult raised by Demetrius, there can be no doubt, its ruins being a wreck of immense grandeur. I think it must have been larger than the one at Miletus; and that exceeds any I have elsewhere seen. . . . Its form alone can now be spoken of, for every seat is removed, and the proscenium is a heap of ruins.' Fellows, Asia Minor, p. 274. 'The theatre of Ephesus is said to be the largest known of any that have remained to us from antiquity.' C. and H. ii. p. 83, note 3. συναρπ.] It is not implied that they seized Gaius and Aristarchus before they rushed into the theatre: compare προσευδόμενοι εἶπαν, ch. i. 24, also ch. xviii. 27, and Winer, edn. 6, § 45. 6. b. Γάϊον] A different person from the Gaius of ch. xx. 4, who was of Derbe, and from the Gaius of

Rom. xvi. 23, and 1 Cor. i. 14, who was evidently a Corinthian. Aristarchus is mentioned ch. xx. 4; xxvii. 2; Col. iv. 10; Philem. 24. He was a native of Thessalonica.

31. Ἀσισαρχῶν] The Asiarchæ were officers elected by the cities of the province of Asia to preside over their games and religious festivals. Of these it would be natural that the one who for the time presided would bear the title of ὁ Ἀσισαρχος: cf. Eus. H. E. iv. 15: but no more is known of such presidency. Wetst. quotes several inscriptions and coins in which the name occurs, and cites many analogous names of like officers elsewhere: Ciliciarcha, Syriarcha, Phoeniciarcha, Hel-ladarcha, &c. The Asiarch Philip at Smyrna is mentioned by Eusebius (H. E. iv. 15) as presiding in the amphitheatre at the martyrdom of Polycarp. These Ephesian games in honour of Artemis took place in May, which whole month (another singular coincidence with the practices of idolatrous Christendom) was sacred to, and named Artemisia after, the goddess. In Boeckh, Inscr. 2954, we have the decree δλον τὸν μῆνα τὴν ἐκώνυμον τοῦ θαίου ὀνόματος εἶναι ἱερὸν καὶ ἀνακείσθαι τῇ θεῇ, ἀγεσθαι δὲ ἐν αὐταῖς (scil. τοῦ μηνὸς

<sup>h</sup> δούναι ἑαυτὸν εἰς τὸ ὁ θέατρον. <sup>32</sup> ἄλλοι μὲν οὖν ἄλλοι <sup>h = here only.</sup>  
 τι ἔκραζον ἦν γὰρ ἡ ἑκκλησία <sup>εἰς τὰς ἀρ-</sup> συγκεχυμένη, καὶ οἱ <sup>μίας αὐτῶν</sup>  
<sup>Antt. xv. 7,</sup> πλείους οὐκ ᾔδεισαν τίνος ἕνεκα <sup>7, and Diod.</sup> συνεληλύθεισαν. <sup>Sic. v. 50.</sup> <sup>ch. xxi. 34.</sup> <sup>(Wisd. xviii.</sup> <sup>8.)</sup> <sup>k = vv. 30.</sup> <sup>41. ch. vii.</sup> <sup>36 only. Sir.</sup> <sup>xvi. 8.</sup> <sup>1 ch. ii. 6 reff.</sup> <sup>m 1 Cor. ix. 19</sup> <sup>reff.</sup> <sup>n = ch. i. 6</sup> <sup>reff.</sup> <sup>o Matt. xiv. 8</sup> <sup>only. Exod.</sup> <sup>xxv. 34.</sup> <sup>Daut. vi. 7</sup> <sup>only.</sup> <sup>προβίβασας</sup>  
<sup>p = here</sup> <sup>r Luke xii.</sup> <sup>s Luke xiii.</sup> <sup>t here bis only.</sup> <sup>u = ch. v. 36, 36.</sup> <sup>John iii. 25 al.</sup> <sup>x = here only.</sup> <sup>(Ezra vii. 6, 8c.)</sup> <sup>y Matt.</sup> <sup>z here only.</sup> <sup>ἡ λουταχὴ φυλὴ νεωκόρων κ. ιερῶν ἱστῶν, Philo</sup> <sup>a constr., ch. xxi. 10 reff.</sup> <sup>b = ch. vi. 27, 28, 34.</sup>

<sup>32.</sup> om τῇ D 42 vulg. ἡ γὰρ ἐκκλησία ἦν D[-gr]. πλείστοι D-gr.  
 rec *eneken*, with DEHLP rel: txt ABM 13. 36 Thl-fin. *συνεληλύθεισαν* H:  
 ἠλυσαν L [g<sup>1</sup>] Thl-sif.

<sup>33.</sup> \* *συνεβίβασαν* ABEN a (*corrū*, perhaps on acct of the unusual word, perhaps to avoid the repetition of *προ*): *οὐν βίβασαν* 13(appy): *κατεβίβ.* D<sup>1</sup>, *distrazerunt* D-lat, *detraz.* vulg [E-lat: *prodūz. tol*]: *προβίβασαν* D<sup>4</sup> or <sup>a</sup> HLP rel 36 Chr<sup>1</sup>,  
 elz *προβαλλοιτων*, with DLP b<sup>2</sup> c g m [Scriv] o 13. 36 Thl: txt ABEHN [m(Treg)]  
 rel 40 Chr. αὐτων L<sup>1</sup> 40 Thl-sif. o *οὐν* A k [am] demid fuld tol: o <sup>δ</sup> *οὐν* N<sup>1</sup>.  
 τη χειρὶ DN<sup>3</sup> 40 Chr Thl-fin. for *ἦλθεν*, *ἠελεν* N<sup>1</sup>. for *δημα*, *λαο* E.

<sup>34.</sup> rec *ἐπιγονοιτων* (*corrū*, to avoid the *pendent nominative*), with a b o 36 Cc: txt  
 ABDEHLPN 13 rel Chr<sup>1</sup> Thl-sif. om *εκ* D, so vulg coptt. *οὐσα* B 13.

*κραζοντες* AN. om η D<sup>1</sup> (ins D<sup>4</sup>). *μεγ.* η *αρτ.* εφ. is repeated in B.  
<sup>35.</sup> *κατασεισας* DE c 137 Thl-sif: *comprescisset* D-lat, *sedasset* vulg E-lat.

*των οχλον* bef o *γραμματευσ* B m 130 coptt. *εφη dixit* E vulg. for *εφεσιαι*,  
*αδελφοι* N<sup>1</sup> [arm]. rec *ανθρωπος* (*corrū*), with D (pref d D<sup>1</sup>) HLP rel syr *eth* Chr<sup>1</sup>,  
 Thl-sif: txt ABEN a c k m 13. 36. 40 [των αν.] vulg Syr coptt (sah) arm Thl-fin.  
 for *εφεσ.*, *ἡμετεραν* *vesitram* D. *πολιν* bef *εφεσ.* E coptt. *νακορον* D<sup>1</sup> (txt D<sup>2</sup>)  
 [νεοκ. ELP a (c?) 13]. for *οὐσαν*, *ειναι* D: add *και* N<sup>1</sup> (N<sup>3</sup> disapproving). rec  
 aft *μεγαλη*: ins *θεας*, with HLP rel *meth* [arm] Chr: om ABDEN c 13. 36. 40 vulg syrr  
 coptt Isid.

*ἡμέραις* τὰς ἑορτὰς καὶ τὴν τῶν Ἀρτεμισίων *πανηγυριν*. C. and H. ii. 95. *δοῦναι*  
 Kypke remarks: 'latet in phraai, quod  
 periculum Paulo in theatro imminet.'  
 E. V. adventure himself; an excellent  
 translation. <sup>33.</sup> *ἐκ τ. ὄχλ.* some of  
 the multitude. *προεβ.* urged for-  
 ward, through the crowd; the Jews push-  
 ing him on from behind, 'propellentibus.'

It is uncertain whether this Alexander  
 is mentioned elsewhere (but see on 2 Tim.  
 iv. 14). He appears to have been a Chris-  
 tian convert from Judaism, whom the Jews  
 were willing to expose as a victim to the  
 fury of the mob: or perhaps one of them-  
 selves, put forward to clear them of blame  
 on the occasion. <sup>34.</sup> *ἐπιγονόντες*  
 The nom. is an anacoluthon, as in ch. xxiv.  
 5 al. See Winer, edn. 6, § 63, i. 1.

They would hear nothing from a  
 Jew, as being an enemy of image-worship.

<sup>35.</sup> *καταστ.* When he had quieted,  
 lulled, the crowd. *ὁ γραμματεὺς*  
 the town-clerk is the nearest English  
 office corresponding to it. He was the  
 keeper of the archives and public reader  
 of decrees, &c., in the assemblies. Thucyd.  
 vii. 10, *τῇ ἐπιστολῇ ἐπέδωκεν ὁ δὲ γραμ-*  
*ματεὺς τῆς πόλεως παρὼν ἀνέγνω τοῖς*  
*Ἀθηναίοις.* 'Among the Ephesian inscrip-  
 tions in Boeckh, we find the following:  
 M. I. Aur. *Διονυσιον τον ιεροκρηνα και β*  
*ασιαρχον εκ των ιδιων* T. Φλ. *Μουνατιος*  
*φιλοσεβαστος ο γραμματευσ και ασιαρχης*  
*Νο. 2990.* C. and H. ii. 96.  
*γάρ* gives a reason for the *καταστείλας*. See  
 Herm. on Viger, p. 829. *νεωκόρον*  
 Probably a *virger* or adorner (Suidas says,  
*ποι α sweeper: ὁ τὸν νεῶν κοσμῶν κ. εὐτρο-*  
*πίζων, ἀλλ' οὐχ ὁ σωρῶν*) of the temple:  
 here used as implying that Ephesus had the  
 charge and keeping of the temple. The

c here only t. <sup>c</sup> ἄρτεμιδος καὶ τοῦ <sup>c</sup> διοπετοῦς; 36 <sup>d</sup> ἀναντιρρήτων οὖν ABDE  
<sup>c</sup> ὄντων τούτων <sup>c</sup> δέον ἐστὶν ὑμᾶς <sup>w</sup> κατεσταλμένους <sup>c</sup> ὑπ- HLPN  
<sup>c</sup> ἄρχειν καὶ μηδὲν <sup>e</sup> προπετὲς πράσσειν. 37 <sup>h</sup> ἡγάγετε γὰρ bcd f  
<sup>c</sup> τοὺς ἄνδρας τούτους οὔτε <sup>i</sup> ἱεροσύνους οὔτε <sup>k</sup> βλασφη- h k m o  
<sup>c</sup> μούντας τὴν <sup>i</sup> θεὸν ἡμῶν. 38 εἰ μὲν οὖν Δημήτριος καὶ οἱ 11  
<sup>c</sup> σὺν αὐτῷ <sup>m</sup> τεχνῖται ἔχουσιν πρὸς τινα <sup>n</sup> λόγον, <sup>o</sup> ἀγόριοι  
<sup>e</sup> ἄγονται καὶ <sup>q</sup> ἀνθύπατοί εἰσιν <sup>r</sup> ἐγκαλείωσαν ἀλλήλους.

only. 1 Macc. P only. 1 Tim. v. 12. f ch. ii. 30 ref. x. 7. John vii. 45 al. Dan. iii. 13. i here only t. 3 Macc. iv. 42 only. (-eiv, Rom. ii. 22. -la, 2 Macc. xii. 6.) k constr., Matt. xxvii. 39. 4 Kings xix. 22. (Rom. ii. 24 al.) n = here only. ἡμοὶ . . . πρὸς τοὺς τοὺς ὁ λόγος, Demesth. πρὸς Δακρ., p. 943. 17. see Heb. iv. 13. o = here (ch. xvii. 5) only t. τὰς διοικήσεις, ἐν αἷς τὰς ἀγορίας πεινούνται, Strabo xiii. p. 633 (Wahl). μοι ἄγονται τὸν ἀγοραῖον, Jos. Antt. xiv. 10. 31. p = Luke xiv. 31. 2 Macc. ii. 16. q ch. xiii. 7, 8, 12. xviii. 13 only. see notes. r constr., ch. xiii. 28. Str. xvi. 19. w κατέ and gen., Rom. viii. 33, pass. ver. 40. ch. xxiii. 29. xxi. 3, 7 only. L.P.

διοπετοῦς D[-gr] 68: *hujus jovis* D-lat: *jovisprolis* E-lat: *jovisque prolis* vulg. 36. ἀναντιρρήτων B<sup>1</sup>L. [om οὖν E<sup>1</sup>-gr: E-lat has an empty space for *ωναντ. οὖν*

εστ. τουτ.] τούτων bef οὗτων A b o: om τούτων N<sup>1</sup> 13. aft προπετὲς ins τ: N<sup>2</sup>. (πράσσειν, so ABDEHL[P]N 13 rel(not m) Chr.)

37. from *ἡγάγετε τοὺς τοὺς* is inserted in the margin of P by a later hand. aft τούτους ins ενθαδε D syr-mg [arm: in *locus locum* sah]. for ουτε (twice), κπετε D. rec την θεων (cotta), with D<sup>1</sup>E<sup>2</sup>P a b<sup>1</sup> [c, e sil] o 13 Thl-fin: txt ABD<sup>2</sup>E<sup>1</sup>HLL<sup>2</sup> rel 36 Chr-c, Thl-aif. rec υμων, with E<sup>1</sup>-gr HLP rel vulg syr copt aeth-rom Chr<sub>1</sub>. Thl-fin: txt ABDE<sup>2</sup>N b f o 13 E-lat Syr sah aeth-pl [arm] Chr-c, Thl-aif.

38. aft δημητριος ins ουτος D Syr: pref δ e 137. oi bef και D<sup>1</sup>[-gr](txt D<sup>4</sup>). rec προς τινα λογον bef εχουσιν (alteration of characteristic order), with 13(appy): txt AB(D)EHL<sup>2</sup>N rel vulg [syr (coptt) arm] Chr Thl.—ins αυτους bef τινα D, cum *aliquos quendam* D-lat.

title is found (Wetst.) on inscriptions as belonging to Ephesus: η φιλοσεβαστος Εφεσιων βουλη και ο νεωκορος δημοσ καθιερωσαν επι ανθυπατου Πεδουκαίου Πρεισκαινου ψηφισαμενου Τιβ. ΚΑ. Ιταλικου του γραμματεις του δημου (Boeckh, No. 2966); and seems to have been specially granted by the emperors to particular cities: thus we have *στα ἐπευχόμεν παρὰ τοῦ κυρίου Καίσαρος Ἀδριανου δι' Ἀρτωνίου Πολέμω-νος δεύτερον δόγμα συγκλήτου, καθ' ὃ διὰ νεωκόροι γεγόραμεν*: and on coins of Hadrian, 'Εφεσιων διὰ νεωκόρων, &c.: and similarly of Elagabalus, *Νικομηδέων τρις νεωκόρων*: of Maximin, *Μαγνήτων νεωκόρων Ἀρτέμιδοι*. See also C. and H. ii. p. 89, where will be found an engraving of a coin exhibiting both the words *νεωκόρος* and *ἀνθύπατος* (ver. 38).

τ. διοπετοῦς] To give peculiar sanctity to various images, it was given out that they had fallen from heaven; so Euripides of the statue of Artemis at Tauris, *ἐνθ' Ἀρτεμις σὴ σύγγονος βωμοῦς ἔχει, | λαβεῖν τ' ἄγαλμα θεᾶς ὃ φασὶν ἐνθάδε | εἰς τοῦδε ναοῦς οὐρανοῦ πσεῖν ἄπο*. Iph. Taur. 86, and 977, he calls it *διοπετὲς ἄγαλμα, οὐρανοῦ πέσημα*. So also Pausan. Att. 26, τὸ δὲ ἀγιάτατον . . . ἐστὶν Ἀθηνᾶς ἄγαλμα ἐν τῇ νῦν ἀκροπόλει . . . φήμη δ' ἐς αὐτὴν ἔχει, *πσεῖσιν ἐκ τοῦ οὐρανοῦ*. The image is described by Pliny, xvi. 72: 'de ipso simulacro Deæ ambigitur. Cæteri ex

ebeno esse tradunt: Mucianus ter consul ex his qui, proxime viso eo, scribere, vidi-gineum, et nunquam mutatum, septies restituito templo.' 37.] From this verse it appears that Paul had proceeded at Ephesus with the same caution as at Athens, and had not held up to contempt the worship of Artemis, any further than unavoidably the truths which he preached would render it contemptible. This is also manifest from his having friends among the Asiarchs, ver. 31. Chrysostom, however, treats this assertion of the town-clerk merely as a device to appease the people: *τοῦτο ψεύδεται αὐτὰ μὲν πρὸς τὸν δῆμον. γὰρ* refers to the *προπετὲς* with which he had charged them: 'and this caution is not unneeded,—for &c.' see Meyer; and Herm. as above, on ver. 35. 38.

ἀγόριοι] court-days (the grammarians distinguish *ἀγοραῖος*, 'circumforaneous,' an idler in the market, and *ἀγόριος*, as in our text: so Suidas: but Ammonius *εἰς verso*: and the distinction is now believed to be mere pedantry): and *ἀγόντας* implies that they were then actually going on. They were the periodical *assises* of the district, held by the proconsul and his *assessors* (see below). The Latin phrase for ἀγοραλούς ἄγειν was *conventus agere*, or *peragere*, or *convocare*; cf. Cass. B. G. i. 54; v. 1; viii. 46. Hence the district itself was called *conventus*. See Smith's

39 εἰ δέ τι περὶ ἑτέρων ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται. 40 καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον, μηδενὸς αἰτίου ὑπάρχοντος περὶ οὗ [οὗ] δυνησόμεθα ἀποδοῦναι λόγον τῆς συστροφῆς ταύτης. 41 καὶ ταῦτα εἰπὼν ἀπέλυσεν τὴν ἐκκλησίαν.

XX. 1 Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον προσκαλεσάμενος ὁ Παῦλος τοὺς μαθητὰς καὶ παρακαλέσας, ἀσπασάμενος ἐξῆλθεν πορευθῆναι εἰς τὴν Μακεδονίαν.

2 διελθὼν δὲ τὰ μέρη ἐκεῖνα καὶ παρακαλέσας αὐτοὺς

a — Mark xv. 7. Luke xxiii. 19, 25. ch. xiv. 5. Prov. xvii. 14. a constr., here only. (ch. xx. 26.)  
b Luke xxiii. 4, 14, 32 only. (—os, Heb. v. 9.) c ch. vii. 18 reff. d Matt. xii. 36. Luke  
xvi. 2. [Rom. xiv. 12.] 1 Pet. iv. 5. Dan. vi. 2 Theod. e ch. xiii. 12 only. Amos vii. 10.  
f = ch. xiii. 3 reff. g ch. xix. 21 reff. h Judith vi. 1. i ch. xxi. 34 reff.  
k ch. xv. 32 reff. l = here only. (ch. xviii. 23 reff.) Xen. Anab. vii. 1. 40. m = ch. xv. 40  
ref. n ch. xiii. 6 reff. o ch. xix. 1. p ch. vii. 5 reff.

39. for περι ετερων, περαιτερων (seems like a mistake from itacism) d 36: περαιτερω B(Tischdf) [13(περετ.):] allorius D-lat]: περ ετερον E. επιζητεται (itacism?) B c d o [ζητετε E]. εν τω νομω εκκλησια D<sup>1</sup>(so, but εκκλησιας D<sup>2</sup> and lat: txt D<sup>4</sup>).

40. σημερον εγκαλεισθαι στασεως μηδενος αιτιου οντος D. περι ου ου δυνησομεθα (perhaps, as Meyer, from a careless repetition of ου: more likely, as Bornemann in loc, inserted by those who placed a colon at υπαρχοντος and regarded περι... ταυτης as a new member of the sentence) A B(sic: see table) H L(for ου, ουν L<sup>1</sup>) P N b c e f g h m o syrr [eth(appy)] arm: om ου DE 13[e sil] 36 rel vulg coptt Chr-comm, Thl-fin. δουναι (prob the simple verb was substituted for the compd rather than vice versa: both exppr are in ordinary use) HL[P] b d e g [Chr.] Thl-sif: txt ABDEN 13. 36 rel Chr, Ec-ma Thl-fin. insa περι bef της συστρ. (consequent on regarding συστρ. as in approp with the preceding gen: —q. d. viz. concerning this συστρ.) ABEN d k m 36. 40 D-lat arm Thl-fin: om D[-gr] HLP rel [vulg] Chr Thl-sif. (13 def.)

CHAP. XX. 1. for προκαλ., μεταπειψαμενος BEN m 13. 36. 40 coptt eth-rom Thl-fin: μεταστειλαμενος a 69. 98-marg 106: txt ADHLP rel Chr, Thl-sif. om d D.

ins πολλά bef παρακ. D. rec om παρακαλεσας (see note), with HLP rel Chr, Thl-sif: insa AB(D)EN a c m 13. 36 [vulg syrr] copt [sah eth arm] Thl-fin.—παρεκελε(υ)σας D<sup>1</sup>? for ασπ., αποσπασαμενος D<sup>1</sup>: και ασπ. EN: ασπασαμενος τε D<sup>4</sup> a c m 36 Thl-fin.

πορευεσθαι (corrupt) ABEN 36 Thl-fin: om D 27. 66<sup>5</sup>. 105: txt HLP 13(sic) rel Chr Thl-sif. om την BDE L[e sil] N a b c k m o Thl-fin: insa

AHP 13[e sil] rel Chr, Thl-sif. 2. ins πάντα bef τα μερη D. εκεινη D<sup>1</sup>(txt D<sup>4</sup>). for παρακαλεσας αυτους, χρησ(αμενο)ς(?) D<sup>1</sup>-gr(txt D<sup>2</sup>).

Dict. of Antiquities, art. Convetus. Pliny, H. N. v. 29 fin., mentions Ephesus as one of these assize towns. ἀνθ-ύπαιτοι] there are (such things as) proconsuls: the fit officers before whom to bring these causes: a categoric plural. So the Commentators generally. But may not the 'consiliarii' of the proconsul who were his assessors at the 'convetus,' held in the provinces, have themselves popularly borne the name? We find in Jos. B. J. ii. 16. 1, that Cestius, the ἡγεμὼν of Syria, on receiving an application respecting Florus's conduct at Jerusalem, μετὰ ἡγεμόνων ἐβουλευετο,—which ἡγεμόνες were his assessors, or consiliarii. (See on ch. xxv. 12, and Smith's Dict. of Antt., ut supra.)

ἐγκαλ. ἄλλ.] let them (the plaintiffs and defendants) plead against one another. 39.] 'Legitimus cæstus est, qui a magistratu civitatis convocatur et

regitur.' Grot. The art. points out the regularly recurring assembly, of which they all knew. 40.] γὰρ assumes that this assembly was an unlawful one.

μηδενὸς κ.τ.λ.] There being no ground why (i. e. in consequence of which) we shall be able to give an account, i. e. 'no ground whereon to build the possibility of our giving an account.' The reading περὶ οὗ (see digest) seems to involve the sentence in almost inextricable confusion. To read περὶ τῆς συστ. τ. and take it in apposit. with περὶ οὗ, 'hujus rei, videlicet convetus hujus' (Bornemann), is very harsh.

CHAP. XX. 1—XXI. 16.] JOURNEY OF PAUL TO MACEDONIA AND GREECE, AND THENCE TO JERUSALEM. 1.] παρακαλέσας has probably been omitted on account of the two participles coming together: or perhaps on account of the same

q ch. xv. 22. <sup>a</sup> λόγῳ πολλῶ ἦλθεν εἰς τὴν Ἑλλάδα, <sup>3</sup> ποιήσας τε ABDE  
 r ch. xv. 23 reff. <sup>a</sup> μῆνας τρεῖς, γενομένης αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰου- HLPW s  
 t ch. xiii. 13 <sup>a</sup> δαίων μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν ἐγένετο b c d f g  
 u = Philem. 14. <sup>a</sup> γνώμης τοῦ ὑποστρέφειν διὰ Μακεδονίας. <sup>4</sup> συν- h k m e  
 2 Macc. iv. <sup>a</sup> εἰπετο δὲ αὐτῷ ἄχρι τῆς Ἀσίας Σώπατρος Πύρρου 13  
 30. constr. <sup>a</sup> Βεροιαῖος, Θεσσαλονικέων δὲ Ἀρίσταρχος καὶ Σεκουῦδος,  
 Luke ix. 56. <sup>a</sup> καὶ Γάιος Δερβαῖος καὶ Τιμόθεος, Ἀσιανοὶ δὲ Τυχικὸς  
 v. r. 2 Macc. <sup>a</sup> καὶ Τρόφιμος. <sup>5</sup> οὗτοι [δὲ] ἀπροελθόντες ἔμενον ἡμᾶς  
 xi. 37. <sup>a</sup> ver. 13. 2 Cor. ix. 5. (ch. xii. 10 al.) Gen. xxxiii. 14.  
 v constr., ch. <sup>a</sup> here only. Job xxxvi. 2. (see ver. 22.)  
 iii. 12 reff. <sup>a</sup> here only.  
 w = ch. viii. 25 <sup>a</sup> only.  
 x reff. <sup>a</sup> y = ch. xi. 6  
 y = ch. xi. 6 <sup>a</sup> here only.

3. for τε, δε D 38 E-lat copt. for γενομ., καὶ γενηθείσης D<sup>2</sup>: κ. γενηθείς D<sup>1</sup>-gr.  
 ἐπιβουλῆς bef αὐτῷ ABEN a h 13: txt DHLP rel vulg Chrj. μέλλον  
 E. ἀγεσθαι E. rec γνώμη, with B<sup>2</sup>HLP rel syr-mg-gr [Chrj]: txt AB<sup>2</sup>EN  
 13. 36.—ἠθέλησεν ἀναχθῆναι εἰς συρίαν εἰπεν δε το πνευμα αὐτῷ υποστρεφειν δια της  
 μακεδονιας D syr-mg(proceeding as D below as far as εξιεναι).  
 4. for συνεπιτετο δε αὐτῷ αχρη, μελλοντος ουν[autem D-lat syr-mg] εξιεναι αὐτον  
 μεχρι D (comitari om D-lat). om αχρι της ασιας (to conform to follg; cf note)  
 BN 13 vulg [copt] aeth Bede. rec om πυρρου (see note), with HLP rel syrr aeth  
 Chr Thl-sif: ins AB<sup>2</sup>EN a b m o 13. 36. 40 vulg syr-mg copt arm Thl-fin Orig-intj.  
 Βεροιος N<sup>1</sup>: Βερυιαιος D-gr<sup>1</sup>(txt D<sup>1</sup>). ins o bef δερβαιος A [13]: δουβ(ε)ριος  
 doversius D<sup>1</sup>(and lat: txt D<sup>4</sup>). for ασιανοι, εφεσιοι D (syr-mg) sah.  
 for τυχικος, ευτυχος D.  
 5. rec om δε, with DHLP rel 36 vulg Syr [arm] Chr, Thl-sif: ins ABEN a o 13. 40  
 syr copt Thl-fin. προελθοντες (see ver 13) A(?) B<sup>1</sup> E-gr HLPN f g k m.  
 εμενον (but : erased) N. for ημας, αυτον D-gr.

word occurring again in ver. 2. 2.]  
 Notices of this journey may be found 2 Cor.  
 ii. 12, 13; vii. 5, 6. He delayed on the  
 way some time at Troas, waiting for Titus,  
 —broke off his preaching there, though  
 prosperous, in distress of mind at his non-  
 arrival, 2 Cor. ii. 12, 13,—and sailed for  
 Macedonia, where Titus met him, 2 Cor.  
 vii. 6. That Epistle was written during it,  
 from Macedonia (see 2 Cor. ix. 2, καυχώ-  
 μαι, 'I am boasting'). He seems to have  
 gone to the confines at least of Illyria,  
 Rom. xv. 19. αὐτούς] The Macedo-  
 nian brethren: so ch. xvi. 10 al., see  
 reff., and Winer, edn. 6, § 22. 3. Ἑλ-  
 λάδα] Achaia, see ch. xix. 21. 3.  
 ποιήσας] This stay was made at Corinth,  
 most probably: see 1 Cor. xvi. 6, 7: and  
 was during the winter, see below on ver. 5.  
 During it the Epistle to the Romans was  
 written: see Prolegg. to Rom. § iv.  
 μέλλοντι ἀνάγεσθαι] This purpose, of  
 going from Corinth to Palestine by sea, is  
 implied ch. xix. 21, and 1 Cor. xvi. 3—7.  
 τοῦ ὑποστρ.] The genit. is not (as  
 Meyer) governed directly by γνώμης, which  
 would be more naturally followed by εἰς τὸ  
 ὑρ.: but denotes the purpose, as in reff.  
 4. ἄχρι τ. Ἀσίας] It is not hereby  
 implied that they went *so further* than to  
 Asia: Trophimus (ch. xxi. 29) and Aristar-  
 chus (ch. xxvii. 2), and probably others, as  
 the bearers of the alms from Macedonia  
 and Corinth (1 Cor. xvi. 3, 4), accompanied

him to Jerusalem. Σώπατρος Πύρρου  
 Βεροιαῖος] This mention of his father is  
 perhaps made to distinguish him (?) from  
 Sosipater, who was with Paul at Corinth  
 (Rom. xvi. 21). The name Πύρρου has  
 been erased as that of an unknown person,  
 and because the mention of the father is  
 unusual in the N. T.:—no possible reason  
 can be given for its *insertion* by copyists.  
 Ἀρίσταρχος] See ch. xix. 29; xxvii.  
 2; Col. iv. 10; Philem. 24. Secundus  
 is altogether unknown. The Gaius here  
 is not the Gaius of ch. xix. 29, who was a  
 Macedonian. The epithet Δερβαῖος is in-  
 serted for distinction's sake. Timotheus  
 was from *Lystra*, which probably gives  
 occasion to his being mentioned here in  
 close company with Gaius of Derbe. All  
 attempts to join Δερβαῖος with Τιμόθεος  
 in the construction are futile. Timotheus  
 was *not of Derbe*, see ch. xvi. 1, 2: and  
 the name Caius (Γάιος, Gr.) was far too  
 common to create any difficulty in there  
 being two, or three (see note, ch. xix. 29)  
 companions of Paul so called. With con-  
 jectural emendations of the text (Δερβ. δὲ  
 Τιμοθ., Kuin., Valck.) we have no concern.  
 Ἀσιανοὶ T. κ. T.] Tychicus is men-  
 tioned Eph. vi. 21, as sent (to Ephesus  
 from Rome) with that Epistle. He bore  
 also that to the Colossians, Col. iv. 7,  
 at the same time. See also 2 Tim.  
 iv. 12; Tit. iii. 12. Trophimus, an  
 Ephesian, was in Jerusalem with Paul,

ἐν Τρωάδι ὁ ἡμεῖς δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν  
 ἁζύμων ἀπὸ Φιλίππων, καὶ ἤλθομεν πρὸς αὐτοὺς εἰς  
 τὴν Τρωάδα ὁ ἄχρι ἡμερῶν πέντε, οὐ διετρίψαμεν ἡμέρας  
 ἑπτὰ. Ἐν δὲ τῇ μῇ τῶν σαββάτων συνηγμένων  
 ἡμῶν κλάσαι ἄρτον, ὁ Παῦλος διελέγετο αὐτοῖς μέλ-

2). see ch. xiii. 14 reff.  
 k ch. xvii. 2 reff.

h ch. iv. 5 reff. constr., ch. xiii. 44 reff.

e ch. xv. 20 reff.  
 d ch. xii. 3 reff.  
 e = ch. xiii. 11.  
 Luke iv. 13.  
 Rom. i. 13 al.  
 2 Maec. xiv.  
 f ch. xii. 19 reff.  
 g Luke xxi. 1.  
 John xx. 1 (19.  
 Mark xvi. 2.  
 1 Cor. xvi.  
 f ch. ii. 46 reff.

6. om την D. rec αχρη, with H rel : αwo EN 18 : infra E-lat : txt ABLP d  
 Thl-sif.—for αχρη ημερων πεντε, πεμπταιοι D. for ου, σπου AEN 13 : ου και 40.  
 137 : και c : εν η και D : txt BHLP rel 36 Chr. [for επτα, πεντε L' (but corr'd).]

7. for δε, τε D Syr sēth. om τη E k. aft μια ins πρωτη D-gr.  
 rec for ημων, των μαθητων (alteration to suit αυτοις—see note), with HLP rel Bas,  
 Thl-sif : txt ABDEH a<sup>1</sup> c 13. 36. 40 vulg syrr (copt) [sah] sēth arm Chr, Thl-fin.  
 rec ins του bef κλασαι, with D Thl-fin : om ABEHLPM 13 rel [Bas.] Chr, Thl-sif.

ch. xxi. 29 : and had been, shortly before  
 2 Tim. was written, left sick at Miletus.  
 (See Prolegg. to 2 Tim. § i. 5.)

5. οἱτοι The persons mentioned in ver. 4 :  
 not only Tychicus and Trophimus. The  
 mention of Timotheus in this list, distin-  
 guished from ἡμᾶς, has created an insuper-  
 able difficulty to those who suppose Timo-  
 theus himself to be the narrator of what  
 follows : which certainly cannot be got over  
 (as De Wette) by supposing that Timotheus  
 might have inserted himself in the list, and  
 then tacitly excepted himself by the ἡμᾶς  
 afterwards. The truth is apparent here, as  
 well as before, ch. xvi. 10 (where see note),  
 that the anonymous narrator was in very  
 intimate connexion with Paul ; and on this  
 occasion we find him remaining with him  
 when the rest went forward. προελθ.

κ.τ.λ.] For what reason, is not said : but  
 we may well conceive, that if they bore the  
 contributions of the churches, a better op-  
 portunity, or safer ship, may have deter-  
 mined Paul to send them on, he himself  
 having work to do at Philippi : or perhaps,  
 again, as Meyer suggests, Paul may have  
 remained behind to keep the days of un-  
 leavened bread. But then why should not  
 they have remained too? The same motive  
 may not have operated with them ; but in  
 that case no reason can be given why they  
 should have been sent on, except as above.  
 It is not impossible that both may have  
 been combined :—before the end of the days  
 of unleavened bread, a favourable oppor-  
 tunity occurs of sailing to Troas, of which  
 they, with their charge, avail themselves :  
 Paul and Luke waiting till the end of the  
 feast, and taking the risk of a less desirable  
 conveyance. That the feast had something  
 to do with it, the mention of μετὰ τ. ἡ. τ.  
 &c. seems to imply : such notices being not  
 inserted ordinarily by Luke for the sake of  
 dates. The assumption made by some (see,  
 e. g. Mr. Lewin, p. 587), that the rest of  
 the company sailed at once for Troas from  
 Corinth, while Paul and Luke went by land

to Philippi, is inconsistent with συνεπετο,

ver. 4. From the notice here, we learn  
 that Paul's stay in Europe on this occasion  
 was about three-quarters of a year : viz.  
 from shortly after Pentecost, when he left  
 Ephesus (see on ch. xix. 10), to the next  
 Easter.

6. ἄχρι ἡμ. πέντε] in five  
 days, see reff. The wind must have been  
 adverse : for the voyage from Troas to  
 Philippi (Neapolis) in ch. xvi. 11, seems to  
 have been made in two days. It appears  
 that they arrived on a Monday.

Compare notes, 2 Cor. ii. 12, ff. 7. ἐν τῇ  
 μῇ τ. σαββ.] We have here an intimation  
 of the continuance of the practice, which  
 seems to have begun immediately after the  
 Resurrection (see John xx. 26), of as-  
 sembling on the first day of the week for  
 religious purposes. (Justin Martyr, Apol.  
 i. 67, p. 83, says, τῇ τοῦ ἡλίου λεγομένη  
 ἡμέρᾳ πάντων κατὰ πόλεις ἢ ἀγροῦς μενόν-  
 των ἐπὶ τὸ αὐτὸ συνέλευσιν γίνεσθαι.) Per-  
 haps the greatest proof of all, that this day  
 was thus observed, may be found in the  
 early (see 1 Cor. xvi. 2) and at length  
 general prevalence, in the Gentile world,  
 of the Jewish seven-day period as a divi-  
 sion of time,—which was entirely foreign  
 to Gentile habits. It can only have been  
 introduced as following on the practice of  
 especial honour paid to this day. But we  
 find in the Christian Scriptures no trace  
 of any sabbatical observance of this or any  
 day : nay, in Rom. xiv. 5 (where see note),  
 Paul shows the untenableness of any such  
 view under the Christian dispensation. The  
 idea of the transference of the Jewish  
 sabbath from the seventh day to the first  
 was an invention of later times.

κλάσαι ἄρτον] See note on ch. ii. 42.  
 The breaking of bread in the Holy Com-  
 munion was at this time inseparable from  
 the ἀγάπαι. It took place apparently in  
 the evening (after the day's work was  
 ended), and at the end of the assembly,  
 after the preaching of the word (ver. 11).  
 αὐτοῖς, in the third person, the dis-

1 ch. xiii. 48 ref. in ch. x. 9 ref. a here only. Gen. xlii. 13. Num. xiii. 26. Ps. xxiv. 10 only. το-σούτων παρέρχονται χρόνον. Jos. Ant. i. 3. 9. o of time, Matt. xi. 23. ch. x. 30. 1 Tim. vi. 14 al. Pa. civ. 19. xlv. 1, &c. John xviii. 3. Rev. iv. 4. viii. 10 only. t ver. 7 al. u ch. vi. 15 ref. r Luke xiii. 9 al. 1 Macc. xv. 26. v ch. vii. 26. xiii. 17. ch. i. 13 ref. Acts only. w 2 Cor. xi. 33 only. Josh. ii. 15, 16. x = here bis (ch. xiv. 7. xvi. 10) only. L. Zech. ii. 4. only 7. Pa. lxxv. 7 Aq. Dan. v. 20 Theod. Herodian i. 11, of the ἀγέλας διοικόντες, — ἐξ οὐρανοῦ κατασφύρησας λόγους. (καταφορά Aq., Gen. ii. 21. xv. 12.) y Luke xxi. 1 (John iv. 11. Rev. ii. 24) only. Str. xiii. 7. t ver. 7. above, ch. xviii. 4 ref. a ch. iv. 17 ref. b = ch. xii. 14 ref. e here only. Symm., Gen. vi. 16 [17]. Esch. xiii. 4. στοια τριστόγους, Dion. Hal. Ant. iii. 66. d = Mark vi. 29. 1 Macc. ix. 19. e = Matt. xxiv. 17. ch. x. 20, 21. 1 Kings ix. 27. Xen. Cyr. i. 4. 2.

om τε D-gr.

8. υπολαμπάδες *faculae* D. rec for ημεν, ησαν (see above on ημεν, ver 7), with c k [copt aeth-rom Thl-aif]: txt ABDEHLPN 13. 36 rel vulg syrr sah [aeth-pl] arm Chr, Thl-fin. om συνηγμένοι E.

9. rec καθήμενος (corrupt to more usual form), with HLP rel Chr; txt ABDEK a 13. 36. om νεανίας E. επι τη θυρίδι κατεχομενος υπνω βαρει D. om τον (bef παυλου) D-gr. for απο, υπο DH b o 40 Chr. πεσαν, omg kai folg, E. και os ηρθη D-gr.

course being addressed to the disciples at Troas: but the first person is used before and after, because all were assembled, and partook of the breaking of bread together. Not observing this, the copyists have altered ημῶν above into τῶν μαθητῶν, and ημεν into ησαν, to suit αὐτοῖς. 8. λαμπάδες. [α.] This may be noticed, as Meyer observes, to shew that the fall of the young man could be well observed: or, perhaps, because many lights are apt to increase drowsiness at such times. Calvin and Bengel suppose,—in order that all suspicion might be removed from the assembly ('ut omnis abesset suspicio scandalī,' Beng.); Kuin. and partly Meyer,—that the lights were used for solemnity's sake,—for that both Jews and Gentiles celebrated their festal days by abundance of lights. But surely the adoption of either Jewish or Gentile practices of this kind in the Christian assemblies was very improbable. 9.] Who Eutychus was, is quite uncertain. The occurrence of the name as belonging to slaves and freed-men (Roscnm. and Heinrichs, from inscriptions), determines nothing. ἐπὶ τῆς θυρίδος] On the window-seat. The windows in the East were (and are) without glass, and with or without shutters. καταφερόμενος υπνω.] Wetstein gives many instances of the use of καταφέρωμαι, either absolute, or with εἰς θύρον, signifying 'to be oppressed with, borne down towards, sleep.' Thus Aristotle, de somn. et vig. iii. p. 456. b. 31, ed. Bekk.: τὰ ὑπνωτικά . . . πάντα . . . καρφηβορίαν . . . ποιεῖ . . .

καὶ καταφερόμενοι καὶ νυστάζοντες τοῦτο δοκοῦσιν πιάσκειν, καὶ ἀδυνατοῦσιν αἰρεῖν τὴν κεφαλὴν καὶ τὰ βλέφαρα: and Diocl. Sic. iii. 57, κατενεχθεῖσαν εἰς θύρον ἰδεῖν θύειν. I believe the word is used here and below in the same sense, not, as usually interpreted, here of the effect of sleep, and below of the fall caused by the sleep. It implies that relaxation of the system, and collapse of the muscular power, which is more or less indicated by our expressions 'falling asleep,' 'dropping asleep.' This effect is being produced when the first participle is used, which is therefore imperfect,—but as Paul was going on long discoursing, took complete possession of him, and, having been overpowered,—entirely relaxed in consequence of the sleep, he fell. In the ἦρθη νεκρός here, there is a direct assertion, which can hardly be evaded by explaining it, 'was taken up for dead,' as De Wette, Olsh.;—or by saying that it expresses the judgment of those who took him up, as Meyer. It seems to me, that the supposition of a mere suspended animation is as absurd here as in the miracle of Jairus's daughter, Luke viii. 41—56. Let us take the narrative as it stands. The youth falls, and is taken up dead: so much is plainly asserted. (First, let it be remembered that Luke, a physician, was present, who could have at once pronounced on the fact.) Paul, not a physician, but an Apostle,—gifted, not with medical discernment, but with miraculous power, goes down to him, falls on him and embraces

ABE  
HLPN  
b o d  
h k l  
13



δὲ ὁ Παῦλος ἐπέπεσεν αὐτῷ καὶ ὁ συμπεριλαβὼν εἶπεν : ver. 37. (ch. viii. 16 reff.)  
 Μὴ ὁ θορυβεῖσθε· ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστίν. Esth. vii. 6.  
 11 ἡ ἀναβὰς δὲ καὶ κλάσας τὸν ἄρτον καὶ ἡ γευσάμενος, g here only. Esch. v. 3 only.  
 12 ἐφ' ἱκανόν τε ὁμίλησας ἄχρι οὗ αὐγῆς, οὕτως ἔξηλθεν. h ch. xvii. 5 only. i ch. xv. 26 reff. j ch. viii. 31. k ch. ii. 46 reff. l ch. x. 10 reff. m here only. n Luke xiv. 30. o Luke xiv. 30. p = John iv. 6. ch. 1 Kings xv. 20. q = 2 Macc. xv. 20. r Luke x. 34 al. 1 Macc. xv. 20. s = 2 Macc. xv. 20. t here only. u ch. xiii. 13 reff. v ver. 5. w ch. xiii. 13 reff. x = vv. 3, 7. y = here bis. ch. xiii. 31. z Tim. iv. 11 only. (ch. i. 2. vii. 43.) a = 1 Cor. vii. 17. xi. 34. L.P., exc. Matt. xi. 1. 1 Chron. ix. 33. a here only. b μέχρις ἐνταῦθα ἐπέσεν ἡ στρατιὰ, Xen. Anab. v. 6. 4. (-ζγ, Mark vi. 33.) b = here only. (ch. xvii. 18 reff.)

10. αὐτὸς ἐπεπεσεν ins εἰ' c 106 : ἐπεσεν επ D. συμπεριλαβὼν C<sup>1</sup>, and add αὐτον C [(syrr copt arm)]: συμπαράλαβον c k 40. 105 : add αὐτον a 36. ins και bef εἶπεν D<sup>1</sup>-gr.

11. [om 1st και B (sah).] rec om τον (the force of the art being overlooked, —see note), with D<sup>2</sup>EHLFP<sup>3</sup> rel Chr<sub>i</sub> Thl-sif: ins ABCD<sup>1</sup>N<sup>1</sup> 13 Thl-fin. for τε, δε D-gr E-gr Thl-sif. (αχρι, so AB<sup>1</sup>C<sup>2</sup>EN Thl-sif.) αὐτης N<sup>1</sup>.

12. for ηγαγον δε τον παιδα, D has ασταζομενων δε αυτων ηγαγεν[αδδωκεται] τον νεανισκον.

13. προελθ. (see ver 5) AB<sup>1</sup>EHP f g h k m o Chr<sub>i</sub> Thl-sif: κατελθ. D[-gr] Syr [ascendimus D-lat] for 1st εἰς, εἰς D d 183. rec (for 2nd εἰς) εἰς, with DHLP rel 36 Chr Thl-sif: txt ABCEN [a] 13. 40 Thl-fin. for ασον, θασον, or θασσον L (but not in ver 14) P o 73-6-8. 99. 100-1 syrr sah : ασον b<sup>1</sup> f k 13. 106 sath : νασον 15-8. 86, and so in ver. 14. rec ην bef διατεταγμενος (ην διατ. is St. Luke's habit almost uniformly, but it is not the habit of the great MSS to alter this order), with DHLP rel Chr: εντεταλμενος ην C 15. 36. 180 : txt A B[-νον B<sup>1</sup>] EN a m 13. ins ας bef μελλων D 86. αυτος [bef μελ.] E.

14. om δε C<sup>1</sup>(appy). rec συνεβαλεν (alteration to historic aorist as so freq), with CDHL rel 86 vulg E-lat Chr: συνεβαλλον N<sup>1</sup>: txt AB E-gr PN<sup>3</sup> 40. for 1st εἰς, εἰς N<sup>1</sup>.

him,—a strange proceeding for one bent on discovering suspended animation, but not so for one who bore in mind the action of Elijah (1 Kings xvii. 21) and Elisha (2 Kings iv. 34), each time over a dead body,—and having done this, not before, bids them not to be troubled, for his life was in him. I would ask any unbiassed reader, taking these details into consideration, which of the two is the natural interpretation,—and whether there can be any reasonable doubt that the intent of Luke is to relate a miracle of raising the dead, and that he mentions the falling on and embracing him as the outward significant means taken by the Apostle to that end? 11.] The intended breaking of bread had been put off by the accident. τὸν ἄρτ., as ch. ii. 42. Were it not for that usage, the action here might import, 'the bread which it was intended to break,' alluding to ἄρτ. above. γευσάμενος:] having made a meal, see reff. The agape was a veritable meal. Not 'ἀσ-

ing tasted it,' viz. the bread which he had broken;—though that is implied, usage decides for the other meaning. οὕτως]

'After so doing:' see reff. 12.] As in the raising of Jairus's daughter, our Lord commanded that something should be given her to eat, that nature might be recruited, so doubtless here rest and treatment were necessary, in order that the restored life might be confirmed, and the shock recovered. The time indicated by αὐγῆ must have been before or about 5 A.M.: which would allow about four hours since the miracle. We have here a minute but interesting touch of truth in the narrative. Paul, we learn afterwards, ver. 13, intended to go afoot. And accordingly here we have it simply related that he started away from Troas before his companions, not remaining for the reintroduction of the now recovered Eutychus in ver. 12.

13. 'Ἀσσον'] A sea-port (also called Apollonia, Plin. v. 32) in Mysia or Troas, oppo-

c ch. viii. 40  
ref.  
d ch. xiii. 4  
ref.  
e ch. xvi. 11  
ref.  
f ch. xvi. 1 ref.  
g here only r.  
Exod. xxviii.  
26 Symm.  
Theod.  
h = ch. xxvii.  
2. Xen. Cyr.  
iv. 6. 10.  
i = here (Mark  
iv. 30 rec.)  
only f. ες  
Ἰωνίαν  
παραβα-  
λέτω.  
Thucyd. iii.  
22. (Prov.  
ii. 3 al.)  
k = Mark i. 36.  
m here only r.  
only r. οὐδ' ἄνθρωπος τοῖς δικαίοις χρωτάται ὅταν ἀποφύγῃ αὐτὸν ὁ λόγος ἀποφύγετον, εἰς τὸ χρονοτριβῆσαι, Aristot. Rhet. iii. 3.  
q ch. iii. 1 ref.  
r = Matt. xvi. 6.  
s = Matt. xvi. 6.  
t ch. vii. 1 ref.

“εἰς τὴν Ἀσσον, ἡ ἀναλαβόντες αὐτὸν ἤλθομεν εἰς Μιτυλήνην, <sup>15</sup> καὶ ἐκείθεν ἀποπλεύσαντες τῇ ἐπιούσῃ κατηντήσαμεν ἀντικρὺς Χίου. τῇ δὲ ἑτέρᾳ παρεβάλομεν εἰς Σάμον, καὶ μέιναντες ἐν Τρωγυλίῳ τῇ ἐχομένῃ ἤλθομεν εἰς Μίλητον. <sup>16</sup> κεκρίκει γὰρ ὁ Παῦλος παραπλεύσαι τὴν Ἐφεσον, ὅπως μὴ γένηται αὐτῷ ὡρονοτριβῆσαι ἐν τῇ Ἀσίᾳ. ἔσπενδεν γάρ, εἰ δυνατόν εἴη αὐτῷ, τὴν ἡμέραν τῆς πεντηκοστῆς γενέσθαι εἰς Ἱεροσόλυμα. <sup>17</sup> Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἐφεσον ὑμετεκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας.

1780-  
μαρ...  
ABCDI  
HLPW:  
bcd f  
h k l m  
o 13

15. καὶ ἐκείθεν Ε. rec αντικρυ (corr), with B<sup>1</sup>HP rel [Thl-fin] : txt AB<sup>1</sup>CDEL<sup>1</sup> 13. 36. 40 Thl-fin. for ετερα, εσπερα B 15-9. 73. παραβαλομεν D<sup>1</sup>-gr(txt D<sup>4</sup>). om καὶ μειναντες εν τρωγυλιω, and aft τη ins δε ABCEN [a] 13 vulg [copt aeth-pl arm] : txt the occasion of the omn has probably been, that Trogylium is not in Samos, which at first sight the text appeared to imply) DHL P rel 36 syrr sah Chr, Thl. - rec τρωγυλλιω, with HP rel 36 : txt (D) L h m o (c f g k) Chr<sub>1</sub>, τρωγυλια D-gr, Trogylio D-lat. ερχομενη D<sup>1</sup> a m 95<sup>1</sup>-6. 142.  
16. rec εκρινη (an ecclesiastical portion begins at ver 16, which has occasioned the alteration of the plurperf into the independent historic aor), with C<sup>3</sup>HLP rel Chr, Thl-sif : txt ABC<sup>1</sup>DEM a 13. 36 vulg. for σπου με γεινηται αυτω [αυτον Η] χρονοτριβησαι, μηποτε γεινηθη αυτω κατασχεσις τις ul non constringeret ei morandi quie D. rec (for ειη) ην, with LP rel 40 Chr Thl : txt (but looks like a gramm corr) ABCEN a 13. 36.—om ει δυνατον ειη DH aeth-rom. εις την ημεραν D : τη ημερα Η. for εις, εν D<sup>1</sup>(txt D<sup>4</sup>). ιερουσαλημ AEN a c 13. 40 : txt BCDHLP rel 36 Chr. 17. μετεπεμψατο D. om τους Ε.

site to Lesbos, twenty-four Roman miles (Pentinger Table) from Troas, built on a high cliff above the sea, with a descent so precipitous as to have prompted a pun of Stratoniceus, the musician (see Athen. viii., p. 352), on a line of Homer, Il. ζ. 143, Ἀσσον ἴδ', ἐς κεν θάσσον διέθρον πειραθ' ἴκηαι. Strab. xiii. 1, p. 126, Tauchn. Paul's reason is not given for wishing to be alone : probably he had some apostolic visit to make. 14. Μιτυλήνην] The capital of Lesbos, on the E. coast of the island, famed (Hor. Od. i. 7. 1 : Epist. i. 11. 17) for its beautiful situation. It had two harbours : the northern, into which their ship would sail, was μέγας κ. βαθύς, χώματι σκεπαζόμενος, Strabo, xiii. 2, p. 137. 15. παρεβάλ.] we put in : so Charon, in the Frogs, to his boatman, ὥσπ, παραβαλοῦ, 180 ; and 271, παραβαλοῦ τῷ κοκίῳ : see many examples in Wetst. Then they made a short run in the evening to Trogylium, a cape and town on the Ionian coast, only forty stadia distant, where they spent the night. He had passed in front of the bay of Ephesus, and was now but a short distance from it. Μιλήτον] The ancient capital of Ionia

(Herod. i. 142). See 2 Tim. iv. 20, and note. 16. κεκρίκει] We see here that the ship was at Paul's disposal, and probably hired at Philippi, or rather at Næmopolis, for the voyage to Patara (ch. xxi. 1), where he and his company embark in a merchant vessel, going to Tyre. The separation of Paul and Luke from the rest at the beginning of the voyage may have been in some way connected with the hiring or outfit of this vessel. The expression κεκρίκει (or εκρινη, which will amount to the same thing, only it must not be taken 'for the plurperfect,' here or any where else) is too subjectively strong to allow of our supposing that the Apostle merely followed the previously determined course of a ship in which he took a passage. παραβλ. τ. "Εφ.] He may have been afraid of detention there, owing to the machinations of those who had caused the uproar in ch. xix. F. M., in his notes, gives another reason : "He seems to have feared that, had he run up the long gulf to Ephesus, he might be detained in it by the westerly winds, which blow long, especially in the spring." But these would affect him nearly as much at Miletus. 17.] The distance from

18 ὡς δὲ ᾠ παρεγένοντο ᾠ πρὸς αὐτόν, εἶπεν αὐτοῖς ᾠ ἡμεῖς ἐπίστασθε, ᾠ ἀπὸ πρώτης ἡμέρας ᾠ ἀφ' ἧς ᾠ ἐπέβην εἰς τὴν Ἀσίαν, ᾠ πῶς μεθ' ὑμῶν τὸν πάντα χρόνον ᾠ ἐγενόμην, 19 ᾠ δουλεύων τῷ κυρίῳ ᾠ μετὰ ᾠ πάσης ᾠ ταπεινοφροσύνης καὶ δακρύων καὶ ᾠ πειρασμῶν τῶν ᾠ συμβάντων μοι ἐν ταῖς ᾠ ἐπιβουλαῖς τῶν ᾠ Ἰουδαίων, 20 ὡς οὐδὲν ᾠ ἵπεσται-

2. xiv. 1. (xvii. 2 reff.) Josh. xiv. 9. a. — Mark v. 16 ch. ix. 27. b = (see note) Paul (Rom. vii. (8) 25 ap. only, ex. Matt. vi. 24. Luke xvi. 13. Pa. ii. 11. d ('all possible') ch. iv. 29. xxi. 1. Rom. i. 29. Eph. i. 3. 2 Pet. i. 8. Jude 3 al. iv. 3. Phil. ii. 3. Col. ii. 18, 23. iii. 12. Paul only, ex. 1 Pet. v. 6 t. (-φρον, 1 Pet. iii. 9. -φρονειν, Pa. cxix. 2.) f = Luke xlii 28. Gal. iv. 14 al. Deut. iv. 34. h ch. ix. 24 reff. i ver. 37. Gal. ii. 12. Heb. x. 36 only. Diad. Sic. xiii. 70, εἰς τὸ λαλεῖν ὁ Κύριος ἐκάλεισεν αὐτὸν, καὶ ἐν ὑποταλλόμενον. So Jos. B. J. i. 20. 1.

18. for παρεγενοντο, εσκληρυοντο E-gr. aft αυτον ins ομου οντων αυτων A: ομοως οντ. αυτ. D<sup>4</sup>(ομοως οντων D<sup>1</sup>) 40-marg: ομοθυμαδον E 73: et simul essent vulg (interpolations for particularity): om BCHLP<sup>m</sup> rel 36 [syrr coptt eth arm] Chr. for αυτοις, προς αυτους D<sup>1</sup>(πρ. αυτοις D<sup>4</sup>). aft επιστασθε ins αδελφοι D: pref. 5. 8. 73 sah. for αφ, εφ D<sup>1</sup>(txt D<sup>4</sup>): om h 88. 93. for εις, επι E. for πως to εγενομην, D has ως τριετιας η και πλειον ποταπας μεθ υμων ην πατος χρονου: D-corr has πως for ποταπας, D<sup>4</sup>(P) τον πατα χρονον, and D<sup>3</sup> adds εγενομην: fusi per omnia tempora D-lat.

19. aft κυριω add μεθ υμων C c 15-8. 36 [syrr] Chr-txt. rec ins πολλων bef δακρ. (prob interpolation: see 2 Cor ii. 4), with CHLP rel 36 eth-rom arm [Bas.] Chr: aft syr: om ABDE<sup>m</sup> 13. 40 vulg Syr coptt eth-pl Lucif. συμβαυοντων C.

Miletus to Ephesus is about thirty miles. He probably, therefore, stayed three or four days altogether at Miletus. τοὺς πρῶτους.] called, ver. 23, ἐπισκόπους. This circumstance began very early to contradict the growing views of the apostolic institution and necessity of prelatical episcopacy. Thus Irenæus, iii. 14. 2, p. 201: 'In Mileto convocatis episcopis et presbyteris, qui erant ab Epheso et a reliquis proximis civilibus.' Here we see (1) the two, bishops and presbyters, distinguished, as if both were sent for, in order that the titles might not seem to belong to the same persons, — and (2) other neighbouring churches also brought in, in order that there might not seem to be ἐπισκοποι in one church only. That neither of these was the case, is clearly shewn by the plain words of this verse: he sent to Ephesus, and summoned the elders of the church (see below on διήλθον, ver. 25). So early did interested and disingenuous interpretations begin to cloud the light which Scripture might have thrown on ecclesiastical questions. The E. V. has hardly dealt fairly in this case with the sacred text, in rendering ἐπισκόπους, ver. 23, 'overseers;' whereas it ought there as in all other places to have been bishops, that the fact of elders and bishops having been originally and apostolically synonymous might be apparent to the ordinary English reader, which now it is not. 18.] The evidence furnished by this speech as to the literal report in the Acts of the words spoken by Paul, is most important. It is a treasure-house of words,

idioms, and sentiments, peculiarly belonging to the Apostle himself. Many of these appear in the reff., but many more lie beneath the surface, and can only be discovered by a continuous and verbal study of his Epistles. I shall point out such instances of parallelism as I have observed, in the notes. The contents of the speech may be thus given: *He reminds the elders of his conduct among them* (vv. 18—21): *announces to them his final separation from them* (vv. 22—25): *and commends earnestly to them the flock committed to their charge, for which he himself had by word and work disinterestedly laboured* (vv. 26—35). ἀπὸ πρ. ἡμ.

μεθ' ἡμ. ἐγεν.] So 1 Thess. i. 5, οἴδατε οἱ ἐγενήθημεν ἐν ὁμίῳ, —ii. 10, ὁμ. μάρτυρες . . . ὡς ὁσίως . . . ὁμῶν τοῖς πιστεύουσιν ἐγενήθημεν. See 1 Cor. ix. 20, 22. 19. δουλεύων τῷ κυρ.] With the sole exception of the assertion of our Lord, 'Ye cannot serve God and mammon,' reff. Matt., Luke, the verb δουλεύω for 'serving God' is used by Paul only, and by him seven times, viz. besides reff., Rom. xii. 11; xiv. 18; xvi. 18; [Phil. ii. 22(?)] Col. iii. 24; 1 Thess. i. 9. περ. π. τῶν.] Also a Pauline expression, 2 Cor. viii. 7; xii. 13. πειρασμῶν] See especially Gal. iv. 14. 20. ἐπε-

k part, 1 Cor. xlii. 7. Heb. (vii. 36. x. 33 v. r.) xlii. 10 only.  
 Deut. xliii. 6. 1 constr., ch. xiv. 18 reff.  
 m = John iv. 25. xvi. 12, &c. ver. 27. 1 Pet. i. 12.  
 Deut. xiv. 8. a ch. xvi. 37 reff.  
 o = Matt. xiv. 7<sup>9</sup>. (ch. xiv. 23. ii. 46 reff.)  
 p ch. viii. 26 reff.  
 q ch. xli. 18 reff.  
 r = ch. xiv. 24 reff. 1. 12.  
 s = here only. Amos ix. 8.  
 xli. 2. Eph. iv. 17, 18. Rev. iv. 8. xix. 14 al.  
 a ch. xli. 19 reff. d ch. xiv. 24 reff.  
 b see ver. 8.  
 c = and constr., here only. See Job xiv. 3. xlii. 4.  
 t = here only. δεδεμ. ισχυροτέρα ἀνάγκη, Xen. Cyr. viii. 1. 5.  
 u = ch. xvii. 16 reff. x ch. xv. 21 (36). Tit. i. 5.  
 v = here only. Eccl. ii. 14. ix. 11. (ch. x. 26 reff.)  
 y masc., Mark ix. 36. 1 Cor. x ch. xvi. 28 reff.  
 z = and constr., here only. See Job xiv. 3. xlii. 4.

ABCDE  
 HLFm a  
 b c d f g  
 h k l m  
 o 13

20. των συμφερόντων bef υπεστειλαμην C. om μη D Lucif. om υμας D  
 Thl-sif Lucif, Jer. κατ οικους και δημοσια D.  
 21. διαμαρτυραμενος H m Bas-ms, Thl-sif: -ρουμενος D<sup>1</sup>. rec ins τον bef θεον  
 (corr<sup>g</sup> for uniformity), with ADHLP 13. 36 rel Bas-ms Thl-fin: om BCEN d h k Bas<sub>1</sub>  
 Chr, Thl-sif. aft πιστιν ins την EHLP rel Bas Chr Thl: om ABCN a 13. 36;  
 also D, which reads δια του κυριου ημ. ιησ. χρ. om ημων E. rec aft ιησ. ins  
 χριστον (common adds), with ACDEN 13. 36 rel Syr copt aeth-pl [arm] Chr, Thl-fin:  
 om BHLP b c g h syr sah aeth-rom Bas<sub>1</sub> Thl-sif Lucif.  
 22. rec εγω bef δεδεμενος, with DHLP rel am [tol syrr Did, Thl-sif] Chr, Epiph:  
 txt (characteristic order) ABCEN a k 13 vulg Ath-[4.]mss, Thl-fin. ιεροσολυμα  
 D. συναντήσαντα (prob originally a mistake) A D-gr E-gr H [1] m 13:  
 συμβησασα (gloss) C a 15. 36. 68-9. 180 lect-12: txt BLPN rel vss Ath Chr [Thl-fin].  
 αμοι BN<sup>1</sup>. for ειδως, γειωσκων D.  
 23. το αγ. πν. D-gr: το πν. μοι το αγ. c 47. 137 Epiph Chr. om κατα πολιν  
 E. ins πασαν bef πολιν D vulg syrr aeth Lucif. διεμαρτυρατο AEN<sup>2</sup>  
 13. 40 Ath-[2.]mss. rec om μοι (as unnecessary ?), with HLP rel aeth-rom  
 Thl-sif: ins ABCDEN a b d e k m 13. 36. 40 vulg syrr copt [sah] aeth-pl arm Ath,  
 Bas, [Epiph, Thdrt-ms,] Thl-fin Lucif, Jer. rec λεγων, with A B(nic: see table)  
 CN rel: txt DEHLP 13 f (k p) l<sup>1</sup> m<sup>1</sup> 36. rec me bef και θλιψεις (alteration  
 perhaps to avoid μεμενουσιν), with LP rel Thdrt Thl-fin: μοι aft μενουσιν D: txt  
 ABCEHN a c k 13. 40 vulg arm Cyr-ger Bas<sub>1</sub> Did, Chr Thl-sif. at end add εν  
 ιεροσολυμοις D vulg[-ed(aft θλ.) am<sup>1</sup>(but marked for erasure)](not denied) syr-w-ast  
 sah [Orig-int,] Lucif.  
 24. rec λογον, with AD<sup>1</sup>EHLPN<sup>2</sup> 13 rel 40: txt BCD<sup>1</sup>N<sup>1</sup> sah aeth arm. rec  
 aft ποιουμαι ins ουδε εχω, with EHLP rel 36: ins εχω ουδε bef ποιουμαι AN<sup>2</sup> 13. 40,  
 εχω μοι ουδε D<sup>1</sup>: om BCD<sup>1</sup>N<sup>1</sup> Syr sah aeth arm. rec aft την ψυχην ins μου, with

στειλάμην] So again ver. 27. The sense in Gal. ii. 12 is similar, though not exactly identical—'reserved himself,' withdrew himself from any open declaration of sentiments. In Heb. x. 38 it is different. των συμφερ. See reff. 21. ελς θ. . . ελς τ. κύρ. l.] This use of ελς is mostly Pauline: and in ch. xiv. 24 it seems to be taken from his own expression. 23. δεδεμένος τῷ πνεύματι] bound in my spirit. This interpretation is most probable, both from the construction, and from the usage of the expression τὸ πνεῦμα repeatedly by and of Paul in the sense of his own spirit. See ch. reff., where the principal instances are given. The dative, as here, is found Rom. xii. 11, τῷ πν. ζήοντες,—1 Cor. v. 3, παρὼν τῷ πνίμ. (1 Cor. xiv. 15, 16?),—2 Cor. ii. 13, οὐκ

έσχηκα άνεσιν τῷ πν. μου, and al., see also ch. xix. 21. How he was bound in the spirit is manifest, by comparing other passages, where the Holy Spirit of God is related to have shaped his apostolic course. He was bound, by the Spirit of God leading captive, constraining, his own spirit. As he went up to Jerusalem δεδεμένος τῷ πνεύματι, so he left Judaea again δεδεμένος τῇ σαρκί,—a prisoner according to the flesh. He had no detailed knowledge of futurity—nothing but what the Holy Spirit, in general forewarnings, repeated at every point of his journey (κατὰ πόλιν; see ch. xxi. 4, 11, for two such instances), announced, viz., imprisonment and tribulations. That here no inner voice of the Spirit is meant, is evident from the words κατὰ πόλιν. (Two of

\* τιμίαν ἐμαυτῷ ὡς ἵ τελεῖωσαι τὸν δρόμον μου καὶ τὴν  
 ἡ διακονίαν ἣν ἔλαβον ἵ παρὰ τοῦ κυρίου Ἰησοῦ, ἡ δια-  
 μαρτύρασθαι τὸ εὐαγγέλιον τῆς ἡ χάριτος τοῦ θεοῦ.  
 25 ἡ καὶ νῦν ἡ ἰδοὺ ἐγὼ οἶδα ὅτι οὐκέτι ἡ ὄψεσθε τὸ ἡ πρόσωπόν  
 μου ἡμεῖς πάντες, ἐν οἷς ἡ διήλθον ἡ κηρύσσων τὴν ἡ βασι-  
 νῆα.

viii. 6. h = ch. i. 17, 26. vi. 4. Rom. xi. 13 f. (ch. vi. 1 al. L.P., exc. Heb. i. 14. Rev. ii. 19.)  
 i ch. ii. 33 ref. k = ch. xiii. 43 ref. i ver. 22. t = here (Rev. xiii. 4)  
 only. θεωρεῖν, ver. 36. ὁρᾶν, Col. ii. 1. ἰδεῖν, 1 Thess. ii. 17. iii. 10. u = ch. viii. 4  
 ref. 1 Chron. xxi. 4. v here only. κ. τὸ εὐαγγ. τῆς β., Matt. ix. 35. κ. τ. β. τ. θεοῦ,  
 ch. xxviii. 31 only. w absol., Matt. viii. 12. xiii. 19, 38 al.

D<sup>1</sup>EH vulg: om ABC D<sup>4</sup>(and lat) LPM c 13[for ψ., ευχη] 36. 40. εμαυτον  
 D<sup>1</sup>[-gr](txt D<sup>3</sup>). for ως, ως N<sup>3</sup>: ως τε E b c d o 13. 40. 137: ως το C 104: του  
 [quasi] D. τελειῶσω BN. rec aft τον δρομον μου ins μετα χάρας (interpola-  
 tion appy: see Phil i. 4, Col i. 11, Heb x. 34 f: the finishing his course appearing  
 not emphatic enough), with CEHLP rel 36 syr [arm] Chr.; om ABDN 13. 40 vulg  
 Syr copit æth Lucif. aft διακονιαν ins του λογον D vulg[with demid tol(not  
 am fuld)] Lucif Ambr.—for ην, εν D<sup>1</sup>-gr(txt D<sup>4</sup>). παραλαβον D b c k o 137.  
 aft διαμαρτυρασθαι ins ιουδαιοις και ελληνισιν D sah Lucif. om του (bef  
 θεου) D<sup>1</sup>(ins D<sup>6</sup>).

25. om ιδου E l 13. 40. 73 Lucif. οἶδα bef εγω C m: om εγω 180 Iren-int.  
 for ουκετι, ουκ N [D-lat]. rec aft την βασιλειαν ins του θεου (supple-

the three other places where this phrase occurs are from the mouth or pen of Paul.)

23. τὸ πν. διαμαρτύρ.] Compare Rom. viii. 16, τὸ πνεῦμα συμμαρτυρεῖ τῷ πν. ἡμῶν. 24.] The reading in the text, amidst all the varieties, seems to be that out of which the others have all arisen, and whose difficulties they more or less explain. The first clause is a combination of two constructions, οὐδενὸς λόγου ποιῶμαι τὴν ψυχὴν ἐμαυτοῦ, and οὐ ποιῶμαι (ἡγοῦμαι, Phil. iii. 7, 8) τὴν ψυχὴν τιμίαν ἐμαυτῷ. The best rendering in English would be, I hold my life of no account, nor precious to me. Then again the confused construction of the former clause shews itself in the ὡς of the latter, which is not 'so that,' but 'as,' q. d. before, 'so precious.' 'I do not value my life, in comparison with the finishing my course.' Render then the whole verse: But I hold my life of no account, nor is it so precious to me, as the finishing of my course.

τελεῖωσαι.] See the same image, with the same word, remarkably expanded, Phil. iii. 12—14. There in ver. 12 he has used τετελειώμαι,—and,—as is constantly the case when we are in the habit of connecting certain words together,—the δρόμος immediately occurs to him, which he works into a sublime comparison in ver. 14.

δρόμον.] A similitude peculiar to Paul: occurring, remarkably enough, in his speech at ch. xiii. 25. He uses it without the word δρ., at 1 Cor. ix. 24—27, and Phil. iii. 14. καὶ τ. 3.] (i. e. even) the ministry, &c. καὶ in this sense gives that which, in matter of fact, runs parallel with the metaphorical expression just used,—stands be-

side it as its antitype. ἔλαβον.] Compare Rom. i. 5, 31: οὗ ἔλαβον χάριν κ. ἀποστολήν. 25.] It has been argued from ἐν οἷς διήλθον, that the elders of other churches besides that of Ephesus must have been present. But it might just as well have been argued, that every one to whom Paul had there preached must have been present, on account of the word πάντες. If he could regard the elders as the representatives of the various churches, of which there can be no doubt, why may not he similarly have regarded the Ephesian elders as representatives of the churches of proconsular Asia, and have addressed all in addressing them? Or may not these words have even a wider application, viz., to all who had been the subjects of his former personal ministry, in Asia and Europe, now addressed through the Ephesian elders? See the question, whether Paul ever did see the Asiatic churches again, discussed in the Prolegg. to the Pastoral Epistles, § ii. 18 ff. I may remark here, that the word οἶδα, in the mouth of Paul, does not necessarily imply that he spoke from divine and unerring knowledge, but expresses his own conviction of the certainty of what he is saying: see ch. xxvi. 27, which is much to our point, as expressing his firm persuasion that king Agrippa was a believer in the prophets: but certainly no infallible knowledge of his heart:—Rom. xv. 29, where also a firm persuasion is expressed:—Phil. i. 19, 20, where οἶδα, ver. 19, is explained to rest on ἀποκαρτοκλία καὶ ἐλπίς in ver. 20. So that he may here ground his expectation of never seeing them again, on the plan of making a journey into the west

x ch. xvi. 22. *λείαν.* 26 διότι \* μαρτύρομαι ὑμῖν ἐν τῇ ὁήμερον ὁήμερά, ABCDI  
Gal. v. 3. HLPN  
Eph. iv. 17. b c d f  
1 Thess. ii. 12 only t. P. h k l m  
w. ac. o 13  
Jos. B. J. iii. 8, 3 end.  
y Matt. xxviii. 18. Rom. xi. 8, 3 Cor. iii. 16 only.  
Josh. v. 9. Jer. i. 18. z ch. xviii. 6. Gen. xlv. 8. a = Matt. xxvii. 24. 2 Kings iii. 20.  
b ch. xviii. 6. c ver. 20 (reff.). d ch. ii. 23 reff. Wind. vi. 4. e Luke xii. 1. xlii. 3. xlii.  
34. ch. v. 35 only. Deut. iv. 9. f here bis. Luke xii. 33. 1 Pet. v. 2, 3 only. Jer. xlii. 17.  
g = 1 Cor. xii. 18, 26. Gen. xvii. 6. h (here first.) Phil. i. 1. 1 Tim. iii. 2. Tit. i. 7. 1 Pet. ii. 25  
only. 2 Chron. xxxiv. 13. Isa. lx. 17. (-ωγ, 1 Tim. iii. 1. -ωωρ, 1 Pet. v. 2.)

mentary addn, as shown by the variations), with EHLPr rel vulg Syr [copt-wilk arm-rien] aeth Thdr̄t Thl: του ιησου D sah; τ. κυρ. ιησ. Lucif: om ABCN c 13. 36 syr copt arm Chr̄.

26. rec (for διότι) διο, with C[D<sup>4</sup>]HL 13. 36 rel [Bas.] Thl: txt A B(sic: see table) EPN g: διο και f 82. 57. 104.—for διότι το σι, αχρι ουν της σημερον ημερας D<sup>1</sup>(propter quod hodierno die D-lat: txt D<sup>4</sup>). rec (for εἰμι) εγω (see ch. xviii. 6, where there is no error), with AHLPr rel [Syr] copt Bas, Chr̄, Thl-sif: εγω εἰμι a 69. 105 arm: εἰμι εγω sah Jer: txt BCDEN c 13. 36. 40 vulg syr [sah] Amm, Bas, [Iren-int, Lucif].

27. om μη D<sup>1</sup>-gr(ins D<sup>4</sup>(?)) 66<sup>7</sup>. 73. 81. 177<sup>1</sup> [arm(Treg)] Lucif. rec υμιν bef πασαν τ. βουλ. τ. θ., with AEHLPN<sup>3</sup> rel syrr copt [aeth arm] Bas, Chr̄, Iren-int, i: txt BC(D)N<sup>1</sup> m 13 vulg [Iren-int, i].—ημιν D<sup>1</sup>[-gr](txt D<sup>4</sup>) [om Lucif].

28. om ουν (προσεχετε is the beginning of an ecclesiastical portion) ABDN o 13. 36 lectt vulg copt [aeth arm] Did, Thdr̄t Lucif: ins CEHLPr rel spec syrr Chr̄, [Bas,] Iren-int, [αυτοις (for εαυτ.) D<sup>1</sup> l<sup>1</sup>.] το αγ. πν. D-gr [spec].

after seeing Rome, which he mentions Rom. xv. 24, 28, and from which, with bonds and imprisonment and other dangers awaiting him, he might well expect never to return. So that what he here says need not fetter our judgment on the above question.

26.] The use of μαρτύρομαι is peculiar to Paul, see reff. 28. προσέχ. εαυτοις] If we might venture to trace the hand of Luke in the speech, it would be perhaps in this phrase: which occurs only as in reff.

τ. ποιμνία] This similitude does not elsewhere occur in Paul's writings. We find it (reff.) where we should naturally expect it, used by him to whom it was said, 'Feed my sheep.' But it is common in the O. T. and sanctioned by the example of our Lord Himself.

τὸ πν. τ. αγ.] See ch. xiii. 2. εἴθετο] So Paul, reff. 1 Cor.

ἐπισκόπους.] See on ver. 17, and Theodoret on Phil. i. 1, ἐπισκόπους τοὺς πρεσβυτέρους καλεῖ ἀμφοτέρω γὰρ εἶχον κατ' ἐκείνον τὸν καιρὸν τὰ ὀνόματα (Olsb.).

The question between θεοῦ and κυρίου rests principally on internal evidence—which of the two is likely to have been the original reading. The manuscript authority, now that it is certain that B has θεοῦ a prima manu, as also N, is weighty on both sides. The early patristic authority for the expression αἷμα θεοῦ is considerable. Ignat. Ephes. i. p. 644, has ἀναζωπυρῆσαντες ἐν αἷματι θεοῦ. Tertull. ad Uxor. ii. 3, vol. i, p. 1293, "pretio empti, et quali pretio? sanguine Dei." Clem. Alex., 'Quis dives saluus,' c. 24, vol. ii, p. 344, has δυνάμει θεοῦ πατρός,

κ. αἵματι θεοῦ παιδός, κ. δρόσῳ πνεύματος αγίου. On the other hand Athanasius (contra Apol. ii. 14, vol. ii, p. 758) says, οὐδαμοῦ θε αἷμα θεοῦ διχα σαρεὺς παραδέδασιν αἱ γραφαί, ἡ ὁδὸν διχα σαρεὺς παθόντα ἡ ἀναστάντα. In attempting to decide between the two readings, the following alternatives and considerations may be put: (I.) IF κυρίου WAS THE ORIGINAL, it is very possible (1) that some busy scribe may have written at the side, as so often occurs, θεοῦ. This having been once done, the interests of orthodoxy would perpetuate the gloss, and by degrees it would be adopted into the text and supersede the original word, or become combined with it, as is actually the case in HL and a vast body of mss. Or, continuing supposition I., it may have been (2) that the expression ἐκκλησίαν τοῦ κυρίου, not found anywhere else, may have been corrected into the very usual one, ἐκκλ. (τοῦ) θεοῦ, which occurs eleven times in the Epistles of Paul. Or (3), which I consider exceedingly improbable (see below), the alteration may have been made solely in the interest of orthodoxy. Such are possible, and the two former not improbable, contingencies.

On the other hand (II.) IF θεοῦ WAS THE ORIGINAL, but one reason can be given why it should have been altered to κυρίου, and that one was sure to have operated. It would stand as a bulwark against Arianism, an assertion which no skill could evade, which must therefore be modified. IF θεοῦ stood in the text originally, it was sure to be altered to κυρίου. The converse was

<sup>1</sup> ποιμαίνειν τὴν ἐκκλησίαν τοῦ \*θεοῦ, ἣν <sup>2</sup> περιποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου. <sup>29</sup> ἐγὼ οἶδα ὅτι <sup>1</sup> εἰσελεύσονται μετὰ τὴν = ἀφίξιν μου <sup>2</sup> λύκοι <sup>3</sup> βαρεῖς εἰς ὑμᾶς μὴ

xxxi. 6. 1 John x. 1. ch. xix. 30. m here only +. 3 Macc. vii. 18. Herodot. ix. 77.  
n = Matt. vii. 15 (x. 16. Luke x. 2. John x. 12 bis) only. (Ezek. xxxi. 27.) o = here only. (ch. xxi. 7 read.)

\*κυρίου AC<sup>1</sup>DE a 13. 36. 40 syr-mg coptt arm (Eus.) Ath-ms<sub>1</sub> (Constat.) Did, Chr (on Eph iv. 12) (Thdor-stud.) Thl-ß-ms Iren-int, Lucif, (Aug) Jer, Sedul: χριστου Syr(ed and 2-mss [7th cent and later]) æth-pl [Ps-Ign.] Ath-4-mss Thdrt, (cf συντρέχετε εἰς τὴν ἐκκλησίαν τοῦ κυρίου ἣν περιποιήσατο τῷ αἵματι τοῦ χριστοῦ Constat): κυρίου καὶ θεοῦ C<sup>2</sup>HLP rel: κυρίου θεοῦ 3. 95<sup>3</sup>: θεοῦ BN c vulg Syr-s-mss [6th and 7th cent] syr syrllect Igu, Ps-Ath, Epiph, Bas, [Chr, Cyr.] Antch, Thl-fin Ambr, Ors, Primas, aft περιποιήσατο ins αὐτῷ D sah, sibi constituit Iren[-int]. rec του ιδιου αιματος (alteration, says Meyer, owing to θεοῦ, because του ιδιου might be referred to Christ (as a gen): but surely this is carrying subtlety somewhat too far. It has been evidently a corrn for simplicity, not observing the emphasis), with HLP rel Ath, Chr, [Antch.] Thl: txt ABCDEN a c m 13. 36. 40 [vulg syr-mg-gr] arm Did, Iren-int, Lucif.

<sup>29</sup>. rec aft εγω ins γαρ (to connect and strengthen the sentence), with C<sup>2</sup>EHLF rel syrr sah [arm] Chr: οτι εγω B: εγω δε N<sup>3</sup> copt: και εγω æth: txt AC<sup>1</sup>DN<sup>1</sup> 13. 36 vulg Iren-int, Lucif. rec aft οἶδα ins τούτο (like preceding), with C<sup>2</sup>EHLF rel syr Chr: om ABC<sup>1</sup>DN a 13. 36 [vulg Syr coptt æth arm] Iren-int, Lucif. αφειν D[E: αφειν L].

not sure, nor indeed likely, from similar reasons, the passage offering no stumbling-block to orthodoxy. (III.) PAULINE USAGE must be allowed its fair weight in the enquiry. It must be remembered that we are in the midst of a speech, which is (as observed in the Prolegg. to Acts, § ii. 17 a) a complete storehouse of Pauline words and expressions. Is it *per se* probable, that he should use an expression which *no where else occurs in his writings, nor indeed in those of his contemporaries?* Is it *more* probable, that the early scribes should have altered an unusual expression for an usual one, or that a writer so constant to his own phrases should here have remained so? Besides,—in most of the places where Paul uses ἐκκλησία τοῦ θεοῦ, it is in a manner *precisely similar to this*,—as the consummation of a climax, or in a position of peculiar solemnity, cf. 1 Cor. x. 32; xv. 9; Gal. i. 13; 1 Tim. iii. 6, 15; and, ceteris paribus, I submit that the present passage loses by the substitution of κυρίου the peculiar emphasis which its structure and context seem to require in the genitive, introduced as it is by προσέχετε . . . . ποιμαίνειν, and followed by the intensifying clause ἣν περιποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου. (IV.) On the whole then, weighing the evidence on both sides,—seeing that it is more likely that the alteration should have been to κυρίου than to θεοῦ,—more likely that the speaker should have used θεοῦ than κυρίου, and more consonant to the evidently emphatic position of the word, I have decided for the rec. reading, which in Edd. 1, 2 I had rejected. And this decision is confirmed by observing the habits of the

great MSS. respecting the sacred names. It appears that B has *no bias* for *θεός* where the others have *κύριος*: we find it thus reading in Luke ii. 38 (so DLX<sup>1</sup>EN); ch. xvi. 10 (so ACEN); xvii. 27 (so AHLN); xxi. 20 (so ACEN); Col. iii. 16 (so AC<sup>1</sup>D<sup>1</sup>FN); while on the other hand it has *κύριον* in Rom. xv. 32, where the others have *θεὸν* or *κύριον*; *κύριον* in Eph. v. 21, where rec. has *θεὸν*; *κύριον* in ch. viii. 22, with ACEN, where rec. and the mss. have *θεὸν*: similarly in ch. x. 33, and xv. 40: in Rom. x. 17 *κύριον*, with CD<sup>1</sup>N<sup>1</sup>, for *θεὸν*: xiv. 4, *κύριον*, with AC<sup>1</sup>N, for *θεὸν*. This evidence seems to remove further off the chance of deliberate alteration here to *θεοῦ*, and leaves the above considerations their full weight. (V.) Of course any reading which combines the two, κυρίου and θεοῦ, is by the very first principles of textual criticism inadmissible. (VI.) The principal names on either side are—for the rec. θεοῦ, Mill, Wolf, Bengel, Matthæi, Scholz: for κυρίου, Grotius, Le Clerc, Wetst., Griesb., Kuin., De Wette, Meyer, Lachmann, Tischendorf, Tregelles. *παρεστ.*] Luke and Paul (in pastoral Epp. only), see ref.

<sup>29</sup>.] ἀφίξις is here used in an unusual sense. An instance is found, Jos. Antt. iv. 8. 47, where Moses says, ἐπεὶ πρὸς τοὺς ἡμετέροισιν ἔπειμι προγόνους, καὶ θεὸς τῆς ἡμέρας τῆς πρὸς ἐκείνους ἀφίξας ἔδωκε . . . . which is somewhat analogous, but more easily explained. That in Herod. ix. 77 (init.) also seems analogous. In Demosth. de Pace, p. 58 (fin.), we have τὴν τότε ἀφίξιν εἰς τοὺς πολεμικοὺς ἐποίησαν, which is most like the usage here. Perhaps, absolutely put, it must signify 'my

p Rom. xi. 31  
 ref. Deut.  
 xxiii. 3.  
 2 Kings xii.  
 4, 6.  
 q ch. v. 36,  
 37. vii. 16,  
 from Exod.  
 i. 9.  
 r Matt. xvii.  
 17 h. Luke  
 xxiii. 2. ch.  
 xiii. 8, 10.  
 Phil. ii. 16  
 only. Deut.  
 xxiii. 6.  
 s constr., 1 Cor.  
 x. 13 ref.  
 t = here (Matt.  
 xvi. 51.  
 Luke xii. 41.  
 ch. xxi. 1)  
 only. Jer. xii. 14.  
 u ch. v. 37 ref.  
 w Paul only. Eph. ii. 11. 2 Thess. ii. 5. (sō, 2 Macc. x. 6.)  
 Gen. xv. 9. see ch. xviii. 30.)  
 16. v. 16. elsew. gen. x. ch. ix. 34 ref.  
 xi. 6. b Rom. xv. 14. 1 Cor. iv. 14. Col. i. 28. iii. 16. 1 Thess. v. 12, 14. 2 Thess. ii. 15 only. P. Job  
 iv. 3. (-θω, 1 Cor. x. 11.) c ch. ii. 6 ref.  
 xiii. 46. ch. xiv. 23. Pa. xxx. 5. f ch. xiv. 3.  
 xiii. 43 ref. i = ch. ix. 31 ref. k = an constr., Eph. i. 18. (see ch. xvi. 18.) l Luke  
 vii. 25. ix. 29. John xix. 24. 1 Tim. ii. 9 only. Pa. xiv. 9. m constr., 1 Tim. iii. 1 only. (Rom.  
 vii. 7 al.) Prov. xxiii. 3, 6.

ABCDE  
 HLPW  
 a b c d f g  
 h k l m  
 o i s

30. om 1st αυτων B e sah aeth. for αποσταν, αποστρεφειν D-gr Syr.  
 rec (for εαντων) αυτων, with CDEHLP rel Bas, Chr<sub>1</sub>; txt ABN.

31. νυκταν A. for και, δε D<sup>1</sup>[-gr](txt D<sup>4</sup>). at end ins υμων DE a b c d k o  
 vulg (syrr) coptt aeth [Antch.] Thl-fin Lucif, Jer, Ors<sub>1</sub>. (D-lat is deficient from  
 ver 31 to ch xxi. 2.)

32. υμων(sic) N[H]. rec aft υμας ins αδελφοι (for solemnity; were it genuine,  
 as Meyer observes, there would be no possible reason for omitting it), with CEHLP  
 rel 36 aeth-rom Chr<sub>1</sub>; aft τω θεω, c 137 lect-58: om ABDM 13 vulg syrr coptt aeth-pl  
 [arm] Jer, Ors<sub>1</sub>. for θεω, κυριω B 33. 68 coptt. rec επικοδομησαι, with  
 HLP rel Chr<sub>2</sub> (ουκ ειπεν οικοδομησαι αλλα επικοδομησαι, δεικνυσι οτι ηδη οικοδομηθησαν.  
 But may not this have been the history of its alteration, to render the word more  
 strictly appropriate?); txt ABCDEN 13. 36 [edificare vulg E-lat Jer]. add  
 υμας DE 29. 76 lect-58 Syr sah aeth: pref, a b o 14<sup>1</sup>. 66<sup>2</sup>-9. 76. 81. 106<sup>1</sup> Chr<sub>1</sub>.  
 rec aft δουν. ins υμιν, with CHLP 13. 36 rel vss: om ABDEN vulg coptt. rec  
 om τη, with DHL rel [Chr]: ins A B(sic: see table) CEN. add αυτου A.

aft εν ins αυ( . . )s (P avtois) D<sup>1</sup>. for πασιν, των παντων D.  
 33. for 1st η, και D vulg ([demid]not am &c) spec [Antch.]. ουθενος AEN  
 [Antch.]; txt BCDHLP rel 36. add υμων DE spec arm.

34. rec aft αυτοι ins δε, with 13(e sil) coptt Thl-fin; γαρ 106: [et vos Syr aeth-  
 rom:]; om ABCDEHLPN rel vulg syr [sah] aeth[-pl] arm Bas<sub>1</sub> (Chr<sub>1</sub>).

death; see the above passage of Josephus.

Λύκοι βαρβαίς not persecutors, but  
 false teachers, from the words ελσλ. ελς  
 ύμας, by which it appears that they were  
 to come in among the flock, i. e. to be  
 baptized Christians. In fact ver. 30 is  
 explanatory of the metaphoric meaning of  
 ver. 29. φειδομαι is only used by Paul,  
 except 2 Pet. ii. 4, 5. 30.] ύμων αυτ.

does not necessarily signify the presbyters:  
 he speaks to them as being the whole flock.

31.] μνημ. εστι is only (reff.) used by  
 Paul. νυκτα κ. ήμεραν] This ex-

pression is remarkable: we have it (see  
 reff.) in Mark, but Luke always uses the  
 genitive, except in the speeches of Paul:  
 and so Paul himself, except as in reff.  
 νοουθετων (reff.) is used only by Paul.

On the three years spoken of in this verse,  
 see note, ch. xix. 10. We may just remark  
 here (1) that this passage being precise and  
 definite, must be the master key to those  
 others (as in ch. xix.) which give wide and

indefinite notes of time: and (2) that it  
 seems at first sight to preclude the idea of  
 a journey (as some think) to Crete and  
 Corinth having taken place during this  
 period. But this apparent inference may  
 require modifying by other circumstances:  
 cf. Prolegg. to 1 Cor. § v. 4. 32. τ.  
 λόγ. της χάρ. αυτ.] I should be inclined to  
 attribute the occurrence of this expression  
 in ch. xiv. 3, to the narrative having come  
 from Paul himself, or from one imbued  
 with his words and habits of thought. See  
 ver. 24. τῷ δυν.] Clearly spoken of  
 God, not of the word of His grace, which  
 cannot be said δοῦνα κληρον, however it  
 might οικοδομησαι. The expression

κληρον. εν τ. ήγ. τῶς. is strikingly similar  
 to της κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις,  
 Eph. i. 18, addressed to this same church.  
 See also ch. xxvi. 18. 33.] See 1 Sam.

xii. 3; and for similar avowals by Paul  
 himself, 1 Cor. ix. 11, 12; 2 Cor. xi. 8, 9;  
 xii. 13. 34.] See 1 Cor. iv. 12, which



γινώσχετε ὅτι ταῖς <sup>α</sup> χρεῖαις μου καὶ τοῖς οὖσιν μετ' ἐμοῦ <sup>β</sup> ὑπηρετήσαν αἱ χεῖρες αὐταί· <sup>35</sup> πάντα <sup>γ</sup> ὑπέδειξα ὑμῖν ὅτι οὕτως <sup>δ</sup> κοπιῶντας δεῖ <sup>ε</sup> ἀντιλαμβάνεσθαι τῶν <sup>ς</sup> ἀσθενούντων, <sup>ζ</sup> μνημονεύειν τε τῶν <sup>η</sup> λόγων τοῦ <sup>θ</sup> κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπεν <sup>ι</sup> Μακάριόν ἐστιν <sup>κ</sup> μᾶλλον διδόναι ἢ λαμβάνειν. <sup>36</sup> καὶ ταῦτα εἰπὼν <sup>λ</sup> θεὶς τὰ <sup>μ</sup> γόνατα αὐτοῦ σὺν πᾶσιν αὐτοῖς προσηύχαστο. <sup>37</sup> ἱκανὸς δὲ <sup>ν</sup> κλαυθμὸς ἐγένετο πάντων, καὶ <sup>ξ</sup> ἐπιπεσόντες ἐπὶ τὸν <sup>ο</sup> τράχηλον τοῦ Παύλου <sup>π</sup> κατεφίλουν αὐτόν, <sup>38</sup> ὀδυνώμενοι μάλιστα <sup>ρ</sup> ἐπὶ τῷ λόγῳ <sup>ς</sup> ᾧ εἰρήκει, ὅτι οὐκέτι <sup>τ</sup> μέλλουσιν τὸ <sup>θ</sup> πρόσωπον αὐτοῦ <sup>ι</sup> θεωρεῖν. <sup>κ</sup> προέπεμπον δὲ αὐτὸν εἰς τὸ πλοῖον.

<sup>α</sup> = ch. xxviii. 10. Rom. xii. 13. Phil. ii. 26. iv. 16, 19. Tit. iii. 14. Sir. xxxix. 33. <sup>β</sup> ch. xiii. 36 (reff.). xxi. 23 only. <sup>γ</sup> p constr., 1 Cor. ix. 26. x. 23. Eph. iv. 15. P. <sup>δ</sup> q = Luke (iii. 7) Mt. vi. 47. xii. 5. ch. ix. 16 only. <sup>ε</sup> Esth. iv. 5. <sup>ς</sup> 1 Cor. xv. 10 reff. <sup>ζ</sup> Luke i. 54. <sup>η</sup> 1 Tim. vi. 2 only. L.P. <sup>θ</sup> Isa. xli. 9. (συναγαγὼν, Rom. viii. 26.) <sup>ι</sup> u. gen., Luke xvii. 23 al. 1 Chren. w constr., Mark ix. 42. 1 Cor. ix. 15. see Matthias, p. 468. <sup>κ</sup> s Matt. ii. 18. viii. 12 al. Luke xlii. 28 only. <sup>λ</sup> Gen. c ch. xv. 10 reff. <sup>μ</sup> d Matt. xxvi. 49 h Mk. Luke vii. 36, 45. xv. 20 only. <sup>ν</sup> Exod. iv. 27. Ruth i. 9, 14. <sup>ξ</sup> f = James v. 1 al. Zech. xii. 10. <sup>ο</sup> s Luke i see ver. 26 reff. <sup>π</sup> k ch. xv. 3 reff.

[for γιν.] οἰδατε A. <sup>α</sup> τας χρεας(sic) D<sup>1</sup>(txt D<sup>2</sup>). aft χρ. μου ins πασιν D<sup>1</sup>. aft αυται ins μου D sah: μου αυται Syr copt sath. <sup>35</sup> ins kai bef παντα CD<sup>2</sup> b o 36. 40 Syr [arm]. for παντα, πασι D<sup>1</sup>(txt D<sup>2</sup>). των ασθενουντων bef αντιλαμβανεσθαι A. om τε (A<sup>1</sup> P) D<sup>1</sup> coptt: ins D<sup>2</sup>. τον λογον LP a d<sup>2</sup> e f k 4. 14<sup>2</sup>. 22. 42. 57. 65-9. 73. 96-9. 126-56-63-91-2 lect-58 sah sath arm Chr Thl-sif: του λογου h 26. 38. 40. 93 lect-18 vulg (βοηθ corras, deoanue but one saying is cited). om ιησου A[<sup>2</sup> P] 2. 30. 68. 96. 142 Epiph, Chr, Bas. ουτος και μακαριος D<sup>1</sup>(txt D<sup>1</sup>). rec διδοναι bef μᾶλλον, with a m [o Syr Bas.]: txt ABCDEHLPN 13 rel vulg spec syr arm [Bas.] Chr. <sup>36</sup> ειπας D<sup>1</sup>(txt D-corr<sup>1</sup>). om αυτου D<sup>1</sup>(ins D<sup>2</sup>) [f arm]. συμτασιν L[P]. om αυτοις C<sup>1</sup> 36 arm. προσευξαστο B<sup>1</sup>D. <sup>37</sup> for δε, τε N [(Syr)]. rec εγενετο bef κλαυθμος (corras of order to bring κλαυθμος and παντων together), with HLP rel [syrr copt arm] Thl-sif: txt ABCDEN a [(c)] h k m 13. 40 vulg [sah] Thl-fin. om του D-corr c 180 Thl-sif. κατεφιλου N<sup>1</sup>. <sup>38</sup> μαλιστα επι τω λογω bef οδυνωμενοι, omg ω ειρηκει (ins D-corr<sup>1</sup>) and adding (aft οδυν.) οτι ειπεν, D<sup>1</sup>(om ειπεν D-corr). for ουκετι μελλουσιν, μελλει (σο): D<sup>1</sup> (txt D<sup>4</sup>). om αυτου D<sup>1</sup>(ins D<sup>2</sup>). for εις, επι D. om το (bef πλοιοι) P.

he wrote when at Ephesus. χρεῖα, with a gen. of the person in want, is an expression of Paul only; see among reff.

ὑπηρετεῖν is used only twice more; once by Paul, ch. xiii. 36, once of Paul, ch. xxiv. 23.

The construction is varied in this sentence.

ταῖς χρ. μου, καὶ (not τῶν δυνων, but) τοῖς οὖσιν μετ' ἐμοῦ. This is not without meaning—his friends were among his χρεῖαι—he supplied by his labour, not his and their wants, but his wants and them. αἱ χρ. αὐταί also [strikingly] in Paul's manner: compare τῶν δεσμῶν τούτων, ch. xxvi. 29,—and ch. xxviii. 20.

35. πάντα In all things: so Paul (only), see reff. κοπιῶντας A word used by Paul fourteen times, by Luke once only (Luke v. 5 (xii. 27 v. r.)).

τῶν ἀσθενούντων Not here the weak in faith (Rom. xiv. 1. 1 Cor. viii. 9), as Calvin, Beza, Grot., Bengel, Neander, Meyer, Tholuck,—which the context both before and after will not allow:—but the poor (τῶν πένη-

τας ἀσθενούντας, Aristoph. Pac. 636. δ τε γὰρ ἀσθενέστερος δ πολυσις τε τὴν δικὴν ἰσὴν ἔχει, Eurip. ap. Stob. cxv. (Westst.), as Chrys., Theoph., Heinrichs, Kuin., Olah., De Wette. Max. ἔστιν κ.τ.λ.] This saying of our Lord is one of very few not recorded in the Gospels, which have come down to us. Many such must have been current in the apostolic times, and are possibly preserved, unknown to us, in such epistles as those of James, Peter, and John. Bengel remarks, 'alia mundi sententia est:' and cites from an old poet in Athensum, viii. 5, ἀνόητος δ διδούς, εὐτυχὴς δ ὁ λαμβάνων. But we have some sayings the other way: not to quote authors who wrote after this date, and might have imbibed some of the spirit of Christianity, we find in Aristotle, Eth. Nicom. iv. 1, μᾶλλον ἐστὶν τοῦ εὐεργετοῦ τὸ διδόναι οἷς δεῖ ἢ λαμβάνειν θένειν δεῖ, καὶ μὴ λαμβάνειν θένειν οὐ δεῖ. τῆς ἀρετῆς γὰρ μᾶλλον τὸ εὖ ποιεῖν ἢ τὸ εὖ πάσχειν

1 constr., ch. iv. 6 reff. m ch. xiii. 13 reff. n = Luke xxii. 41. (ch. xx. 30 reff.) 2 Macc. xii. 10. o ch. xvi. 11 only 7. p ch. xxv. 17. xxvii. 18. Luke vii. 11 (w. ἡμέρα, ix. 37) only. L. q Matt. ix. 1. xiv. 34 || Mk. Mark v. 21. Luke xvi. 26 only. Dent. xxx. 13. r absol., here only. = ch. xxvii. 2. s Luke xix. 11 only. Cant. vi. 4 (only ?). constr. pass., Rom. vi. 17. Gal. ii. 7. Heb. xi. 2 al. t constr., v ch. xiii. 5 only. Job xxix. 26. u ch. xvii. 5. (ch. viii. 5 reff.) w constr. (see note), ch. ii. 5 reff. Winer, edn. 6, § 45. 8.

XXI. <sup>1</sup> ὡς δὲ <sup>1</sup> ἐγένετο <sup>m</sup> ἀναχθῆναι ἡμᾶς <sup>n</sup> ἀποσπασθέντας ἀπ' αὐτῶν, <sup>o</sup> εὐθυδρομήσαντες ἤλθομεν εἰς τὴν Κῶ, <sup>p</sup> τῇ δὲ <sup>p</sup> ἐξῆς εἰς τὴν Ῥόδον, <sup>q</sup> κάκειθεν εἰς Πάταρα. <sup>2</sup> καὶ εὐρόντες πλοῖον <sup>q</sup> διαπερῶν εἰς Φοινίκην, <sup>r</sup> ἐπιβάντες <sup>...</sup> ἀντήχθημεν. <sup>3</sup> ἀναφανέντες δὲ τὴν Κύπρον καὶ <sup>t</sup> καταλιπόντες αὐτὴν <sup>u</sup> ἐκώλυμον ἐπλέομεν εἰς Συρίαν, καὶ <sup>v</sup> κατήλθομεν εἰς Τύρον <sup>w</sup> ἐκέισε γὰρ τὸ πλοῖον <sup>w</sup> ἦν

CHAP. XXI. 1. om αναχθ. A<sup>1</sup> (appy) : ins aft ημας A<sup>2</sup> : αναχθεντας N<sup>1</sup> : αχθημας P d 3. 100. αποσπασθεντας BE<sup>2</sup> [L a b. (13 uncert.)] (κα) : ενι(β)ων(ε)ς αναχθημεν αποσπασθεντων δε (ημων) D<sup>1</sup> (txt D<sup>1</sup>). for ηλθομεν, ηκομεν D. om την D. rec καν, with HLP l m : Cοm vulg : Cοm tol : txt ABCDEK rel 36 syrr coptt arm Ec Thl-fin Cassiod., Cko am. (13 def.) for εξης, επισυση D. om την (bef ροδον) CD 40 Chrj. πατερα AC. at end ins και μυρα D vulg-ms, [κ.] μυρα sah. 2. διαπερουν E 73. 105 : διαπερων LH<sup>2</sup> a k Thl-fin : διαπορευομενον 137. 3. Steph αναφανεντας (corrupt, not perceiving the force of the passive), with B<sup>1</sup> (see table) N a<sup>2</sup> b c o Chr (some mss) : txt AB<sup>2</sup> (see table) CEHL[P] 13. 36 rel [Chrj]. aft δε ins eis την P [40]. om την E. om και A k m [vulg-clem tol] demid(not am fold). καταλειποντες AHL h<sup>1</sup> 13 (but -τοντες HL). om επλεομεν A<sup>1</sup> (appy) : επλευσαμεν E<sup>2</sup> [gr] : ναυιγανιμυς vulg E-lat : dollanimus D-lat. rec (for κατηλθομεν) κατηχθημεν, with CHLP rel Chrj : depositi sumus E-lat : venimus vulg : enaviganimus D-lat : txt AB E-gr N 13 [syrr] coptt eth. εκει H d 133 vulg. rec ην bef τε πλοιον, with HLP rel 36 [syrr arm Chrj]. txt ABCEN c 13. 137 [vulg].

XXI. 1.] The E. V., 'After we had gotten from them,' does not come up to the original: *δεικνυσι την βίαν τῇ εἰπεῖν ἀποσπασθέντας ἀπ' αὐτῶν*, Chrys. εὐθυδρομ.] See ref., having run before the wind. Cos, opposite Cnidus and Halicarnassus, celebrated for its wines (*εὐκαρπος πάσα, οἶνον δὲ καὶ ἄριστον, καθάπερ Χίος κ. Λέσβος*, Strab. xiv. 2), rich stuffs ('nec Cos referunt jam tibi purpura', Hor. iv. 13. 13), and ointments (*γίνεται δὲ μύρα κέλλιστα κατὰ τόπους . . . ἀμαράκινον δὲ Κῶον καὶ μήλινον*, Athen. xv. p. 688). The chief town was of the same name (Hom. II. 8. 677), and had a famous temple of Æsculapius (Strabo, *ibid.*). It was the birth-place of Hippocrates. The modern name, Stanchio, is a corruption of *ἐς τὰν Κῶ* [as Stamboul for Constantinople is of *ἐς τὰν πόλιν*]. See Winer, *Realw.* Rhodes was at this time free, cf. Strabo, xiv. 2; Tac. Ann. xii. 58: 'Reddittur Rhodiis libertas, adempta sæpe aut firmata, prout bellis externis meruerant, aut domi seditione deliquerant.' See also Suet. Claud. 25, 'Rhodiis (libertatem) ob penitentiam veterum delictorum reddidit.' It was reduced to a Roman province under Vespasian, Suet. Vesp. 8. The situation of its chief town is praised by Strabo, l. c. The celebrated Colossus was at this time broken and lying in

ruins, *ib.* Patara, in Lycia ('caput gentis,' Liv. xxxvii. 15), a large maritime town, a short distance E. of the mouth of the Xanthus. It had a temple and oracle of Apollo, Herod. i. 162. 'Delius et Patareus Apollo,' Hor. iii. 4. There are considerable ruins remaining, Fellows, Asia Minor, p. 219 ff. Lycia, p. 115 ff. Winer, *Realw.* Here they leave their ship hired at Troas, or perhaps at Neapolis (see note on xx. 16), and avail themselves of a merchant ship bound for Tyre. 2. ἀναφανέντες] for the construction, see reff. and Winer, edn. 6, § 39. 1: having been shewn Cyprus, literally. Wetst. cites from Theophanes, p. 392, *περιεφέροντο ἐν τῇ πελάγει, ἀναφανέντες δὲ αὐτῶν τὴν γῆν, εἶδον αὐτοὺς εἰ σπαραγγοί*. 'The graphic language of an eyewitness, and of one familiar with the phraseology of seamen, who, in their own language, appear to raise the land in approaching it.' Smith, *Voyage and Shipwreck of St. Paul*. But would not this remark rather apply to the *active* participle? Compare 'aeris Phœacum abecondimus arces,' Æn. iii. 291. εὐκώλυμον] sc. αὐτῆν, i. e. to the E. This would be the straight course from Patara to Tyre. ἐπλ. εἰς Σ.,—we held our course, steered, for Syria. κατήλθ.] we came down to, the result of having borne



1 = ch. xv. 40  
 k ch. xv. 3 reff.  
 l w. prepos.  
 ch. xxvi. 11.  
 Luke xxi. 20.  
 60. Levit.  
 xiii. 14.  
 m Luke xlii.  
 33. ch. xiv. 19.  
 Neh. xiii. 20.  
 n ch. vi. 60 reff.  
 o Matt. xiii. 2.  
 48. John xi.  
 4. ch. xvii.  
 39. 40 only.  
 Judg. v. 17 A  
 Ald. compl.  
 Sir. xiv. 14  
 A (not P) BN  
 Ald. only.  
 p abool., ch. x.  
 9 reff. Extra  
 x. 1.  
 q here only +  
 s ch. viii. 25 reff.  
 t John xvi. 32. xii. 27. Euth. v. 10.  
 u here only + 2 Macc. xii. 17 only. *πολλὴν ὁδὸν διήγυσσαν*, Xen. Cyr. iv. 3. 15.  
 v ch. xviii. 22 reff.  
 y John i. 40. iv. 40. ch. ix. 43. xviii. 3.  
 11. 2 Tim. iv. 6 only. b Luke xxii. 68 al.  
 r = Matt. xiv. 32 || Mk. xv. 39. John xxi. 11. Josiah 1. 3 Ed-vat. (not B) Ald.  
 s ch. xviii. 9, 10 only +. Wisd. xiv. 1 only.  
 t ch. x. 9 reff. w ch. xvi. 1 reff.  
 c see ch. ii. 14 al. x Eph. iv.

ABCDE  
 LPN a  
 c d f g  
 h i m  
 13

ἡμέρας, ἔξελθόντες ἐπορευόμεθα, ἡ προπεμπόντων ἡμῶς  
 πάντων σὺν γυναίξιν καὶ τέκνοις ἕως ἔξω τῆς πόλεως,  
 καὶ ἠθύντες τὰ ῥήματα ἐπὶ τὸν αὐγιαλὸν προσευξάμενοι  
 ἡ ἀπὸ ἡσπασάμεθα ἀλλήλους, καὶ ἀνέβημεν εἰς τὸ πλοῖον,  
 ἐκεῖνοι δὲ ὑπέστρεψαν εἰς τὰ ἴδια. ἡ ἡμεῖς δὲ τὸν  
 πλοῦν διανύσαντες ἀπὸ Τύρου κατηντήσαμεν εἰς  
 Πτολεμαῖδα, καὶ ἡ ἀσπασάμενοι τοὺς ἀδελφούς ἡ ἐμείναμεν  
 ἡμέραν μίαν παρ' αὐτοῖς. ἡ τῇ δὲ ἐπαύριον ἡ ἐξελθόντες  
 ἡλθομεν εἰς Καισάρειαν, καὶ εἰσελθόντες εἰς τὸν οἶκον  
 Φιλίππου τοῦ εὐαγγελιστοῦ, ὄντος ἡ ἐκ τῶν ἐπτά,

v. 8. Syr. om ἐξελθόντες A 105. γυναίξιν CE[HP]: txt AB[L]N rel. om  
 εως N D-lat. in N προσευξάμενοι is written before εως τ. αἰγ., but marked for  
 erasure by N<sup>1</sup> or 3, and repeated in its proper place.

5, 6. rec for προσευξάμενοι ἀπὸ ἡσπασάμεθα ἀλλήλους καὶ ἀσπασάμενοι  
 ἀλλήλους, with HLP rel vulg Chr, Thl: txt A B (sic: see table) CEN a d 13. 36. 40 Syr.—  
 προσευξ. LP 4. 100-6 Chr.—ἀσπασάμεθα C: ἀπὸ ἡσπασάμενοι 40: ἀπὸ ἡσπασάμεθα A [13].

6. rec απεβημεν (corr to more usual term), with HLP 13[e sil] rel Thl-sif:  
 απεβημεν (more usual) BEN<sup>1</sup> k 73 Chr, txt ACN<sup>1</sup> a c d 36. 40. 137 Thl-fin.

7. κατεβημεν (corr to more usual word) AEN<sup>1</sup>. πτολεμαϊδαν N<sup>1</sup>.  
 απεμειναν A k 40.

8. rec aft ἐξελθόντες ins οι περι τον παυλον (εξελθ. begins an ecclesiastical portion),  
 with HLP rel sath-rom Thl-sif; οι αποστολοι 47 lectt-13-4: om ABC [D(Wetst.)] E(N)  
 c e h k 13. 36. 40 vulg D-lat syrr copt [sah sath-pl] arm Chr, Thl-fin.—N has α written,  
 but marked for erasure 'prima manu.' Steph ηλθον (to wit οι περι τ. παυλον),  
 with HLP rel Thl-sif: txt A(B)C [D(Mill)] EN k 13. 36 vulg [D-lat] syrr copt sath  
 [arm(Tischdf)] Eus, Chr, [Thl-fin].—ηλθαμεν B [εἰσελθ. D(Mill)]. rec ins του  
 βεφ οντος (for precision), with a 13[e sil]: om ABCEHLPN rel Eus, Chr.  
 (D-lat is deficient in vv 8—10; but readings are preserved in Scriv's notes.)

a period of time. Our own word 'fulfil' has undergone a similar change of meaning since its first composition: and πληρῶσαι is used both of manning a ship and of fulfilling a period of time. ἐξελθ.] from the house where they were lodged.

εως ἔξω τ. π.] "We passed through the city to the western shore of the ancient island, now the peninsula, hoping to find there a fitting spot for the tent, in the open space between the houses and the sea." Robinson, iii. 392. ἐπὶ τὸν αὐγιαλόν]

"Yet had we looked a few rods further, we should have found a very tolerable spot by a threshing-floor, where we might have pitched close upon the bank, and enjoyed, in all its luxury, the cool sea-breeze, and the dashing of the surge upon the rocky shore." id. ibid.

7. τὸν πλοῦν διανύσ.] Having ended our voyage, viz. the whole voyage, from Neapolis to Syria. The E. V., 'when we had finished our course from Tyre,' is allowable, but this would more probably have been τὸν ἀπὸ Τύρου. 'With their landing at Ptolemais their voyage ended: the rest of the journey was made by land.' (De Wette.) ἀπὸ

Τύρου will thus be taken with κατηντήσαμεν. Πτολεμαῖδα] Anciently Accbe (Ἀκχώ, LXX, Judg. i. 31,—in Gr. and Rom. writers Ἀκη, Ace), called Ptolemais from (probably) Ptolemy Lathurus (Jos. Antt. xiii. 12. 2 ff., see 1 Macc. x. 56 ff.; xi. 22, 24; xii. 45, 48; 2 Macc. xiii. 24). It was a large town with a harbour (Jos. Antt. xviii. 6. 3). It was never (Judg. i. 31) fully possessed by the Jews, but belonged to the Phoenicians, who in after times were mixed with Greeks. But after the captivity a colony of Jews is found there (Jos. B. J. ii. 13. 5). The emperor Claudius gave it the 'civitas,' whence it is called by Pliny, v. 17; xxxvi. 65, 'Colonia Claudii Caesaris.' It is now called St. Jean d'Acre, and is the best harbour on the Syrian coast, though small. It lies at the end of the great road from Damascus to the sea. Population now about 10,000. The distance from Ptolemais to Caesarea is forty-four miles. For Caesarea, see on ch. x. 1.

8. Φίλ. τ. εὐαγγ.] It is possible that he may have had this appellation from his having been the first to travel about preaching the gospel: see ch. viii. 5 ff.

ἵ μέλειναμεν ἵ παρ' αὐτῷ. <sup>9</sup> τούτῳ δὲ ἦσαν θυγατέρες τέσσαρες παρθένοι <sup>d</sup> προφητεύουσαι. <sup>10</sup> ἐπιμενόντων δὲ ἡμέρας ἑπτα, <sup>e</sup> κατῆλθεν τις ἀπὸ τῆς Ἰουδαίας <sup>f</sup> προφήτης ὀνόματι Ἀγαβος, <sup>g</sup> καὶ ἔλθων πρὸς ἡμᾶς <sup>h</sup> καὶ ἄρας τὴν <sup>i</sup> ζώνην τοῦ Παύλου, <sup>j</sup> δήσας ἑαυτοῦ τοὺς πόδας καὶ τὰς χεῖρας εἶπεν Τάδε λέγει τὸ πνεῦμα τὸ ἅγιον, τὸν ἄνδρα οὗ ἐστὶν ἡ <sup>k</sup> ζώνη αὕτη οὕτως δέσουσιν ἐν Ἱερουσαλὴμ οἱ Ἰουδαῖοι καὶ ἡ παραδώσουσιν εἰς χεῖρας

d ch. xix. 6 reff.  
e ch. x. 40 reff.  
f = ch. ii. 40 reff.  
g = ch. viii. 5 reff.  
h ch. xi. 27 reff.  
i = Mark xv. 24 al.  
j here bis.  
Matt. iii. 4  
1 Mh. x. 9  
1 Mh. xi. 13. xv. 6 only.  
3 Kings ii. 8.  
1 = Matt. xvii. 22 al. fr.  
Job xvi. 12.

9. rec παρθενοὶ bef τεσσάρων, with EHL P rel [syrr] Thl: παρθενοὶ bef θυγατέρες C Eus.; txt AB [D(Wat)] N a k m 13 D-lat [am fuld demid tot arm(Tischdf)].

10. rec aft επιμενόντων δε ins ημων (adda for precision), with ELPN<sup>3</sup> rel syr-mg [arm] Chr<sub>1</sub>: αυτων N<sup>1</sup>: txt ABCH k 13. 36 syr[-txt] Bas<sub>1</sub>. προφήτης bef αω της ιουδαίας L.

11. om και D-lat: ανελθων δε D<sup>1</sup>-gr: txt D<sup>2</sup>. rec for εαυτου, τε αυτου (in some late mss αυτου probably from misunderstanding, supposing that it was Paul's hands and feet that he bound), with HLP rel [Syr] Chr<sub>1</sub>: txt ABCDEN a b c (m) o 13. 36 [syr coptt arm] Cyr-jer, Bas<sub>1</sub>, also Orig(δης. αυτον χειρων κ. ποδων) Aug Camiod. rec τας χειρας και τους ποδας (corr'n from Luke xxiv. 39, 40? see var read John xi. 14: so De W. Meyer thinks ποδ. κ. χ. arose from its being the natural order of binding: but surely this would be more likely to be the origl order of narrating, than to strike a copyist as necessary to be observed), with A a<sup>1</sup> c d m coptt æth Chr(omg τας and τους) Orig(above): txt BCDEHLPN 13 rel 40 vulg syr arm Cyr-jer Bas<sub>1</sub>. for εν, eis D 26. 63. 97-8. 106 Chr, Epiph<sub>1</sub> and (prefix απελθοντα) Orig<sub>1</sub>. om οι D<sup>1</sup>(ins D<sup>2</sup>) Chr Thl-sif. aft eis ins τας N<sup>1</sup>(N<sup>2</sup> disapproving).

The office of Evangelist, see reff., seems to have answered very much to our missionary: Theodoret, on Eph. iv. 11, says, ἵκοντο περιτόντες ἐκέρυττον: and Euseb. H. E. iii. 37, ἔργον ἐπετέλουν εὐαγγελιστῶν, τοῖς ἐτι πάμπαν ἀνηκόοις τοῦ τῆς πίστεως λόγου κηρύττειν τὸν χριστὸν φιλοτιμούμενοι, καὶ τὴν τῶν δέλων εὐαγγελίων παραδιδόναι γραφήν. The latter could hardly have been part of their employment so early as this; nor had εὐαγγέλιον in these times the peculiar meaning of a narrative of the life of Christ, but rather embraced the whole good tidings of salvation by Him, as preached to the Jews and Heathens. See Neander, Pfl. u. L., pp. 258, 264.

Euseb., iii. 31, apparently mistakes this Philip for the Apostle: as did also (see Valesius's note, Euseb. l. c.) Clement of Alexandria and Papias. ὄντος ἐκ τ. ἐπτά] See ch. vi. 5, and note. Meyer and Winer (edn. 6, § 20. l. c.) well remark (see De Wette also), that the participle without the article implies that the reason why they abode with him was that he was one of the seven: 'ut qui esset,' &c. and in English being (one) of the seven. The fact of Philip being settled at Cæsarea, and known as δ εὐαγγελιστής, seems decisive against regarding the occurrence of ch. vi. 3 ff. as the establishment of any permanent order in the church.

9.] This notice is inserted apparently without any immediate reference to the history,

but to bring so remarkable a circumstance to the knowledge of the readers. The four daughters had the gift of προφητεία: see on ch. xi. 27. Eusebius (see, however, his mistake above) gives from Polycrates traditional accounts of them,—that two were buried at Hierapolis, and one at Ephesus. From that passage, and one cited from Clement of Alex. (δύο θυγατέρες αὐτοῦ γεγρακύναι παρθένοι, Polycr., Euseb. iii. 31. . . . Φίλιππος τὰς θυγατέρας ἀνδράσιν ἐξέδωκε, Clem., Eus. iii. 30), it would appear that two were afterwards married, according to tradition. To find an argument for the so-called 'honour of virginity' in this verse, only shews to what resources those will stoop who have failed to apprehend the whole spirit and rule of the gospel in the matter. They are met however on their own ground by an argument built on another misapprehension (that of Philip being a deacon in the ecclesiastical sense): ὥστε οὐκ καὶ τῷ κοινοῦν ἡσάντι γάμων διακονεῖν ἔστι.

10.] This Agabus in all probability is identical with the Agabus of ch. xi. 28. That there is no reference to that former mention of him, might be occasioned by different sources of information having furnished the two narratives.

11.] Similar symbolical actions accompanying prophecy are found 1 Kings xxii. 11; Isa. xx. 2; Jer. xiii. 1 ff.; Ezek. iv. 1 ff., 9 ff.; v. 1, &c. De Wette remarks that τάδε λέγει τὸ

ἐθνῶν. <sup>12</sup> ὥς δὲ ἠκούσαμεν ταῦτα, <sup>m</sup> παρεκαλούμεν ἡμεῖς AB<sup>1</sup> HL<sup>1</sup> be<sup>1</sup> h<sup>1</sup> o  
 36 al. fr. 2 Macc. ix. 26, constr., here only. n here only t. see Gen. xxi. 7. o ch. iii. 12 reff. p ch. xi. 2 reff. q 1 Cor. xv. 29 reff. r here only t. s — ch. xii. 22 reff. t 2 Cor. xii. 14. 1 Pet. iv. 6 only. Dan. iii. 15 only. (all w. εἶπεν) see 2 Cor. x. 6. u. — as above (t). ch. vii. 1 reff. Mark v. 13 al. v ch. ix. 16 reff. w absol., ch. xvii. 4. Luke xvi. 31. Esth. iv. 4 B &c. Xen. Anab. i. 8. 1 Thess. iv. 11) only. Heb. viii. 10. here only (ch. i. 5) only. see ch. xv. 26. xxi. 4. Heb. viii. 10. here only t. 2 Chron. xxiii. 10. εἰς δὲ αὐτὸν ὑποζύγια, Xen. Hell. vii. 2. 18. b — ch. i. 21 reff. k l

13. παρακαλούμεν D<sup>1</sup>[-gr](txt D<sup>4</sup>). om τε D Thl-sif. aft οι εἰσποιοι ins τον αυλον D sēth. επιβαινειν D. om αυτον E 93-5 Bas. at end add tote (see pezi ver) C m 13. 40.

13. rec απεκριθη δε, with C<sup>1</sup> 13 syr Chr, [Bas<sub>1</sub>]: απεκριθη τε HLP d f g h k l m sēth Thl: ειπεν[respondit] δε προς ημας D (from the various assignment of tote to ver 12 or ver 13, it was omitted altogether, and then some copula became necessary): txt ABCEN 13 rel 36. 40 vulg Syr coptt arm. om o B<sup>1</sup>(ins B<sup>1</sup>-corr: see table). aft παυλος ins και ειπεν AEN a b d k o 13 vulg Syr [sah(Tischdf)] sēth arm. om κλειοντες και N<sup>1</sup>. συνθριπτοντες P c: θουρβουτες D<sup>1</sup>(txt D<sup>4</sup>) Tert Jer. for γαρ, δε E-gr 95<sup>1</sup> vulg-ms Tert., aft δεθνηαι ins βουλαμαι D. for εις, εν N (but εις is written over the line 'prima ut videtur manu'). ετοιμως εχω bef εις ιερουσαλημ A [f] sēth. aft ιησου ins χριστου CD Syr arm (Cyr, Thdrz, Tertz) Jer, Ambrst Aug<sup>1</sup>.

14. ins οι βε ειποντες D<sup>1</sup>[-gr]. aft ειπ. ins προς αλληλους D. rec το θελημα bef του κυριου (alteration of characteristic order), with DHL P rel vas Chr, [Bas<sub>1</sub> Tert<sub>1</sub>]: txt ABCEN m 13 vulg arm.—for κυρ., θεου D-gr 32. 73 sēth [Tert<sub>1</sub>]. rec γανασθα (corrta to more usual), with HLP 13 rel Chr [Bas<sub>1</sub>]: txt ABCDEN f g m o 36. (γειν. AB<sup>1</sup>DEM.)

16. τινας ημερας [omg ταυτ.] D-gr. rec απωσκευασαμενοι, with o 13: παρασκευασ. C a 7. 69. 73. 105: αποταξαμενοι D-gr: επισκεψαμενοι H 68. 106: praparatī vulg syrr coptt sēth: praparanles E-lat: refecimus nos D-lat: txt AB E-gr LP(N) rel 36. 40 Pamph Chr, Thl-sif Thl-fin-comm.—επισκευασαμενον (but corrd) N<sup>1</sup>. αναβαινομεν CDL-N<sup>1</sup>(om N<sup>1</sup>). rec ιερουσαλημ, with HLP 13 rel vulg Thl: txt ABC D[Wtat Mill] EN a 36 Euthal, Chr.

16. om συνηλθον δε και των μαθητων D<sup>1</sup>[Wtat Mill](and lat). ins εκ bef των μωβ. E vulg. for απο, εκ D<sup>1</sup>[Wtat](txt D<sup>3</sup>).

πνεῦμα τὸ ἄγιον is the N. T. prophetic formula, instead of τὰς λέγει ὁ κύριος of the O. T.

12. τοῦ μή] A similar gen. after exhortation, is found ch. xv. 20.

13.] The τότε, which has been changed in the rec. for the ordinary copula, gives solemnity to the answer about to be related: q. d. It was then that Paul said.

συνθρύπτοντες] The present part. does not imply the *endeavour* merely, here or any where else, but as Meyer quotes from Schaefer, Eurip. Phoen. 79, 'Vero incipit actus, sed ob impedimenta caret eventu.'

γάρ] Either, 'your proceeding is in vain, for . . . '—or 'cease to do so, for . . . ' els 'Isp.' on my arrival at: the motion to, which was the subject in question, is combined with that which might result on it: see reff. and ch.

ii. 39. 14. τ. κ. τὸ θελ. γιν.] One of the passages from which we may not unfairly infer, that the Lord's prayer was used by the Christians of the apostolic age. See note on 2 Tim. iv. 18.

16. επισκευασαμενοι] The remarkable variety of reading in this word shews that much difficulty has been found in it. The rec. *απωσκευασαμενοι* (which may perhaps have arisen from the mixture of *αποταξαμενοι* (D) with *επισκευασαμενοι*), would mean, not, 'having deposited our (useless) baggage,'—but, 'having discharged our baggage,' 'unpacked the matters necessary for our journey to Jerusalem, from our coffers.' But *επισκ.* is the better supported reading, and suits the passage better: having packed up, made ourselves ready for the journey. 'Carriages' in the E. V. is used.

ο ἄγοντες. <sup>a</sup> παρ' ᾧ ο ξενισθῶμεν Μνάσωνι τινι Κυπρίῳ <sup>c</sup> = ch. xvii. 15  
<sup>d</sup> ἀρχαίῳ μαθητῇ. <sup>17</sup> ἐν γενομένων δὲ ἡμῶν <sup>e</sup> εἰς Ἱερο- <sup>d</sup> attr., here  
<sup>f</sup> σόλυμα <sup>1</sup> ἀσμένως <sup>k</sup> ἀπεδέξαντο <sup>h</sup> ἡμᾶς οἱ ἀδελφοί. <sup>18</sup> τῇ <sup>f</sup> only? see  
<sup>g</sup> δὲ <sup>1</sup> ἐπιούσῃ <sup>m</sup> εἰρήναι ὁ Παῦλος σὺν ἡμῖν <sup>o</sup> πρὸς Ἰάκωβον, <sup>g</sup> ch. x. 6 reff.  
<sup>h</sup> πάντες τε <sup>n</sup> παρεγένοντο οἱ <sup>o</sup> πρεσβύτεροι. <sup>19</sup> καὶ <sup>p</sup> ἀσπα- <sup>f</sup> ch. xv. 7 reff.  
<sup>q</sup> σάμενος αὐτοὺς <sup>1</sup> ἐξηγγέιτο καθ' ἐν' ἑκάστον <sup>o</sup> ὧν ἐποίησεν <sup>g</sup> ch. xx. 16  
<sup>r</sup> ὁ θεὸς ἐν τοῖς ἔθνεσιν διὰ τῆς <sup>1</sup> διακονίας αὐτοῦ. <sup>20</sup> οἱ δὲ <sup>h</sup> constr., ch.  
<sup>i</sup> ἀκούσαντες <sup>u</sup> ἐδόξαζον τὸν θεόν, εἰπὺν τε αὐτῷ <sup>v</sup> Θεωρεῖς, <sup>i</sup> here (ch. ii.  
<sup>j</sup> <sup>41</sup> rec.) only? <sup>2</sup> Macc. iv.  
<sup>12</sup> A 23 A (-vos, B &c.) only. <sup>k</sup> ch. ii. 41 reff. <sup>l</sup> ch. xvi. 11 reff. <sup>m</sup> ch.  
<sup>13</sup> 3 reff. <sup>n</sup> ch. x. 30 reff. <sup>o</sup> ch. xvii. 23 reff. <sup>p</sup> ch. xvii. 27 reff.  
<sup>q</sup> ch. x. 8. xv. 12, 14. Luke xxiv. 36. Luke only, exc. John i. 18. Judg. vii. 13. <sup>r</sup> ch. xvii. 27 reff.  
<sup>s</sup> attr., Rom. xv. 18 reff. <sup>t</sup> ch. xx. 24 reff. <sup>u</sup> Matt. xv. 31. Luke v. 25, 26, ch. xi.  
<sup>18</sup> al. Exod. xv. 31. <sup>v</sup> John iv. 19. xii. 19. ch. xxvii. 10. Heb. vii. 4. 2 Macc. ix. 23.

for *agontes*, *outoi de pagon* D[Wist Mill]: *simulque adducerant* D-lat. add *hmas*  
DE sah arm. for *par o*, *pros ons* D<sup>1</sup>-gr(Wist: txt Ussher). aft *ξενισθ.* add  
*και παραγενομενοι εις τινα (την syr-ing) κωμην γενομεθα παρα D syr-mg.*  
*πασιν* D<sup>1</sup>(and lat) fuld tol: *ιασιν* N demid copt: *μνασω* B g 1. 18. om *τινι*  
A<sup>1</sup>. *μαθητη* bef *αρχαιω* D(Wist). D-lat has the passage thus: *et cum*  
*venissent in quendam civitatem fuimus ad nasoneum quendam cyprum discipulum*  
*antiquum et inde exientes venimus hierosolyma* (thus far, nearly, syr-mg also) *euacpe-*  
*rent autem nos cum latitia fratres.* (readings of D-gr [vv 16—18] are in Scriv's notes,  
see above on ver 8.)

17. rec *εδεξαντο* (*substitution of simpler word*), with HLP rel: *υπεδεξ.* D(Mill &c)  
[*υπεδεξαν τε* D(Wist), *υπεδεξαν δε* D(Ussher)]: txt ABCEN a k 13. 36 40 Chr-comm.

18. for *δε*, *τε* A E-gr N 40 syrr mth: txt BCHLP 18. 36 rel vulg D-lat E-lat coptt  
Chr<sub>1</sub>. for *παρεγ.*, *ησαν δε παρ αυτω* D<sup>1</sup>[and lat](txt D<sup>4</sup>). aft *οι πρεσβυτεροι*  
*ινα συνηγμενοι* D 34.

19. *ους ασπαμενος*(sic) *διηγειτο ενα εκαστον ως επωισεν* D<sup>1</sup>-gr(txt D<sup>2</sup>). om *lv*  
D<sup>1</sup>(ins D-corr<sup>1</sup>). om *δια* N l.

20. *ακουοντες* HL k. *εδοξασαν* DN Thl-fin. rec (for *θεον*) *κυριον*, with  
DHP rel syr sah: txt ABCEN a d f g k o 13. 36. 40 vulg Syr copt arm Chr.  
for *ειπον τε*, *ειποντες* CD c g h m syr Chr. (*ειπαν* EN: *ειπεν* 18.) om *αυτω* D.

as at Judg. xviii. 21 (where it answers to  
τὸ βᾶρος, LXX-B), for *baggage, things*  
*carried.*

16.] Two renderings are  
given to the latter clause of this verse: (1)  
making *Μνάσωνι*, &c. depend on *ἄγοντες*,  
and agreeing by attr. with *ξ*, as E. V.,  
‘and brought with them one Mnason, . . .  
with whom we should lodge’ (so Beza,  
Calvin, Wolf, Schött., &c.): and (2) re-  
solving the attraction into *ἄγοντες παρὰ*  
*Μνάσωνα*, *παρ’ ᾧ ξ*, ‘bringing us to Mna-  
son,’ &c. (So Grot., Valcknaer, Bengel, De  
Wette, Meyer, al.) Both are legitimate:  
and it is difficult to choose between them.  
The probability of Mnason being a resident  
at Jerusalem, and of the Cæsarean brethren  
going to introduce the company to him,  
seems to favour the *latter*: as also does the  
fact that Luke much more frequently uses  
*ἔγω* with a person followed by a *preposi-*  
*tion* than absolutely. Of Mnason nothing  
further is known. *ἀρχαίῳ* probably  
implies that he had been a disciple *ἐξ*  
*ἀρχῆς*, and had accompanied our Lord  
during His ministry. See ch. xi. 15, where  
the term *ἐξ ἀρχῆς* is applied to the time  
of the Pentecostal effusion of the Spirit.

17—XXIII. 35.] PAUL AT JERUSA-  
LEM: MADE PRISONER, AND SENT TO

CÆSARÆA.

17. *οἱ ἀδελφοί*] The  
Christians generally: not the Apostles and  
elders, as Kuin., who imagines from vv.  
20, 21, that ‘cætus non favebat Paulo.’  
But (1) this is by no means implied: and  
(2) James and the elders are not mentioned  
till ver. 18.

18. *Ἰάκωβον*] James,  
‘the brother of the Lord’: the president  
of the church at Jerusalem: see ch. xii. 17;  
xv. 13; Gal. ii. 12, and notes,—and Pro-  
legg. to the Epistle of James, vol. iv. pt. 1,  
§ i. 24—27.

19.] On the particular  
kind of attraction (reff.), in a gen. plur.  
after a partitive adjective, see Winer,  
edn. 6, § 24. 2. b.

20.] While they  
praised God for, and fully recognized, the  
work wrought by him among the *Gentiles*,  
they found it requisite to advise him re-  
specting the suspicion under which he  
laboured among the believing Jews. They,  
—led, naturally perhaps, but incorrectly  
(see 1 Cor. vii. 18), by some passages of  
Paul’s life (and of his already written  
Epistles?), in which he had depreciated  
legal observances in comparison with faith  
in Christ, and spoken strongly against  
their adoption by Gentile converts,—  
apprehended that he advised on the part  
of the *Hellenistic* believers, an entire

w = Luke xlii.  
 1. (ch. xiv. 19  
 refl.)  
 x = ch. xv. 5  
 refl.  
 y = ch. xlii. 3.  
 1 Cor. xiv. 12.  
 Gal. i. 14.  
 Tit. ii. 4.  
 1 Pet. iii. 13  
 (Luke vi. 15,  
 ch. i. 13) only.  
 2 Macc. iv. 2.  
 (Exod. xx. 5  
 al.)  
 a ch. ii. 30 refl.  
 a ch. xviii. 25  
 refl.  
 b 2 Thess. ii.  
 3 only.  
 3 Kings xx.  
 (xlii.) 13 A.  
 AId. compl.  
 2 Chron. xxi.  
 19. Jer. li. 19  
 (xxvii.) xxi.  
 22 compl.)  
 d here only.  
 18. (see ch. ix. 31.)  
 (v. 10.) ix. 10, 23. xvi. 13 only. L. P. Tobit xiv. 8 (not N). 3 Macc. iii. 13 only.  
 1 abool., see ch. ii. 6 refl.  
 p = ch. xvi. 33 refl.  
 3) only. Exod. xix. 10.  
 v. 26. Luke xv. 14 only. 1 Macc. xiv. 22.  
 e constr., Mark vi. 34. John xiv. 28. Heb. v. 12. Prov. xlii. 21.  
 f ch. vi. 14 refl.  
 g constr., Gal. v. 16. 3 Cor. xlii.  
 h 1 Cor. xiv. 16, 26.  
 i = Luke iv. 23. ch. xxviii. 4. (Rom. iii. 9.) 1 Cor.  
 j ch. i. 6 refl.  
 k = ch. ix. 20 refl.  
 l = here only.  
 m ch. xviii. 18 (refl.) only.  
 n = here only.  
 o ch. ix. 20 refl.  
 q = here bis. ch. xiv. 18. John xi. 56 (James iv. 3. 1 Pet. i. 22. 1 John iii.  
 w. v. 26, here only. w. v. 26, 2 Cor. xii. 18. w. v. 26, James iv. 3. abool., Mark  
 s 1 Cor. xi. 2, 6 only. Ncmw. vi. 18, 19.

rec (for εν τοις ιουδαίοις) ιουδαίων, with HLP rel syr Chr [and, after πεπιστ.,  
 arm] Thdrt, Thl: εν τη ιουδαία D Syr sah Aug; om εν τ. ιουδ. N: txt ABCE a 13.  
 36. 40 vulg copt aeth Ambrst., aft παντες ins ουτοι(τούτοι D<sup>1</sup>) D 38 tol Syr  
 Ambrst, Aug, [ζητούντων καί 13].

21. κατηχήσαν 25. 40: κατηχήσαν D<sup>1</sup>(diffamaverunt D-lat: txt D<sup>2</sup>). om δε  
 N<sup>1</sup>. om τα D<sup>1</sup>. for παντας, εισιν D<sup>1</sup>(and lat): om AE 13 vulg copt: txt  
 BCD<sup>1</sup>HL[P]N rel 36 [syrr sah aeth arm] Chr. ιουδαίους D<sup>1</sup>(txt D<sup>2</sup>). om  
 λεγων D: λεγων N<sup>1</sup>. [ins] οφειλειν [bef] περιτεμνειν E vulg. μητε[μνηδε D<sup>1</sup>] εν  
 τοις εθνεσιν D<sup>1</sup>, neque gentes ejus ambulanti D-lat.—ins αυτοι(αυτους D<sup>4</sup>) bef περι. D<sup>1</sup>.

22. om δει συναλθειν πληθος and γαρ (expunged as not understood) BC<sup>1</sup> 15. 73.  
 137-80 syrr coptt aeth arm: ins AC<sup>2</sup>DEHLPN rel vulg Chr.—ins το bef πληθος D<sup>4</sup>.—  
 rec πληθος bef συναλθειν, with DHLP rel Chr: txt AC<sup>2</sup>EN a d h 13. 40 vulg.—om  
 γαρ C<sup>1</sup>: om γαρ σι N<sup>1</sup>. εληλυθες B.

23. for δε, σπερ E. for εφ', αφ(sic) B(Tischdf) N.  
 24. εν αυτοις A a 13: εις αυτοις D. rec ζυρουνται, with AB<sup>2</sup>CH L[ζυρισαν  
 (sic)] rel 36 Chr; ζυρουνται D<sup>1</sup>: txt B<sup>1</sup>(sic) D<sup>2</sup>EPN c k l o 13. rec γνωσι  
 (grammatical corrpt aft ινα), with HLP rel Chr, Thl-sif, cognoscent D-lat: txt  
 ABC D-gr EN a d m 13 (36) 40 vulg (Thl-fin).—(συνται 36 Thl-fin.)

apostasy from Moses and the ordinances  
 of the law.

θεωρεῖς] This can hardly  
 be a reference (as Olsh.) to the elders  
 present, as representatives of the μυριάδες  
 of believing Jews; for only those of Jeru-  
 salem were there:—but refers to Paul's  
 own experience, and knowledge of the  
 vast numbers of the Jews who believed at  
 Jerusalem, and elsewhere in Judaea.

πόσαι μυριάδες perhaps not to be  
 strictly taken: see refl. Baur suspects,  
 on account of this expression, that the  
 words τῶν πεπιστ. are spurious; but quite  
 without reason. Eusebius quotes from  
 Hegesippus (H. E. ii. 23), πολλῶν καὶ  
 τῶν ἀρχόντων πιστευόντων ἢν θάρβος  
 τῶν Ἰουδαίων καὶ γραμματέων καὶ Φαρι-  
 σαίων λεγόντων ὅτι κινδυνεύει πᾶς ὁ λαὸς  
 Ἰησοῦν τὸν χριστὸν προσδοκᾶν. On the  
 other hand, Origen (tom. i. in Joann. § 2,  
 vol. iv. p. 3) says, that probably the whole  
 number of believing Jews at no time had  
 amounted to 144,000. On εἰσιν . . . ὑπά-  
 ουσι, see note, ch. xvi. 20, 21. 21.

κατηχήθησαν] they were sedulously in-  
 formed (at some time in the mind of the  
 speaker. The sense of the aor. must be  
 preserved. Below, ver. 24, it is the per-  
 fect): viz., by the anti-Pauline judaizers.  
 τοῖς ἔθνεσιν] The dat. of the rule, or  
 form, after which: see refl.

23. πάν-  
 τες δ. συναλθ. πλ.] Not, as E. V., Calv.,  
 Grot., Calov., 'the multitude must needs  
 come together,' i. e. there must be a meeting  
 of the whole church (τὸ πλῆθος, ch. ii. 6):  
 but a multitude (of these Judaizers) will  
 certainly come together: 'they will meet  
 and discuss your proceeding in a hostile  
 manner.'

23. εὐχὴν] A vow of Na-  
 zarites. This vow must not be confounded,  
 historically or analogically, with that of  
 ch. xviii. 18: see note there, and Num. vi.  
 2-21.

24. παραλαβόν] having  
 taken to thyself, as comrades.

ἀν-  
 σὺν αὐτ.] become a Nazarite with them.  
 The same expression occurs in the LXX,  
 Num. vi. 3, in describing the Nazarite's  
 duties. δαπάν. ἐπ' αὐτ.] "More



τες ὅτι ἔδωκ' ἡ κατήχηται περὶ σοῦ οὐδέν ἐστιν, ἀλλὰ  
 ὁ στοιχεῖς καὶ αὐτὸς φυλάσσωσιν τὸν νόμον. 25 περὶ  
 δὲ τῶν πεπιστευκότων ἐθνῶν ἡμεῖς ἐπεστείλαμεν, κρί-  
 ναντες μηδὲν τοιούτου τηρεῖν αὐτοὺς, εἰ μὴ φυλάσσεσθαι  
 αὐτοὺς τὸ τε εἰδωλόθυτον καὶ τὸ αἷμα καὶ πνικτὸν  
 καὶ πορνείαν. 26 τότε ὁ Παῦλος παραλαβὼν τοὺς  
 ἄνδρας τῇ ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ἄγνισθεις εἰσήει  
 εἰς τὸ ἱερόν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν  
 τοῦ ἁγισμοῦ, ἕως οὗ ἡμ προσηνέχθη ὑπὲρ ἐνὸς ἐκάστου  
 αὐτῶν ἡ προσφορά. 27 ὡς δὲ ἔμελλον αἱ ἑπτὰ ἡμέραι  
 ἔφθιεν. c w. acc., = 2 Tim. iv. 15. 2 Kings xx. 10. d 1 Cor. viii. 1 reff.  
 xv. 20 (reff.). f ver. 24. g = ch. xv. 15 reff. h ch. lii. 3 ch.  
 1 Luke ix. 60. Rom. ix. 17 (from Exod. ix. 16) only. j here only. 2 Mac. vi. 14 only. (-povv,  
 ch. xiii. 33.) k here only. Num. vi. 6. l ch. vii. 42 reff. Heb. v. 1, 3. ix. 7. Levit. i.  
 2, 3 al. m Heb. x. 8. n ch. xvii. 27 reff. o = ch. xxiv. 17. Heb. x. 5, 10,  
 14, 18. Ps. xxxix. 6. p — Luke vii. 2. John iv. 47. ch. xxvii. 36. Jer. xxvii. (xxix.) 10.

ins peri bef ων C n e 36. 40. ins και bef στοιχεις A: οτι πορευου D<sup>1</sup>-gr(ambulantia  
 D-lat: txt D<sup>2</sup> or 4). om και D<sup>1</sup>(and lat: txt D<sup>3</sup> or 4). rec τον νομον bef  
 φυλασσωσιν, with HLP rel Syr Thl-sif: txt ABCD E[φυλασσωσιν] N a c m 13 vulg [syr]  
 Chr. Thl-fin.  
 26. for εθνων, ανθρωπων E. aft εθνων ins ουδεν εχουσι λεγουσι προς σε, and (aft  
 ημεις) γαρ D sah. απεστειλαμεν (more usual word) B D[-gr] l 40 syr copt [arm]  
 txt ACEHLPN 13. 36 rel vulg D-lat Syr sah [seth(appy)] Chrj. κρινοντες D<sup>1</sup>(txt  
 D<sup>2</sup> or 4) 100. om μηδεν τοιουτου τηρειν αυτους ει μη ABN 13. 40 vulg Syr copt [sah]  
 seth[?] (prob because no such clause is found in the apostolic decrees ch xv. 28. It can  
 hardly have been interpolated): ins CDEHLP rel 36 syr arm Chr Aug.—τοιουτο CE.  
 om τε D c 187 [Chrj.]. om το (bef αιμα) ABCDN a c 13: απο ιδωλουστων  
 και αιματος και πνικτου και πορνιας E [syr]: txt HLP rel Chr. om και πνικτου D  
 sah Jer Aug: om και 15. 36. ins το bef πνικτον l m 40. 99 Chr Thl-fin. Syr  
 seth-pl invert the order, πορν. κ. πνικτ. κ. αιμα.  
 26. om o DE. [for εχουμ.] επιουση D. εισηλθεν D. for εως ου, ουως  
 donec D. om η D [g].  
 27. συντελουμενης δε της εβδομης ημερας D: cum advenisset dies septimus Syr.  
 ημελλον ELP c h m. [om αι E.]

apud Judaeos receptum erat, et pro insigni pietatis officio habebatur, ut in pauperum Nasireorum gratiam ditiores sumptus erogarent ad sacrificia (see Num. vi. 14 ff.) quæ dum illi tonderentur, offerre necesse erat." Kypke. Jos. Antt. xix. 6. 1, relating Agrippa's thank-offerings at Jerusalem, says, διδ και Ναζιραίων ξυρᾶσθαι διέταξε μόλα σιχνούς. On the shaving the head, see Num. vi. 18. De Wette remarks: "James and the elders made this proposal, assuming that Paul could comply with it *salva conscientia*,—perhaps also as a proof, to assure themselves and others of his sentiments: and Paul accepted it *salva conscientia*. But this he could only have done on one condition, that he was sure by it not to contribute in these four Nazarites to the error of justification by the works of the law. He might keep, and encourage the keeping of the law,—but not with the purpose of thereby deserving the approbation of God." 26.] See ch. xv. 28, 29. 26.] Paul himself entered into the vow with them (σὺν αὐτοῖς ἄγν.), and the time settled (perhaps the least that

could be assigned: the Mischna requires thirty days) for the completion of the vow, i. e. the offering and shaving of their heads, was seven days. No definite time is prescribed in Num. vi., but there seven days is the time of purification in case of uncleanness during the period of the vow.

διαγγέλλων] making known to the ministers of the temple. τὴν

ἐκπλήρωσιν] the fulfilment, i. e. that he and the men had come to fulfil: announcing their intention of fulfilling.

ἕως οὗ προσηνέχθη] 'donec offerretur,' Vulg. The aor. indic. is unusual in an indirect construction, where the aor. subj. is almost always found (ch. xxiii. 12, 21; xxv. 21). But we have Plato, Gorg. p. 506, ἡδέως . . . ἂν . . . διελεγόμεν, ἕως αὐτῷ τὴν τοῦ Ἀμφίανος ἀπεδωκα ῥῆσιν,—and Cratyl. 396, οὐκ ἂν ἐπαυόμην διείδων . . . ἕως ἀπεπειράθην τῆς σοφίας ταυτησὶ τί ποιήσει. (De W.) ἡ προσφορά] See Num. vi. 13—17. 27. αἱ ἑπτ. ἡμ.]

Of the votive period: not (as Chrys. and Bede) since Paul's arrival in Jerusalem. Five days of the seven had passed: see



Ἱερουσαλὴμ· <sup>32</sup> ὃς ὁ ἐξ αὐτῆς ὁ παραλαβὼν στρατιώτας καὶ ἑκατοντάρχας κατέδραμεν ἐπ' αὐτούς. οἱ δὲ ἰδόντες τὸν χιλιάρχον καὶ τοὺς στρατιώτας ἑπαύσαντο τυπτοντες τὸν Παῦλον. <sup>33</sup> τότε ἐγγίσας ὁ χιλιάρχος ἔπελάβετο αὐτοῦ καὶ ἐκέλευσεν δεθῆναι ἑάλυσεσι δυσί, καὶ ἐπυνθάνετο τίς [ἀν] εἶη καὶ τί ἐστὶν πεποιηκώς. <sup>34</sup> ἄλλοι δὲ ἄλλο τι ἔπεφώνουν ἐν τῷ ὄχλῳ μὴ δυναμένου δὲ αὐτοῦ γινῶναι τὸ ἄσφαλές διὰ τὸν ὄθρυον, ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν παρεμβολήν. <sup>35</sup> ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμούς, συνέβη βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν βίαν τοῦ ὄχλου. <sup>36</sup> ἠκολούθει γὰρ τὸ πλῆθος τοῦ λαοῦ κράζοντες Ἄλρε αὐτόν. <sup>37</sup> μέλλων τε εἰσάγεσθαι εἰς τὴν παρεμβολήν ὁ Παῦλος λέγει τῷ χιλιάρχῳ· Εἰ ἔξεστίν μοι εἰπεῖν τι πρὸς σε; ὁ δὲ ἔφη Ἑλληνιστὶ γινώσκεις;

<sup>32</sup> Mark v. 39. ch. xx. 1. xxi. 18 only. Jer. xxx. (xlii.) 2. (-βαῖν, ch. xvi. 6.)  
 bla. ch. xxi. 24. xlii. 10, 2c. Heb. (xi. 34.) xlii. 11, 13. Rev. xx. 9 only. Isa. xxi. 8.  
 40 only. 3 Kings x. 19, 20. d imper. and constr. here only. (ch. iii. 10 reff.) 3 Macc. iii. 2.  
 s ch. iii. 8 reff. f ch. v. 26 reff. g — Luke xlii. 18. Isa. lvi. 1. see ch. xlii. 22.  
 h ch. i. 6 reff. i w. cor., ch. ii. 29. Matt. xix. 3. 3 Cor. xii. 4. Esth. iv. 2. Ezra iv. 14. 1 Macc.  
 xiv. 44 (only). k John xix. 20 only. ξυνίει Ἑλληνιστῇ, Xen. An. vii. 6. 8. 'Græco scire', Cic.  
 de Fin. ii. 6. b = here c ver.

<sup>32</sup> for παραλ., λαβων B, *sumptis* D-lat. rec εκατονταρχους, with D<sup>1</sup>HLP rel  
 36 Chr: txt ABD<sup>1</sup>EN 18.

<sup>33</sup> εγγισας δε HLP rel Syr [και εγγ.] Ec Thl[-sif]: txt ABDEN a c m 13. 36  
 vulg syr [coppt] sēth Chr, Thl-fin. αλυσεσιν δυσιν DEHP: αλυσεσι δυσιν m: txt  
 ABLN 18 rel. rec ins an bef ειη, with EHLP rel Chr: om ABDN a 36. (13 def.)  
 τῆς οστιν πεποικως (sic) D<sup>1</sup>.

<sup>34</sup> for αλλο τι, αλλα D syr Chr. rec (for επεφωνουν) εβων, with HLP rel  
 Chr Thl-sif: επεβων c (m) 25. 40: txt ABDEN 13. 36 Thl-fin. rec μη δυναμενος  
 δε and om αυτου (emendation of style), with HLP rel 36 Chr [Thl-sif]: txt AB(D)EN  
 m 13 Thl-fin.—και μη δυν. αυτ. D.

<sup>35</sup> for επι, εις D. for βαστ. αυτον, τον παυλον βαστ. D. for οχλου,  
 λαου D.

<sup>36</sup> om του λαου D. rec κραζον (grammatical emendation), with DHLP rel  
 [vulg (with am fild demid tol) E-lat syr] Chr: txt AB E-gr N a b d k o 13. 36. 40 Syr  
 copl Thl. αναρεισθαι tollite D.

<sup>37</sup> om ο παυλος D: ο π. bef εις arm [simly sah]. τω χιλιαρχ. αποκριθεις ειπεν  
 D. for ειπειν, λαλησαι D [arm; loqui latt]. om τι DHLP d f g h i tol Syr  
 sēth[?] arm Thl-sif: ins ABEN 13. 36 rel vulg syr copl Chr Thl-fin [tis m].

thus be in the custody of two soldiers.  
 τίς [ἀν] εἶη, who he might be  
 (subjective possibility): and τίςτις πεπ.,  
 what he had done (assuming that he must  
 have done something).

<sup>34</sup> παρεμβ.]  
 The camp or barracks attached to the tower  
 Antonia;—or perhaps 'into the tower'  
 itself: but the other is the more usual  
 meaning of παρεμβ. "For a full history  
 and description of the fortress of Antonia,  
 see Robinson, i. pp. 431, 435; Williams,  
 Holy City, i. 99; ii. 403—411; Howson,  
 ii. 311." Wordsworth. <sup>35</sup> ἀναβαθμ.]  
 The steps leading up into the tower. The  
 description of the tower or fort Antonia in  
 Jos. B. J. v. 5. 8, sets the scene vividly  
 before us:—*πυργοειδὴς δὲ οὕσα τὸ πᾶν*

σχῆμα, κατὰ γωνίαν τέσσαρσιν ἐτέροις  
 διείληπτο πύργους: ὧν οἱ μὲν ἄλλοι πεν-  
 τήκοντα τὸ ὕψος, ὁ δὲ ἐπὶ τῇ μεσημβριῇ  
 καὶ κατ' ἀνατολὴν γωνίᾳ κείμενος ἑβδο-  
 μήκοντα πηχῶν ἦν, ὡς καθορᾶν ὅλον ἀπ'  
 αὐτοῦ τὸ ἱερόν. καθὰ δὲ συνῆπτο ταῖς  
 τοῦ ἱεροῦ στοαῖς, εἰς ἀμφοτέρως εἶχε κατα-  
 βάσεις: δι' ὧν κατιόντες οἱ φρουροί, καθ-  
 ῆστο γὰρ ἀεὶ ἐν αὐτῇς τάγμα Ῥωμαίων,  
 καὶ διστάμνοι περὶ τὰς στοὰς μετὰ τῶν  
 ὕπλων, ἐν ταῖς ἐορταῖς τὸν δῆμον, ὡς μή-  
 τι νεωτερισθεῖν, παρεφύλαττον φρούριον  
 γὰρ ἐπέκειτο τῇ πόλει μὲν τὸ ἱερόν, τῷ  
 ἱερῷ δὲ ἡ Ἀντωνία. <sup>37</sup> Ἑλληνιστὶ  
 γιν.] as 'Græce nescire', Cic. pro Flacc. 4,  
 —τους χυριστὶ ἐπισταμένους, Xen. Cyr.  
 vii. 5. 31: and reff. There is no ellipsis of

1 ch. xvii. c. 38. 38 οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν  
 m here only t. Jos. B. J. ii. 13. 5. 39 εἶπεν δὲ ὁ Παῦλος  
 n ch. xvi. 37 1 ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρα-  
 o here only t. 18. 5. 20. 39 εἶπεν δὲ ὁ Παῦλος  
 Gen. xxii. 42. Job xiii. 11 only. 1 ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρα-  
 p Luke xv. 15. xix. 14. Heb. viii. 11 only. 2 ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρα-  
 q Matt. xix. 8. Luke ix. 61. ch. xxvii. 3 al. Job xxiii. 14. 3 ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρα-  
 r ver. 38. σιγῇ, Xen. Cyr. vii. i. 25. x. 10 only. dat., ch. xxiii. 2. t Rev. viii. 1 only. Wind. xviii. 14 only. 39 πολλὰ παταχόντων  
 u 2000, Luke xlii. 13. xlii. 20 only. 2 Chron. xxix. 28 Ald. 2 Macc.

ABD  
 HLPW  
 b c d f  
 h k l  
 o 13

38. for ουκ αρα, ου D. 39. for ουκ αρα, ου D. 39. for ουκ αρα, ου D.  
 D-gr. for ουκ αρα, ου D. 39. for ουκ αρα, ου D.  
 ins λογον bef λαλ. N' (N' disapproving). 39. for ουκ αρα, ου D.  
 40. ins και bef επιτρεψαντος δε D-gr: και επιτ., omg δε, D-lat Syr: om δε L 96.  
 for αυτου, τον χιλιάρχου D sah. 40. for ουκ αρα, ου D.  
 for τω λαω, τον λαον H c k Chr (some mss): προς αυτους D Syr. 40. for ουκ αρα, ου D.  
 τε ησυχειας D. 40. for ουκ αρα, ου D.

λαλεῖν. 38. οὐκ ἄρα σὺ εἶ] Thou art not then, as I believed . . . . The E. V., after the Vulg., 'art not thou' . . . ('nonne tu es . . .') would require ἀρ' οὐ or οὐκ οὐ, Winer, edn. 6, § 57. 3. See also Luke xvii. 17; John xviii. 37.

Αἰγύπτιος] The inference of the tribune was not, as in Bengel, 'Græce loquitur: ergo est Ægyptius'; but the very contrary to this. His being able to speak Greek is a proof to Lysias that he is not that Egyptian. This Egyptian is mentioned by Josephus, Antt. x. 8. 6, ἀφικνεῖται δὲ τις ἐξ Αἰγύπτου κατὰ τοῦτον τὸν καιρὸν εἰς τὰ Ἱεροσόλυμα, προφῆτης εἶναι λέγων, καὶ συμβουλευέν τῷ δημοτικῷ πλήθει σὺν αὐτῷ πρὸς ὅρος τὸν παραγορευόμενον Ἑλαιῶν ἔρχεσθαι, ὃ καὶ τῆς πόλεως ἄντικρυς κείμενον ἀπέχει στάδια πέντε: θέλειν γὰρ, ἔφασκεν, αὐτοῖς ἐκείθεν ἐπιδειξάιναι, ὡς κελεύσαντος αὐτοῦ πίπτει τὰ τῶν Ἱεροσολύμων τεῖχος, δι' ὃν τὴν εἰσοδὸν αὐτοῖς παρέξειν ἐπηγγέλλετο. Φησὶ δὲ ὡς ἐπύθετο ταῦτα, κελεύει τοὺς στρατιώτας ἀναλαβεῖν τὰ ὄπλα, καὶ . . . προσβάλλει τοὺς περὶ τὸν Αἰγύπτιον καὶ τετρακοσίους μὲν αὐτῶν ἀνείλε, διακοσίους δὲ ζῶντας ἔλαβεν. ὁ δὲ Αἰγύπτιος αὐτὸς διαδράσας ἐκ τῆς μάχης ἀφανὴς ἐγένετο. But in B. J. ii. 13. 5, he says of the same person, περὶ τριμυρίους ἀβροῖζει τῶν ἡπατημένων, περιπαγῶν δὲ αὐτοὺς ἐκ τῆς ἐρημίας εἰς τὸ Ἑλαιῶν καλ. ὁρ. κ. τ. λ. . . . . ὥστε συμβολῆς γενομένης . . . . διαφθορῆσαι κ. [ωρηθησάιναι] πλείστον τῶν σὺν αὐτῷ. It is obvious that the numerical accounts in Jos. are inconsistent with our text, and with one another. This latter being the case, we may well leave them out of the question. At different times of his rebellion, his number

of followers would be variously estimated; and the tribune would naturally take it as he himself or his informant had known it, at some one period. That this is so, we may see by noticing that our narrative speaks of his leading out,—whereas Josephus's numbers are those whom he brought back from the wilderness against Jerusalem, by which time his band would have augmented considerably. τοὺς τετρ.] the four thousand,—the matter being one of notoriety. σικαρίων] From *sica*, a dagger; they are described by Jos. B. J. ii. 13. 3, ἕτερον εἶδος ληστῶν ἐν Ἱεροσολύμοις ὑπεφύετο, οἱ καλούμενοι σικάριοι, μετ' ἡμέραν καὶ ἐν μέσῳ τῇ πόλει φονεύοντες ἀνθρώπους: μάλιστα δὲ ἐν ταῖς ἑορταῖς μισογόμενοι τῷ πλήθει, καὶ ταῖς ἐσθήσεσιν ὑποκρύπτοντες μικρὰ ξιφίδια, τοῖς ἐνυπνίοις τοὺς διαφόρους. . . . πρῶτος μὲν οὖν ὑπ' αὐτῶν Ἰουδαῖος ὁ ἀρχιερεὺς ἀποσφάζεται μετὰ δὲ αὐτὸν καθ' ἡμέραν ἀνθρωπὸν πολλοί . . . The art. is generic. 39. μὲν] Our

indeed,—implying 'not the Egyptian, but,'—exactly renders it: I indeed am: so Aristoph. Plut. 355, μὰ Δ' ἐγὼ μὲν οὐ. See Hartung, Partikellehre, ii. 413. οὐκ ἀσήμενον πόλ.] See note, ch. ix. 11. The expression is an elegant one, and very common. Wetst. gives many examples, and among them one from Eurip. Ion 8, ἐστὶν γὰρ οὐκ ἀσημον Ἑλλήνων πόλις. There was distinction in his being a πολίτης of an *urbs libera*. "Many of the coins of Tarsus bear the epigraphs μητρόπολις and αὐτόνομος." Wordsw. from Akermann, p. 56. 40. τῇ Ἑβρ. διαλ.] The Syro-Chaldaic, the mother-tongue of the Jews in Judæa at this time:

Ἦ Εβραϊδὶ ὡ διαλέκτῳ λέγων [XXII.] Ἦ Ἄνδρες ἀδελφοί  
καὶ πατέρες, Ἦ ἀκούσατέ μου Ἦ τῆς πρὸς ὑμᾶς νυνὶ Ἦ ἀπολο-  
γίας. Ἦ ἀκούσαντες δὲ ὅτι τῇ Ἦ Εβραϊδὶ ὡ διαλέκτῳ  
Ἦ προσεφώνει αὐτοῖς, μᾶλλον Ἦ παρέσχον Ἦ ἡσυχίαν. καὶ  
φησιν Ἦ Ἐγὼ εἰμι ἄνθρωπος Ἰουδαῖος, γεγεννημένος ἐν Ταρσῷ  
τῆς Κιλικίας, ὡ ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ  
Ἦ παρὰ τοὺς πόδας Γαμαλιήλ, Ἦ πεπαιδευμένος κατὰ  
Ἦ ἀκριβείαν τοῦ Ἦ πατρός μου νόμου, Ἦ ζηλωτὴς ὑπάρχων  
τοῦ θεοῦ καθὼς πάντες ὑμεῖς ἐστε σήμερον Ἦ ὅς ταύτην  
τὴν Ἦ ὁδὸν Ἦ ἐδίδαξα Ἦ ἄνθρωπον Ἦ θανάτον, Ἦ δεσμεύων καὶ ὡ παρα-  
διδούς εἰς φυλακὰς ἄνδρας τε καὶ γυναῖκας, Ἦ ὥς καὶ  
ὁ ἄρχιερεὺς Ἦ μαρτυρεῖ μοι καὶ πᾶν τὸ Ἦ πρεσβυτέριον  
c Job xxiv. 20. d = 1 Tim. ii. 11, 12 (2 Thess. iii. 12) only. Prov. vii. 9. (-os, 1 Tim. ii. 2. 1 Pet.  
iii. 4.) e ch. vii. 20, 21 only. Wind. vii. 4, BN F(not A) &c. only. f Luke viii. 36. ch.  
iv. 35, 37. v. 2 al. 4 Kings iv. 37 Ald. h here only. Dan. vii. 10. 2 Mace.  
16 (see note and ch. xvii. 28 reff.). i ch. xiv. 14. xxviii. 17 only. Prov. xxviii. 10. 2 Mace.  
vi. 1 Ed-vat. Ald. compl. &c. (not AB). j ch. xxi. 20 reff. (-δου, Num. xxi. 12.)  
k ch. ix. 2 reff. l = ch. vii. 53 reff. m Rev. ii. 10. xii. 11 only. μέχρι θανάτου, 2 Mace.  
xiii. 14. n = here (Matt. xxiii. 4) only. Gen. xlii. 11. o constr., ch. vii. 3 reff.  
p Rom. x. 2. Gal. iv. 15. Col. iv. 13. q = Luke xxii. 66 (1 Tim. iv. 14) only. (Susan. 50 Theod. A  
Ald. compl.)

for εβραϊδὶ, ἰδὶα Α.

CHAP. XXII. 1. rec νυν, with a f 13[e sil] Chr: txt ABDEHLPN rel 36 Thl.  
2. προσφωνεῖ D E[-gr] H am fuld tol Ec Thl-sif: προσφωνήσεν L a b c k o 36. 40,  
adlocutus est E-lat: txt ABPN rel [Syr copt sath] Chr, Thl-fin, loquens demid  
[loquens vulg-clem. (13 uncert.)] (D-lat is deficient from this point to ver 10.)  
om αυτοῖς D: αυτοῖς A<sup>1</sup>(perhaps). for παρεσχον ησυχίαν, ησυχασαν D.  
3. rec aft εγω ins μεν, with HLP rel syr copt sath Chr, : om ABDE A 13. 36 vulg  
sah [arm]. ανηρ bef εἰμι N<sup>1</sup>: ιουδαῖος bef ανηρ D. εν ταςω τ. κλ. bef  
γεγεννημενος D: γεγεννημενος A o. γαμαλιηλου B 36 Chr, παιδευομενοι  
D. aft πεπαιδευμενος ins δε H k m [syr] Chr, om υπαρχων D vulg.  
εσται υμει σπαντες D.  
4. for os, και D Syr sath. μέχρι D c: εως k [Chr,]. φυλακην D 96. 142.  
80 am.  
5. om o D<sup>1</sup>(ins D-corr<sup>1</sup>) 56. 180. aft αρχιερευς ins ανανιας 137 syr-w.ast.  
μαρτυρησει D: εμαρτυρει B: επιμαρτυρει 137. for παν, ολον D [απαν k 40].

his motive is implied (ch. xxii. 2) to be, that they might be the more disposed to listen to him. CHAP. XXII. 1.] This speech of Paul repeats the narrative of his conversion to Christianity, but this time most skilfully arranged and adapted (within legitimate limits) to avoid offence and conciliate his hearers. Proofs of this will appear as we go on. See an enquiry into its diction and rendering into Greek, in the Prolegg. § ii. 17 β. 3.] De Wette and others would place the comma after ταύτην, so to make the two clauses, beginning with γέγονα, and ἀνατ., exactly correspond. But (not to insist, with Meyer, on the reason that a new circumstance is introduced with each participle) it is surely better, as the rule of the sentence seems to be to place the participles before the words which qualify them, to take ἐν τῇ πόλει ταύτῃ παρὰ τ. π. Γ., all as the qualification of ἀνατεθραμμένος, and punctuate, as commonly done, after Γαμαλιήλ. On Gamaliel, see note, ch. v. 34. The

expression παρὰ τ. π. δόξ. (see ch. iv. 35, note) indicates that the rabbi sat on an elevated seat and the scholars on the ground or on benches, literally at his feet. κατὰ ἀκρ.] (The art. omitted aff. a prep.) According to the strict acceptance of the law of my fathers; = κατὰ τὴν ἀκριβεστάτην αἰρεσιν τῆς ἡμετέρας θρησκείας, ch. xvi. 5;—i.e. as a Pharisee. So Jos. B. J. ii. 8. 14. Φαρισαῖοι . . . οἱ δοκοῦντες μετὰ ἀκριβείας ἐξηγεῖσθαι τὰ νόμω. Some of the older Commentators make τοῦ πατρός μου governed by πεπαιδ., and take κατὰ ἀκρβ. adverbially: which would give a very vapid sense, the accuracy and carefulness of his education having been already implied in παρὰ τ. π. Γαμαλιήλ. καθὼς . . .] Not meaning 'in the same way as YE are all this day' (but now in another way): but as ye all are this day: 'I had the same zealous character (not excluding his still retaining it) which you all shew to-day.' A conciliatory comparison δ. ὁ ἀρχ.] 'The High Priest of the

r = ch. ix. 2  
ref.  
ch. xxi. 3  
only. Job  
xxxix. 29.  
των ἐκέισε  
ἀφ' ὧν, Jos.  
Antt. iii. 2. 1.  
t ch. xxvi. 11  
only. Ezek.  
v. 17. (-ia,  
Heb. x. 29.)  
u constr. w.  
inf., Matt.  
xviii. 13. ch.  
iv. 6. xi. 26  
al. fr.  
v ch. ix. 3  
(ref.).  
w = ch. x. 9.  
Matt. xx. 3.  
2 Macc. v. 1.  
x ch. viii. 26  
only. Gen.  
xviii. 1.  
y ch. ix. 3  
only t.  
a = ch. xi. 24  
ref.  
a here only.  
Pa. cxviii. 25.  
b ver. 4.  
c ch. x. 4  
ref.  
d ch. ix. 4  
ref.  
e ch. ix. 6  
(ref.).  
f = ch. xiii. 48. xv. 2 al. 1 Macc. xii. 26. constr., here only. Xen. de Rep. Lac. i. 6, τοὺς δὲ ἐπεσεῖν τέτακται.  
g = Mark viii. 25 only t.  
h = ch. xii. 14 ref. Exod. vi. 9.  
i = Luke ix. 31, 32. 1 Cor. xv. 40.  
41. 2 Cor. iii. 7, 16. Exod. xvi. 10. k ch. ix. 8 only. Judg. xvi. 26 A compl. only. (-γός, ch. xiii. 11.)  
Luke ix. 18 only. Jer. iii. 20. Esdr. vi. 2. 2 Macc. ix. 4 only.

παρ ὧν καὶ ἑπίστολας δεξάμενος πρὸς τοὺς ἀδελφοὺς  
εἰς Δαμασκὸν ἐπορευόμεν, ἄξων καὶ τοὺς ἐκέισε ὄντας  
δεδεμένους εἰς Ἱερουσαλὴμ, ἵνα τιμωρηθῶσιν. ὁ ἐγένετο  
δέ μοι πορευομένη καὶ ἐγγίζοντι τῇ Δαμασκῷ περὶ  
μεσημβρίαν ἐξαίφνης ἐκ τοῦ οὐρανοῦ περιεστράφαι φῶς  
ἱκανὸν περὶ ἐμέ, ἧ ἔπεσά τε εἰς τὸ ἔδαφος καὶ ἤκουσα  
φωνῆς λεγούσης μοι Σαοὺλ Σαοὺλ, τί με διώκεις; ὁ ἐγὼ  
δὲ ἀπεκρίθην Τίς εἰ, κύριε; εἰπέν τε πρὸς με Ἐγὼ  
εἰμι Ἰησοῦς ὁ Ναζωραῖος ὃν σὺ διώκεις. οἱ δὲ σὺν  
ἐμοὶ ὄντες τὸ μὲν φῶς ἐθεάσαντο [καὶ ἐμφοβοὶ ἐγένοντο],  
τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι. εἰπον  
δὲ Τί ποιήσω, κύριε; ὁ δὲ κύριος εἶπεν πρὸς με Ἀνα-  
στὰς πορεύου εἰς Δαμασκόν, κακεῖ σοι ὁ λαληθήσεται περὶ  
πάντων ὧν τέτακται σοι ποιῆσαι. ὡς δὲ οὐκ ἐν-  
έβλεπον ἀπὸ τῆς δόξης τοῦ φωτός ἐκείνου, χειραγω-  
γούμενοι ὑπὸ τῶν συνόντων μοι ἦλθον εἰς Δαμασκόν.

ABDI  
HLPN  
bcd f  
h k l n  
o 13

...καὶ d  
ABDI  
HLPN  
bcd f  
h k l m  
13

...καὶ  
D.  
ABEH  
PM a b  
f g h k  
m o l

om kai (bef επιστ.) D 3 fuld coptt [Syr sēth]. for προς τους ad., παρ  
των αδελφων D. αξαι E [ἐξ ὧν(sic) 18]: om αξων το δεδεμενους H. εκει D:  
ut adducere inde vinculos vulg. for eis (bef ιερουσ.), εν D.

6. for εγεν. το μεσημβρ. D<sup>1</sup> has ενγιοντι δ(ε μ)οι μεσημβριας (ins τη D<sup>2</sup>) δαμασκω  
(txt D<sup>2</sup>). for εκ, α(πο) D<sup>1</sup>(txt D<sup>2</sup>). περιεστραψεν E 137: -ψα μ(ε) D<sup>1</sup>  
(-ψαι D-corr): περιεστραψαν P.

7. for εν. τε, και εν. D [εν. δε coptt]. (επεσα, so ABEHPN d f m 36. 40 Ath,  
Thl.) σαυλε σαυλε (as lat, ver 13) D 1 25. for εμι, ει D<sup>1</sup>(txt D<sup>2</sup> or 2).  
at end ins σκληρον σοι προς κεντρα λακτιζειν E demid syr-mg Ath<sup>1</sup>.

8. aft απεκριθην ins και ειπα N [Syr]. for τε, δε D. εμε [A] BN<sup>1</sup>.  
ναζωραιος [D<sup>1</sup>(txt D<sup>2</sup>)] N<sup>1</sup>.

9. N<sup>1</sup> has omitted αν in εθεασαντο. om και εμφοβοι εγενοντο ABHN 13 vulg  
Syr copt arm: ins DELP rel (36) syr sah sēth Chr<sup>1</sup>. (On the one hand we may place  
the possibility of omn from similarity of endings (so Meyer); on the other, interpola-  
tion from the εισηκεισαν εννοι of ch ix. 7: the fact noticed by Tischd<sup>f</sup> (N. T. ed 7  
[not ed 8]) that εμφ. γεν. is a phrase almost peculiar to St. Luke does not tell dis-  
tinctly either way: εννοι could not be used in this connexion.) ηκουον E-gr N<sup>2</sup>  
[Thl-sif].

10. ειπα D. om κυριος D k, simly sah sēth. εντετακται B<sup>1</sup>: εντεταλ-  
ται B<sup>2</sup>. for περι το σοι, τι σε δεi (see ch ix. 6) H 4<sup>1</sup>. 34. 95<sup>1</sup>-8-marg 100 Chr:  
de omnibus quae te oporteat facere vulg (E-lat). om σοι E.

11. ουδενεβλεπον (i. e. either ουδεν εβλεπον or ουδ' ενεβλεπον) B: εβλεπον E 18,  
ανεβλ. 68. 100 Thl-fin: ut autem surrexi(surrexisti D<sup>1</sup>) non videbam D-lat. for  
vto, απο A.

day, who is still living: i. e. Theophilus, see on ch. ix. 1. Similarly, the whole San-  
hedrim = 'those who were then members,  
and now survive.' παρ' ὧν καὶ] from  
whom, moreover. πρὸς τοὺς ἀδελφ.]  
to the Jewish (their) brethren (see ch.  
xxviii. 21). Bornemann's rendering,  
'against the (Christian) brethren,' is al-  
together inadmissible. If ever Paul spoke  
to the Jews as a Jew, it was on this  
occasion. καὶ τοὺς ἐκ.] even those

who were there. ἐκέισε] if resolved,  
would be εἰς Δαμασκόν,—a similar con-  
struction to εἰς οἶκόν ἐστιν, Mark ii. 1,  
'those who had settled at Damascus and  
were then there.' 6.] On Paul's con-  
version and the comparison of the accounts  
in chapp. ix., xxii., and xxvi., see notes on  
ch. ix. I have there treated of the dis-  
crepancies, real or apparent. 11.] See  
notes, ch. ix. 8, 18. 12.] That Ananias  
was a Christian, is not here mentioned,—

12 Ἀνανίας δὲ τις ἀνὴρ <sup>m</sup> εὐλαβὴς <sup>n</sup> κατὰ τὸν <sup>n</sup> νόμον <sup>m</sup> μαρτυρούμενος <sup>o</sup> ὑπὸ πάντων τῶν <sup>p</sup> κατοικούντων Ἰουδαίων,  
 13 ἑλθὼν πρὸς με καὶ <sup>q</sup> ἐπιστὰς εἶπεν μοι Σαοὺλ ἀδελφέ,  
 ἡ ἀνάβλεψον. <sup>r</sup> κἀγὼ <sup>s</sup> αὐτῇ τῇ ὥρᾳ <sup>t</sup> ἀνέβλεψα <sup>u</sup> εἰς αὐτόν.  
 14 ὁ δὲ εἶπεν Ὁ <sup>v</sup> θεὸς τῶν <sup>w</sup> πατέρων <sup>x</sup> ἡμῶν <sup>y</sup> προεχειρί-  
 σατό σε <sup>z</sup> γινῶναι τὸ <sup>aa</sup> θέλημα αὐτοῦ καὶ <sup>ab</sup> ἰδεῖν τὸν <sup>ac</sup> δίκαιον  
 καὶ <sup>ad</sup> ἀκούσαι <sup>ae</sup> φωνὴν <sup>af</sup> ἐκ τοῦ στόματος αὐτοῦ, <sup>ag</sup> ὅτι ἔσθ  
<sup>ah</sup> μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους <sup>ai</sup> ὧν ἑώρακας καὶ  
 ἤκουσας. <sup>aj</sup> καὶ νῦν τί <sup>ak</sup> μέλλεις; <sup>al</sup> ἀναστὰς βάπτισαι  
 καὶ <sup>am</sup> ἀπόλousαι τὰς ἁμαρτίας σου, <sup>an</sup> ἐπικαλεσάμενος τὸ  
 ὄνομα αὐτοῦ. <sup>ao</sup> ἔγένετο δέ μοι <sup>ap</sup> ὑποστρέψαντι εἰς Ἱερου-  
 σαλὴμ καὶ <sup>aq</sup> προσευχομένου μου ἐν τῷ ἱερῷ γενέσθαι με  
 ἐν <sup>ar</sup> ἑκστάσει <sup>as</sup> καὶ <sup>at</sup> ἰδεῖν <sup>au</sup> αὐτὸν λέγοντά μοι Ἰσπεύουσιν  
 καὶ <sup>av</sup> ἔξελθε <sup>aw</sup> ἐν τάχει <sup>ax</sup> ἐξ Ἱερουσαλὴμ, διότι οὐ <sup>ay</sup> παρα-  
 δέχονται σου [τὴν] <sup>az</sup> μαρτυρίαν <sup>ba</sup> περὶ ἐμοῦ. <sup>bb</sup> καὶ γὰρ εἶπον  
 y absol., ch. vii. 52 reff. z ch. xi. 9 al. Isa. lxxi. 6. a = ch. i. 8 reff. b astr.  
 ch. i. 1 reff. see ver. 10. c = here only. Xen. Cyr. i. 3. 15. d ver. 10.  
 e 1 Cor. vi. 11 only. Job ix. 30. f ch. ii. 21 reff. g ch. vii. 25 reff.  
 h absol., ch. x. 9 reff. i ch. x. 10 reff. k = Mark iv. 36 al. l ch. xx. 16  
 reff. const., Gen. xviii. 6. xiv. 18, 20. m Rom. xvi. 20 reff. n = Mark iv. 30. ch.  
 xvi. 21 (reff.). Exod. xxi. 1. o = John i. 19. iii. 11, &c. 1 John v. 9. Rev. i. 2, 9. xi. 7 al.  
 p here only. see John i. 7.

12. rec (for εὐλαβης) εὐσεβης, with E rel: om A vulg (the om has prob been because the sentence is complete without the epithet: εὐσεβης, a gloss on εὐλαβης): txt BHLFP a b c g k o 13. 36. 40. μαρτυρούμενος A<sup>1</sup>. aft κατοικούντων ins εν θαυμασκω (supplementary gloss) HL 13 rel demid tol syr [sah] sath arm Chr; aft ιουδ., 73: om ABEPN f g vulg Syr copt.

13. εμε ABN. εβλεψα A.

14. προεχειρησατο AL k: προεχειρησατο N (but s marked and erased) P. om 1st και A<sup>1</sup>. om του A k l 95<sup>1</sup>.

15. μαρτ. αυ. πρ. π. ανθρ. bef εση B. aft εν ins τε E-gr b c o 36 [Thl-sif-comm].

16. the second λ of μελλεις was appy added by P-corr. rec (for αυτου) του κυριου, with HL rel Thl-sif: add ιησου k 43. 99 (explanatory corrections): txt ABEPN a c 13. 36 vulg D-lat syrr coptt gth arm Chr, Thl-fin.

17. προσευχομεν, omg μου, E e 93-5. for με, μοι L a<sup>2</sup>-marg 99. 106-37: om 25. 40. 96. 105. in N σθαι of γενεσθαι is written twice.

18. for ιδειν, ιδον N [36] 180. rec ins την, with EHLF rel 36 Chr: testimonium meum D-lat: om (as unnecessary ?) ABN a 13.

and ἀνὴρ . . . Ἰουδαίων is added: both, as addressed to a Jewish audience. Before the Roman governor in ch. xxvi., he does not mention him at all, but compresses the whole substance of the command given to Ananias into the words spoken by the Lord to himself. A heathen moralist could teach,—‘Quid de quoque viro, et cui dicas, saepe videto’ (Hor. Ep. i. 18. 68): and a Christian Apostle was not unmindful of the necessary caution. Such features in his speeches are highly instructive and valuable to those who would gather from Scripture itself its own real character: and be, not slaves to its letter, but disciples of its spirit.

13. ἀνέβλ. εἰς αὐτόν] De W. remarks, that the two meanings of ἀναβλέπω here unite in the word: I looked, with recovered sight, upon him. 14—16 is

not related, but included, in ch. ix. 15—19.

14. ὁ θ. τ. πατ. ἡμ.] So Peter, ch. iii. 13; v. 30. In ch. ix. 17, ὁ κύριος is the word: this title is given for the Jews. τὸν δίκαιον] So Stephen, ch. vii. 52. How forcibly must the whole scene have recalled him, whom presently (ver. 20) he mentions by name. 16. ἐνόλουσαι . . .] This was the Jewish as well as the Christian doctrine of baptism. See ref. 1 Cor. and note. αὐτοῦ] of Jesus, τοῦ δικαίου. Paul carefully avoids mentioning to the Jews this Name, except where it is unavoidable, in ver. 8: so αὐτόν again, ver. 18. 17.] viz. as related ch. ix. 26—30, where nothing of this vision, or its having been the cause of his leaving Jerusalem, is hinted. 18.] περὶ ἑμοῦ is to be taken with μαρτυρίαν,

q constr., ch. xi. 5 ref. here only. v. 40 ref. Luke ix. 6. ch. viii. 3. xx. 20. xxi. 11. ch. ix. 43 ref. v. 39. Matt. xxiii. 35. xxi. 26. Luke xi. 50 al. xxviii. 2. 2 Tim. iv. 6 only. Zech. i. 10. xxi. 7. a = ch. v. 33 ref. w see note. y 1 Cor. vii. 12, 13 ref. z ver. 13. perf., ch. 2 = Luke xi. 21. Exod. D και φυλασ- συν. .

Κύριε, αὐτοὶ ἐπίστανται ὅτι ἐγὼ ἤμην ἱ φυλακίζων καὶ ἡ δέρων ἱ κατὰ τὰς συναγωγὰς τοὺς ἡ πιστευοντας ἡ ἐπὶ σέ. 20 καὶ ὅτε ἡ ἐξεχύννεται τὸ αἷμα Στεφάνου τοῦ ἡ μάρ- τυρός σου, καὶ αὐτὸς ἡ ἤμην ἡ ἐφέστως καὶ ἡ συννευδοκῶν καὶ ἡ φυλάσσων τὰ ἱμάτια τῶν ἡ ἀναιρούντων αὐτόν. 21 καὶ

19. πεπιστευοτας E-gr: qui credebant vulg D-lat E-lat.

20. rec ἐξεχύνεται (corrupt to more usual form), with HLP rel Chr, [Thl-sif]: txt ABEN 13. 36 Thl-fln. (ἐξεχύνεται B'E 13. 36: txt AB'N.) om στεφανου A 68: τ. μαρτ. bef στεφ. 38. 73 (the om is hardly accountable, if it was originally in the text: at the same time, the manuscript authority is too light to allow of its being now omitted. Meyer suggests the similarity of ending, στεφανου του: but this would occasion the om of του, not of στεφανου): txt BEHLPN [vulg &c] Chr. πρωτομαρτυρος L a c k m: πρωτου μαρτ. 7 syr. στωσ A 37. rec aft συννε- δοκων ins τη αναρσει αυτου (interpolated from ch viii. 1), with HLP rel (13) 36 syr [arm] Chr: τη βουλη των αναιруντων αυτου (and λιθαζοντων for αναρ. below) Syr: om AB D(appy): D-lat ends with consentiens) EN 40 vulg coptt mth. om και (bef φυλασσων) HLP b c f l o syr Chr, Thl-sif: ins ABEN rel 36 vulg coptt.—φυλ. τ c 137.

not with the verb, as Meyer and Winer maintain. Their objection, that then it must be τὴν μαρτ. τὴν περὶ ἐμοῦ is answered by remarking, (1) that Paul does not always observe accuracy in this usage of the article: e. g. Eph. vi. 5, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα, for τ. κυρ. τοῖς κατὰ σάρκα, or τοῖς κατὰ σάρκα κυρίοις, which he has written in the ||. Col. iii. 22, —1 Thess. iv. 16, οἱ νεκροὶ ἐν χριστῷ ἀναστήσονται πρῶτον. See also Rom. vi. 4; Col. ii. 14, and notes:—and (2) that there may have been a reason for the irregularity here, inasmuch as, if either the article had been expressed after μαρτ., or τὴν π. ἐμ. μαρτ. had been used, σου would have appeared to be governed by παρα- δέονται—'they will not receive from thee thy testimony concerning me,'—which is not precisely the meaning intended to be conveyed. (See Mr. Green's Gram. of N. T. p. 163.)

19.] The probable account of this answer is, that Paul thought his former great zeal against Christ, contrasted with his present zeal for Him, would make a deep impression on the Jews in Jerusalem: or, perhaps, he wishes by his earnest preaching of Jesus as the Christ among them, to undo the mischief of which he before was the agent, and therefore alleges his former zeal and his consenting to Stephen's death as reasons why he should remain in Jerusalem. αὐτοὶ can only refer to the same persons as the subjects of παραδέονται above: not (as Heinrichs) to the foreign Jews;—"Idcirco iter apostolicum extra urbem detrectat, quod undique odio petitem se iri prævidet, Hierosolymis autem in apostolorum col-

legio delitescere se posse opinatur:—a motive totally unworthy of Paul, and an interpretation which happily the sentence will not bear.

20. μάρτυρός σου] "E. V. 'thy martyr,' following Beza: Vulg., and Erasmus, testis tui. The Apostle may have here used the (Hebrew, טע, as Wordsworth) word in its strict primary sense; for a view of Christ in His glory was vouchsafed to Stephen, and it was by bearing witness of that manifestation that he hastened his death (ch. vii. 55 ff.). The present meaning of the word martyr did, however, become attached to it at a very early period, and is apparently of apostolic authority: e. g. Rev. xvii. 6, and Clem. Rom. 1 Cor. v., p. 217 (cited in note on ch. i. 25). . . . The transition from the first to the secondary sense may be easily accounted for. Many who had only seen with the eye of faith, suffered persecution and death as a proof of their sincerity. For such constancy the Greek had no adequate term. It was necessary for the Christians to provide one. None was more appropriate than μάρτυρ, seeing what had been the fate of those whom Christ had appointed to be His witnesses (ch. i. 8). They almost all suffered: hence to witness became a synonym for to suffer; while the suffering was in itself a kind of testimony." (Mr. Humphry.) Bp. Wordsworth well designates this introduction of the name of Stephen "A noble endeavour to make public reparation for a public sin, by public confession in the same place where the sin was committed."

21.] The object of Paul in relating this vision appears to have been to shew



εἶπεν πρὸς με Πορείου, ὅτι ἐγὼ εἰς ἔθνη ὁ μακρὰν ὁ ἐξ-  
 αποστελῶ σε. <sup>22</sup> ἤκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ  
 λόγου, καὶ ὁ ἐπῆραν τὴν ὁ φωνὴν αὐτῶν λέγοντες ὁ Αἶρε  
 ἀπὸ τῆς γῆς τὸν ὁ τοιοῦτον, οὐ γὰρ ὁ καθήκεν αὐτὸν ζῆν.  
<sup>23</sup> ὁ κραυγαζόντων τε αὐτῶν καὶ ὁ ῥιπτούντων τὰ ὁ ἱμάτια  
 καὶ ὁ κουνιορτὸν βαλλόντων εἰς τὸν ὁ ἀέρα, <sup>24</sup> ἐκέλευσεν ὁ  
 χιλιάρχος εἰσάγεσθαι αὐτὸν εἰς τὴν ὁ παρεμβολήν, ὁ εἶπας  
 ὁ μᾶστιξιν ὁ ἀνετάζεσθαι αὐτόν, ὡς ὁ ἐπὶ γυνῇ δι' ὁ ἦν ὁ αἰτία  
 οὕτως ὁ ἐπεφώνουν αὐτῷ. <sup>25</sup> ὡς δὲ ὁ προέτειναν αὐτὸν  
 τοῖς ὁ ἱμάσιν, εἶπεν πρὸς τὸν ὁ ἐστῶτα ἐκατόνταρχον [ὁ  
 xii. 19. Ezra iii. 13. i = (see note) here only. Herodot. iv. 94, 106.  
 l ch. xxi. 34, 37 reff. m = Mark v. 43. x. 49. Luke xix. 18. Exod. xxxv. 1.  
 xi. 36 (Mark iii. 10. v. 29, 34. Luke vii. 21) only. Prov. xvi. 3. o ver. 29 only. Judge.  
 vi. 29 A Ald. compl. only. Susan. 14 Theod. p = ch. xxiii. 28 reff. Gen. xxi. 32.  
 q ch. x. 21 reff. ch. xii. 22 reff. dat., here only. s here only τ. 2 Macc. xv. 15.  
 t Mark i. 71 L-J. only. Job xxxix. 10. Isa. v. 18, 27. Sir. xxi. (xxiii.) 28 only. Demosth. περὶ παραπρ.  
 p. 402, end. u absol., ch. xvi. 9. Matt. xx. 6. xxi. 73. John xii. 29 al.

21. εμε C. εθνος E-gr 25. εξαποστελλω D e Ath1: αποστελω [B Chr1,  
 αποστελλω (but militam)] E.

22. ηκουσαν D syrr. rec καθηκον (the meaning of the imperf not being appre-  
 headed, as the varr shew), with [D-corr] a Thl-fin: καθηκει 68-9. 983. 105: καθηκα  
 18. 43: txt ABCDEHLFN rel 36 Hip1 Ath1 Chr1 Thl-sif.

23. κραζοντων C c g l o Chr1 Thl-sif. rec δε (alteration of characteristic τε),  
 with DEHLFN rel 36 vulg [syrr arm] copt Chr: txt ABC Syr æth. om αυτων D ?  
 ριπτοντων DEHL a b o 40 Thl. for αερα, ουρανου D Syr Cassiod.: αερα Ν1.

24. rec αυτον bef ο χιλιάρχος, with HLP rel 36 Thl-sif: om c 137-42: txt ABCDEN  
 a h k m 13. 40 vulg Chr1 Thl-fin. rec αγεσθαι, with HLP h [13(sic)] rel æth-rom:  
 txt ABCDEN a m 36. 40 vulg Chr1 Thl-fin. (The eis- seems to have been dropped  
 out when the order was altered.) rec ειπων (more usual form), with HLP (13)  
 rel 36 Chr: ειπε δε k: txt ABCDEN. ανεταξιν D1(txt D1): εταζεσθαι E m 40:  
 εζετ. 4. γνω A 13. 36 Chr1. κατεφωνουν D c 137. for αυτω, περι αυτου  
 D: αυτου 137 [Chr].

25. rec προτεινεν (to suit the subject ο χιλ., no more persons having been mentd:  
 this the varr shew), with P k l m o: προτεινεν H Thl-sif: προτεινον AE Thl-fin:  
 txt BLN a b c g h 13. 36 Chr(some mss have προτεινον), προτεινεν CD 40. 137  
 [adstrinxissent vulg, extendissent E-lat, singly syrr copt æth arm]. (f doubtful [sah  
 def].) εκατονταρχην D 73. om ο παυλος D syr Chr1: ins ABCEHLFN

that his own inclination and prayer had been, that he might preach the Gospel to his own people: but that it was by the imperative command of the Lord Himself that he went to the Gentiles. 22. τούτου τ. λόγου] viz. the announcement that he was to be sent to the Gentiles. 'Populi terrarum non vivunt,' was the maxim of the children of Abraham. Chetubb. fol. iii. 2 (Meyer). καθήκεν] 'decuerat': imply- ing, he ought to have been put to death long ago (when we endeavoured to do it, but he escaped). 23. ῥιπτούντων] Not 'flinging off their garments,' as pre- paring to stone him, or even as representing the action of such preparation: the former would be futile, as he was in the custody of the tribune,—the latter absurd, and not borne out by any known habit of the Jews: but shaking, jactitantes, their gar- ments, as shaking off the dust, abominat- ing such an expression and him who uttered

it. The casting dust into the air was part of the same gesture. Chrys. explains it, ριπαζόντες, ἐκτινύσσαντες. 24.] The tribune, not understanding the language in which Paul spoke, wished to extract from him by the scourge the reason which so exasperated the Jews against him. In this he was acting illegally: 'Non esse a tor- mentis incipiendo, Div. Augustus con- stituit.' Digest. Leg. 48, tit. 18, c. 1 (De W.). ἐπεφών.] they were thus cry- ing out against him. 25.] And while they were binding him down with the thongs. Dr. Bloomfield quotes from Dio Cassius, xi. 49, 'Ἀντίλογον ἐμαστίγωσε σταυρῷ προδήσαντες, and explains rightly, I think, the προ in both verbs to allude to the position of the prisoner, which was, bent forward, and tied with a sort of gear made of leather to an inclined post. De W. and others render τοῖς ἱμάσιν, 'for the scourge' (dat. commodi); but why should

v = ch. i. 6  
 w ch. xvi. 37  
 x ch. xvi. 37  
 y w. pres., ch.  
 xvi. 21 reff.  
 z here only.  
 Num. xxiii.  
 26. Wlad. v.  
 11 only.  
 (-γουν,  
 Matt. x. 17  
 al.)  
 a — here (Heb.  
 viii. 1) only.  
 Levit. vi. 4.  
 b — here (Eph.  
 ii. 12) only.  
 3 Macc. iii.  
 21.  
 c = and constr.,  
 Josh. xxiv.  
 32. w. 4k, ch. i. 16. w. 5d, ch. viii. 30. Matt. x. 9. (Luke xxi. 19. 1 Thess. iv. 4 only.) d ch. v. 36 reff.  
 v. 24. Matt. x. 16. John vi. 51. viii. 16, 17. ch. iii. 24. g ch. xix. 34 reff.

Παῦλος] Ὑ Εἰ ὁ ἄνθρωπον Ῥωμαῖον καὶ ἁκατάκριτον ἔξ- ABCI  
 εστιν ὑμῖν ὡς μαστίζειν; 26 ἀκούσας δὲ ὁ ἐκατόνταρχος HLP  
 προσελθὼν τῷ χιλιάρχῳ ἀπήγγειλεν λέγων Τί μέλλεις bef  
 ποιεῖν; ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστιν. 27 προσ- klm  
 ελθὼν δὲ ὁ χιλιάρχος εἶπεν αὐτῷ Λέγε μοι, σὺ Ῥωμαῖος 13  
 εἶ; ὁ δὲ ἔφη Ναί. 28 ἀπεκρίθη ὁ χιλιάρχος Ἐγὼ πολ-  
 λοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην. ὁ  
 δὲ Παῦλος ἔφη Ἐγὼ δὲ καὶ γεγέννημαι. 29 εὐθέως οὖν  
 ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνετάζειν. ...  
 καὶ ὁ χιλιάρχος ἰδὲ ἐφοβήθη ἐπιγυνούς ὅτι Ῥωμαῖός ...  
 αὐτοῦ  
 BC  
 HLP  
 bef  
 klm  
 13

13. 36 rel vss Thl Ec, but copt arm put it after εἶπεν. (If the words originally formed part of the text, it is very unlikely that they should have been omitted, while insertions of this kind are very common: but the manuscript evidence being so very strong, it seems best to insert the words in brackets.) εἰς ἐστὶν ὑμῖν bef ἄνθρωπον . . . D [Syr mth: μαστ. bef υμ. H:] for ἐξέστιν, ἐστιν N<sup>1</sup>.

26. for ακουσας δε, τουτο ακ. D. εκατονταρχης AC DN<sup>1</sup>: txt BEHLPN<sup>1</sup> 13. 36 rel Chr. add οτι ρωμαιοι εαυτον λεγει D 137. rec απηγειλεν bef τω χιλιαρχω (alteration of order to avoid the ambiguity, προσελθ. τω χ. or τω χ. απηγ.), with HLP rel Thl-sif: txt ABCDEN a (c) h k m 13. 40 vulg [syr mth] copt arm Chr. Thl-fin.—(ε)πηγ. D<sup>1</sup> (Wst, Kipl: txt D<sup>2</sup> [ανηγ. c]). om λεγων D c 137 syr: D syr-w-asst ins αυτω in place of λεγων. rec ins ora bef τι (interpolated appy to give precision, and break the abruptness of the text), with DHLP rel mth Chr: om ABCEN 13. 36. 40 vulg syr copt arm. om γαρ D<sup>1</sup> (ins D<sup>2</sup>(?)) mth.

27. τότε προσελθ. ο χ. επρωτησεν αυτον D. from ελθων δε το ευθεως ο ver 29 has been re-written by B<sup>1</sup>. for αυτω, τω παυλω L. om μοι N<sup>1</sup>. rec ins ei bef ου (interpolated, to make the interrogation plainer), with LP rel [vulg-clem] demid Chr: om ABCDEHN a c f m 13. 36 am fuld tol syr copt arm Amm-c. for εφη ναι, ειπεν ειμι D.

28. rec aft απεκ. ins τε, with HP rel vulg [Syr mth] Thl: δε BCEN a c k 13. 36 syr copt: om AL 40 arm Chr: και αποκριθεις ο χ. (και ειπεν (αυτω) D (και erased, αυτω added by D<sup>2</sup>(?)). for πολλου, οίδα ποσου D and 'alia editio' mentd by Bede. (Remarkable, and possibly original, πολλου being a gloss: but if so, the genuine reading has been now overborne by the intruder.) om την C. παυλος δε εφη D: om H. om 2nd δε CN<sup>1</sup> 42. 96. 142 Thl-sif: om δε και copt. γεγεννημαι A D-corr e m<sup>1</sup> 13.

29. for ευθεως ουν, τότε D [(mth)]. om δε N<sup>1</sup>. ins πολιτης bef ρωμαιος E vulg.

μαστιζειν be varied? and can it be shewn (as Dr. B. asks) that the word in the plural will bear this meaning? εκατόνταρχον] The 'centurio supplicio praepositus' of Tacitus and Seneca,—standing by to superintend the punishment. ελθ. κ.τ.λ.] See ch. xvi. 37, note.

28.] Dio Cassius, lx. 17, mentions that, in the reign of Claudius, Messalina used to sell the freedom of the city, and at very various prices at different times: ἡ πολιτεία μεγάλων τῶ πρώτων χρημάτων πραθείσα, ἑπειδ' οὕτως ὑπὸ τῆς εὐχρείας ἐπειωνήθη, ὥστε καὶ λογοποιεῖσθαι ὅτι κἀν ἀλάνά τις σκευὴ συντετριμμένα δφινί, πολίτης ἔσται. ἐγὼ δὲ καὶ γγ.] But I (besides having the privilege like thee of being a Roman citizen) was also born one. How was Paul a Roman citizen by birth? Certainly not because

he was of Tarsus: for (1) that city had no such privilege, but was only an 'urbs libera,' not a Colonia nor a Municipium: and (2) if this had been so, the mention of his being a man of Tarsus (ch. xxi. 39) would have of itself prevented his being scourged. It remains, therefore, that his father or some ancestor must have obtained the civitas, either as a reward for service ('urbes, merita erga P. R. allegantes, . . . civitate donavit,' Suet. Aug. 47) or by purchase. It has been suggested that the father of Saul may have been sold into slavery at Rome, when Cassius laid a heavy fine on the city [of Tarsus] for having espoused the cause of Octavius and Antony, Appian, B. C. iv. 64, and very many of the Tarsians were sold to pay it. He may have acquired his freedom and the citizenship afterwards. See Mr. Lewin, i. p. 4. But

<sup>h</sup> ἔστιν καὶ ὅτι αὐτὸν <sup>1</sup> ἦν <sup>i</sup> δεδεκώς. <sup>30</sup> | τῇ δὲ <sup>i</sup> ἐπαύριον <sup>h</sup> pres., ch. xvi. 38 reff. βουλόμενος γινῶναι τὸ <sup>k</sup> ἀσφαλές, <sup>1</sup> τὸ τί <sup>m</sup> κατηγορεῖται <sup>i</sup> ver. 19. constr., ch. i. 17. viii. 16. ix. 33. xii. 6. xviii. 28. (xvi. 33.) Gal. ii. 11. <sup>1</sup> ὑπὸ τῶν Ἰουδαίων, ἔλυσεν αὐτὸν καὶ ἐκέλευσεν <sup>n</sup> συνελθεῖν τοὺς ἀρχιερεῖς καὶ πᾶν τὸ <sup>o</sup> συνέδριον, καὶ <sup>p</sup> καταγαγὼν τὸν Παῦλον <sup>q</sup> ἔστησεν εἰς αὐτούς. XXIII. <sup>1</sup> | ἀτε- <sup>j</sup> ch. x. 9 reff. νισας δὲ ὁ Παῦλος τῷ <sup>o</sup> συνεδρίῳ εἶπεν Ἄνδρες ἀδελφοί, <sup>k</sup> = ch. xxi. 34 reff. <sup>1</sup> Luke i. 62. ix. 44. ch. 2 Macc. x. 13. q constr., here only. (see ch. vi. 8.) o ch. iv. 16 reff. m pass., Matt. xxvii. 12. ch. xxv. 16 only r. p ch. xiii. 16 reff. r w. dat., ch. iiii. 12 reff. L.P.

rec ην bef αυτον, with HLP rel Chr, Thl-sif: txt ABCEN 13 Thl-fin. δεδεκως A<sup>1</sup> 36-8. 73. 99. 101-6 Thl-sif: δεδωκας A<sup>2</sup> C: δεδοικας 96<sup>2</sup>. 105. add και παραχημα ελυσεν αυτον 137 syr-w-ast. (Henceforth in Acts, D being deficient, its readings may be approximated to by noticing those of its nearest cognates, 137 and syr-w-ast.)

30. επιουση c 137. om το E. κατηγορειτο c 137. rec (for υπο) παρα, with HLP g [1] m Thl-sif: txt ABCEN 13. 36 rel 137 Chr, Thl-fin. ins πεμφας bef ελυσεν 137 syr-w-ast. rec aft αυτον ins απο των δεσμων (supplementary gloss), with HLP rel æth-pl Thl: om ABCEN a 13. 40 vulg syrr coptt æth[-rom] arm Chr. rec ελθειν (see note: or the preceding -σεν perhaps, as Meyer, caused the omn of συν-), with HLP rel Syr copt æth Thl-sif: εισελθειν 99. 137: συνευελθειν c: txt ABCEN a b k m o 36. 40 vulg syr sah Chr Thl-fin. (13 def.) rec for παν, ολον (see Mk xiv. 55), with HLP rel Thl-sif: txt ABCEN a c h k m 13. 36. 137 Chr Thl-fin, απαν 40. (omne vulg, but so also in Mk xiv. 55 and Matt xxvi. 59.) rec aft συνεδριον ins αυτων (gloss, referring to ιουδαιων above), with HLP rel (Syr) Thl: om ABCEN a c k 13. 36. 40. 137 vulg syr coptt æth arm Chr. [om τον E.]

CHAP. XXIII. 1. τω συνεδρίῳ bef ο paulos ACEN a 13 vulg Lucif: txt (B)HLP

this is mere conjecture. 29. καὶ . . . 34] moreover, 'more than that.' ἰφοβ.] There is no inconsistency (as De W.) in the tribune's being afraid because he had bound him, and then letting him remain thus bound. Meyer rightly explains it, that the tribune, having committed this error, is afraid of the possible consequences of it ('facinus est vinciri civem R., scelus verberari,' Cic. Verr. v. 66), and shews this by taking the first opportunity of either *undoing it*, or *justifying his further detention*, by *loosing him*, and *bringing him before the Sanhedrim*. His fear was on account of his *first false step*; but it was now too late to reverse it: and the same reason which leads him to continue it now, operates afterwards (ὁ δέσμιος Π., ch. xiii. 18) when the hearing was delayed. That ἦν δεδεκώς cannot, as Bloomfield and Wordsworth suppose, refer only to the *binding before scourging*, its immediate juxtaposition with ἔλυσεν in the next verse sufficiently shews. Besides, the mere circumstance of a preparation for scourging having been begun in ignorance, and *left off as soon as the knowledge was received*, would rather have relieved, than occasioned, the fear of the tribune. A more cogent reason still is, that ἦν δεδεκώς can properly only apply to an action *still continuing* when the fear was felt: that he had put him into custody. 'The centurion believed Paul's

word, because a false claim of this nature, being easily exposed, and punishable with death (Suet. Claud. 25), was almost an unprecedented thing.' Hackett.

30. τὸ τί] The art. is epexegetical: see reff. It seems remarkable that the tribune in command should have had the power to summon the Sanhedrim: and I have not seen this remarked on by any Commentator. Some of the ancient correctors of the text, however, seem to have detected the difficulty, and to have altered *συνελθεῖν* into the vapid *ελθεῖν* in consequence. *καταγ.*] From Antonia to the council-room. According to tradition (see Biscoe, p. 147, notes), the Sanhedrim ceased to hold their sessions in the temple about twenty-six years before this period. Had they done so now, Lysias and his soldiers could not have been present, as no heathen was permitted to pass the sacred limits. Their present council-room was in the upper city, near the foot of the bridge leading across the ravine from the western cloister of the temple. Lewin, p. 672.

XXIII. 1.] ἀτενισας seems to describe that peculiar look, connected probably with infirmity of sight, with which Paul has already been described as regarding those before him: and may perhaps account for his not knowing that the person who spoke to him was the high priest, ver. 5. See ch. xiii. 9, note. The purport of Paul's asser-

a = (all possible) ch. xx.

19 ref.

t 1 Tim. i. 5, 19.

1 Pet. iii. 16,

21. (Heb.

xiii. 16.)

u 2 Cor. i. 12

ref.

v Phil. i. 27

only v.

μετὰ πάσης

... ἀρετῆς

ἐνθάδε

πεπολί-

τευμαι,

Joe. Life, i 49 and i 2.

pres., here only.

Xen. Anab. ii. 3. 6.

w. inf. aor.

Mark vi. 59.

Luke viii. 31 al.

Esth. i. 8.

xiv. 47, 69, 70.

Luke xix. 24.

John xviii. 22, xix. 26.

only.

Exod. xxx. 3 al. (see Eph. ii. 14.)

c = Matt. xxii. 44 (from Ps. cix. 1).

xxvii. 19.

Rev. iv. 2, &c.

iv. 4, 21.

(-ia, 2 Pet. ii. 18.

-os, Prov. ii. 22.)

iv. 12.

1 Pet. ii. 23 only.

(-ia, 1 Tim. v. 14.

1 Pet. iii. 9.

-os, 1 Cor. v. 11.

vi. 10.)

ἐγὼ \*πάσης <sup>u</sup> συνειδήσει \*ἀγαθῇ \*πεπολίτευμαι τῷ θεῷ ἄχρι

ταύτης τῆς ἡμέρας. <sup>2</sup> ὁ δὲ ἀρχιερεὺς Ἀνανίας \*ἐπέταξεν

τοῖς <sup>v</sup> παρεστῶσιν αὐτῷ τύπτειν αὐτοῦ τὸ στόμα. <sup>3</sup> τότε

ὁ Παῦλος πρὸς αὐτὸν εἶπεν Τύπτειν σε \*μέλλει ὁ θεός,

\*τοίχε <sup>b</sup> κεκονιαμένε· καὶ σὺ <sup>c</sup> κάθῃ κρίνων με κατὰ τὸν

νόμον, καὶ <sup>d</sup> παρανομῶν κελεύεις με τύπτεσθαι; <sup>4</sup> οἱ δὲ

<sup>v</sup> παρεστῶτες εἶπον Τὸν ἀρχιερέα τοῦ θεοῦ \*λοιδορεῖς;

rel 36 [syrr coptt æth arm] Chr.,—om d B c 40. 137 Chr.,

c m 13. 137 [syrr].

2. for ἐπεταξεν, ἐκελευσεν C a 36.

αὐτῶν N<sup>1</sup>.

3. προς αυτον bef ο παυλος N : ειπεν bef προς αυτον C vulg(not am fuld tol) [Syr coptt

æth] : om wr. αυτ. 100. [18 def.] κεκονιαμενε C<sup>1</sup> Orig., for παρανομων,

παρα τον νομον E vulg [arm] Lucif.

4. ειπαι BN [13].

tion seems to be this : being charged with neglecting, and teaching others to neglect the law of Moses, he at once endeavours to disarm those who thus accused him, by asserting that up to that day *he had lived a true and loyal Jew*,—obeying, according to his conscience, the law of that divine πολιτεία of which he was a covenant member. Thus πεπολίτευμαι τῷ θεῷ will have its full and proper meaning : and the words are no vain-glorious ones, but an important assertion of his innocence.

2. 'Ανανίας.] He was at this time the *actual high priest* (ver. 4). He was the son of Nebedæus (Jos. Antt. xx. 5. 2),—succeeded Joseph son of Camydus, Antt. xx. 1. 3; 5. 2,—and preceded Ismael, son of Phabi (Antt. xx. 8. 8, 11). He was nominated to the office by Herod, king of Chalcis, in A.D. 48 (Antt. xx. 5. 2); and sent to Rome by Quadratus, the prefect of Syria, to give an account to the emperor Claudius (Antt. xx. 6. 2) : he appears, however, not to have lost his office, but to have resumed it on his return. This has been regarded as not certain,—and the uncertainty has produced much confusion in the Pauline chronology. But as Wieseler has shewn (Chronol. d. Apostelgeschichte, p. 76, note), there can be no reasonable doubt that it was so, especially as Ananias came off victorious in the cause for which he went to Rome, viz. a quarrel with the Jewish procurator Cumanus,—who went with him, and was condemned to banishment (Antt. xx. 6. 3). He was deposed from his office not long before the departure of Felix (Antt. xx. 8. 8), but still had great power, which he used violently and lawlessly (ib.

9. 2) : he was assassinated by the sicarii [see ch. xxi. 38, note] at last (B. J. ii. 17, 9).

3.] It is perfectly allowable (even if the fervid rebuke of Paul be considered exempt from blame) to contrast with his conduct and reply that of Him Who, when similarly smitten, answered with perfect and superhuman meekness, John xviii. 22, 23. Our blessed Saviour is to us, in all His words and acts, the *perfect pattern for all under all circumstances* : by aiming at whatever He did in each case, we shall do best : but, even the greatest of his Apostles are *so far* our patterns only, as they *followed Him*, which certainly in this case Paul *did not*. That Paul thus answered, might go far to *excuse* a like fervent reply in a Christian or a minister of the gospel,—but must never be used to *justify* it : it may serve for an *apology*, but never for an *example*.

τύπτειν σε μέλλει κ.τ.λ.] Some have seen a prophetic import in these words;—see above on the death of Ananias. But I would rather take them as an expression founded on a conviction that God's just retribution would come on unjust and brutal acts. τοίχε κεκον.] Lightfoot's interpretation, "quod (Ananias) colorem tantum gestaret pontificatus, cum res ipsa evanuerit," is founded on the hypothesis (*for it is none other*) that the high priesthood was vacant at this time, and Ananias had thrust himself into it. The meaning is as in ref. Matt.; and in all probability Paul referred in thought to our Lord's saying.

κάθῃ κρίνων με.] This must not be taken as favouring the common interpretation of ver. 5 (see below) : for the *whole*

ABCE  
HLPW  
bcfgi  
klmo  
13

x w. inf.  
y = Mark  
a here

b Matt. xxiii. 27 only. Dent. xxvii. 2, 4. Prov. xxi. 9 only.

c = ch. xlii. 34 ref.

d here only. Ps. cxviii. 61. Xen. Mem.

e w. acc., John ix. 28 only. Dent. xxxiii. 8. pass., 1 Cor.

-os, 1 Cor. v. 11. vi. 10.)

<sup>5</sup> ἔφη τε ὁ Παῦλος Οὐκ ᾔδειν, ἀδελφοί, ὅτι ἔστιν ἀρχ- <sup>f pres. ch.</sup>  
 ιερεὺς γέγραπται γὰρ [ὅτι] <sup>271. 30 rec.</sup> ἄρχοντα τοῦ λαοῦ σου οὐκ <sup>Excl. 121.</sup>  
<sup>h</sup> ἔρεῖς <sup>h</sup> κακῶς. <sup>26.</sup> <sup>h here only.</sup> <sup>Excl. 1. c.</sup> <sup>Lev. 21.</sup> <sup>14. Isa. viii. 21 only. so καλῶς εἰπεῖν, w. acc., Luke vi. 26.</sup> ἡ γοῦς δὲ ὁ Παῦλος ὅτι τὸ ἐν μέρος ἔστιν

5. rec om 2nd *στι*, with CEHLP rel 36 Chr, Thl-sif Ec: ins ABN k 13 Thl-fin.

*Sanhedrim* were the judges, and sitting to judge him according to the law. 4.]

Hence we see that not only by the Jews, but by the tribune, who was present, Ananias was regarded as the veritable high priest. 5.] (1) The ordinary interpretation of these words since Lightfoot,

adopted by Michaelis, Eichhorn, Kuinoel, and others, is, that Ananias *had usurped the office during a vacancy*, and therefore was not recognized by Paul. They regard his being sent to Rome as a virtual setting aside from being high priest, and suppose that Jonathan, who was murdered by order of Felix (Antt. xx. 8. 5), was appointed high priest in his absence. But (a) there is no ground whatever for believing that his office was vacated. He won the cause for which he went to Rome, and returned to Jerusalem: it was only when a high priest was detained as hostage in Rome, that we read of another being appointed in his room (Antt. xx. 8. 11): and (B) which is fatal to the hypothesis, *Jonathan himself* (ὁ ἀρχιερεὺς) *was sent to Rome with Ananias* (B. J. ii. 12. 6, τοὺς ἀρχιερεῖς ἰερὸν δὲ καὶ Ἀνανίαν . . . ἀπεπεμφέν ἐν Καίσαρι). Jonathan was called by the title merely as having been previously high priest. He succeeded Caiaphas, Antt. xviii. 4. 3: and he was not high priest again afterwards, having expressly declined to resume the office, Antt. xix. 6. 4. Nor can *any other Jonathan* have been elevated to it,—for Josephus gives, *in every case*, the elevation of a new high priest, and his whole number of twenty-eight from Herod the Great to the destruction of Jerusalem (Antt. xx. 10. 5) agrees with the notices thus given. (See Wieseler, Chron. Synop. der 4 Evv. p. 187, note: and Biscoe, pp. 48 ff.) So that this interpretation is untenable. (2) Chrys. and most of the ancient Commentators supposed that Paul, having been long absent, was really *unacquainted with the person* of the high priest. But this can hardly have been: and even if it were, the position and official seat would have pointed out to one, who had been himself a member of the Sanhedrim, the president of the council. (3) Calvin, Camerar., al., take the words *ironically*: ‘*I could not be supposed to know that one who conducted himself so cruelly and illegally, could be the high priest.*’ This surely needs no refutation, as being altogether

out of place and character. (4) Bengel, Wetst., Kuinoel, Olsh., Neander, al., understand the words as an acknowledgment of rash and insubordinate language, and render οὐκ ᾔδειν, ‘*I did not give it a thought,*’ ‘*I forgot:*’ and so Wordsworth. But as Meyer remarks, ‘*reputare*’ is never the meaning of εἰδέναι; and were any pregnant or unusual sense intended, the context (as at 1 Thess. v. 12) would suggest it. (5) On the whole then, I believe that the only rendering open to us, consistently with the simple meaning of the words, and the facts of history is, *I did not know that it (or he) was the high priest*: and that it is probable that the solution of his ignorance lies in the fact of his *imperfect sight*—he heard the insolent order given, but knew not from whom it proceeded. I own that I am not entirely satisfied with this, as being founded perhaps on too slight premises: but as far as I can see there is no *positive* objection to it, which there is to every other. The objection stated by Wordsworth, ‘*If St. Paul could not discern that Ananias was high priest, how could he see that he sat there as his judge?*’ would of course be easily answered by supposing that Paul who had himself been a member of the Sanhedrim may have known Ananias by his voice: or indeed may not (as above) have known him at all personally. It is hardly worth while to notice the rendering given by some, ‘*I knew not that there was a high priest.*’ Had any such meaning been intended, it would have been further specified by the construction. Besides which, it renders Paul’s apology irrelevant, by eliminating from it the person who is necessarily its subject. γέγραπται

γάρ] Implying in this, ‘*and the law is the rule of my life.*’ Even in this we see the consummate skill of Paul. 6.] Surely no defence of Paul for adopting this course is required, but all admiration is due to his skill and presence of mind. Nor need we hesitate to regard such skill as the fulfilment of the promise, that in such an hour, the Spirit of wisdom should suggest words to the accused, which the accuser should not be able to gainsay. All prospect of a fair trial was hopeless: he well knew from past and present experience, that personal odium would bias his judges, and violence prevail over justice: he therefore (Neand.)

l ch. xxiii. 30.  
k = here only.  
11 Cor. xv. 12  
reff.  
m = ch. xxiv.  
21. xxvi. 6.  
Pa. cviii. 7.  
n = ch. xv. 2  
(reff.).  
o ch. xiv. 4.  
1 Macc. vi.  
45.  
p absol., ch. ii.  
6 reff.  
q absol., ch.  
xvii. 18 reff.  
r = Luke  
xxiv. 37, 39.  
Heb. i. 14.  
3 Kings xxii.  
21.  
s = John xii.  
42. Rom. x.  
9, 10. 1 Tim.  
vi. 12.  
t Luke i. 42. Rev. xiv. 18 only. Neh. v. 1.  
xii. 4 only. v = ch. i. 15. xv. 7 al. 3 Chron. xx. 6.  
only. 2 Kings xiv. 6 (compl.). Sir. viii. 1, 3. xxviii. 26. li. 19 Ed-vat. &c. (not ABN) only.  
xxiii. 14. Mal. i. 6. s = Rom. ix. 22.

Σαδδουκαίων, τὸ δὲ ἕτερον Φαρισαίων, ἔκραζεν ἐν τῷ ἱερουργίᾳ ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίων περὶ ἧς ἐλπίδος καὶ ἡ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι. 7 τοῦτο δὲ αὐτοῦ λαλήσαντος ἐγένετο ἡ στάσις τῶν Φαρισαίων καὶ Σαδδουκαίων, καὶ ἡ ἐσχίσθη τὸ πλῆθος. 8 Σαδδουκαῖοι μὲν γὰρ λέγουσιν μὴ εἶναι ἡ ἀνάστασις μήτε ἄγγελον μήτε πνεῦμα, Φαρισαῖοι δὲ ὁμολογοῦσιν τὰ ἀμφότερα. 9 ἐγένετο δὲ κραυγὴ μεγάλη. καὶ ἀναστάντες τινὲς τῶν γραμματέων τοῦ μέρους τῶν Φαρισαίων διεμάχοντο λέγοντες Οὐδὲν κακὸν εὐρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ ἢ ἄγγελος;

ABCE  
HLPW  
bc fgh  
k l m o  
13

ABCE  
HLPW  
bc fgh  
k l m o  
p 13

6. [aft *ἕτερον* ins *των* L.] rec *ἐκραζεν*, with AEHL P rel vulg [syr coptt *sēth* arm] Chr.; txt BCN 36 [Syr]. rec (for 2nd *Φαρισαίων*) *Φαρισαῖον* (corr, the relation being conceived to be that of a son to his father only), with EHL P rel [coptt *sēth* arm] Chr.; txt ABCN 13. 36. 40 vulg Syr syr(sic) Tert., om 2nd *ἐγὼ* B copt [sah Tert., (C<sup>1</sup> doubtful).]

7. for *λαλήσαντος*, *εἰποτος* AEN<sup>3</sup> a b k o 13. 40 Thl-fin: *εἰπαντος* N<sup>1</sup>: *λαλούντος* B(sic: see table) 66<sup>1</sup>. 100: txt CHL[P] rel 36 Chr, Thl-sif. for *ἐγένετο*, *ἐπεκεσεν* B<sup>1</sup>: *ἐπεσεν* B-corr<sup>1-2</sup> (appy) [c] syr. rec ins *των* bcf *σαδ*. (insp for uniformity), with HL rel 36: om ABC b k m o Thl-sif.—*των* *σαδδ*. καὶ *φάρ*. EN c g m [13] syr Chr Thl-fin.—om καὶ *σαδδ*. (homotele) P 78. 101-4. διεσχίσθη E.

8. *σαδδουκαῖοι* (sic) N<sup>1</sup>. om *μεν* B o vulg E-lat sah: ins AC E-gr HLPN rel 36 syr copt [arm] Chr. rec for 1st *μῆτε* (corr, see note), with HLP rel Chr Thl-sif: txt ABCEN a c h k l 13. 36. 40 Thl-fin.

9. rec (for *τινες των γραμματεων*) *οἱ γραμματεῖς*, with rel Thl-sif: *γραμματεῖς* HLP f *sēth*: *τινες* (and *om του μερους*) AE 13 vulg copt: *τινες γραμματεῖς* k 21<sup>3</sup> Syr: *τινες των* (φαιρισαίων) *γραμματεων* m: txt B(C)N a c 13. 36. 40 syr sah arm Chr, Thl-fin.—*quidam scribarum et pars pharisaeorum* sah: *scribae et pharisaei* *sēth*: for *μερους*, *γενους* 99. 105: ins *ek* bef *τ* *γραμμ*. C. aft *διεμαχοντο* ins *pros* *αλληλους* N. om *εν* N<sup>1</sup> 137. rec aft *αγγελος* ins *μη θεομαχουμεν* (interpoin from *ch* v.

uses, in the cause of Truth, the maxim so often perverted to the cause of falsehood, 'divide et impera.' In one tenet above all others, did the religion of Jesus Christ and the belief of the Pharisees coincide: that of the resurrection of the dead. That they looked for this resurrection by right of being the seed of Abraham, and denied it to all others,—whereas he looked for it through Jesus whom they hated, in whom all should be made alive who had died in Adam,—this was nothing to the present point: the belief was common—in the truest sense it was the hope of Israel—in the truest sense does Paul use and bring it forward to confound the adversaries of Christ. At the same time (De W.) by this strong assertion of his Pharisaic standing and extraction, he was further still vindicating himself from the charge against him. So also ch. xxvi. 7. vl. *Φαρισαίων*] A son of Pharisees, i. e. A Pharisee of Pharisees,—'by descent from father, grandfather, and upwards, a pure

Pharisee.' This meaning not having been apprehended, the *-ων* was altered into *-ου*.

ἐλw. κ. ἀναστ.] the hope and the resurrection of the dead. The art. is omitted after the prep., see Midd. ch. vi. § 1.

8.] See note, Matt. iii. 7, for both Pharisees and Sadducees: and for an account of the doctrine of the latter, Jos. Antt. xviii. 1. 4; B. J. ii. 8. 14. In the latter place he says, *ψυχῆς τὴν διαμονήν, καὶ τὰς καθ' ἑδου τιμωρίας καὶ τιμὰς ἀναιρουῖν*.

The former *μῆτε* has been altered to *μηδέ* to suit τὰ ἀμφότερα, because with *ἀναστ.* *μῆτε* ἄγγ. *μῆτε πν.* three things are mentioned (and thus we have *hæc omnia* as a var.): whereas, if *μηδέ* is read, the two last are coupled, and form only one. But τὰ ἀμφ. is used of both things, the one being the resurrection, the other the doctrine of spiritual existences: the two specified classes of the latter being combined generically.—τὰ ἀμφ., them both,—both of them,—the two. 9.] The sentence is an apo-

10 κυ-  
νο...  
ABCE  
HLP a  
b c d f g  
h k l m  
o p 13

10 πολλῆς δὲ γενομένης <sup>a</sup>στάσεως, \* φοβηθεὶς ὁ χιλιάρχος <sup>a</sup>ver. 7.  
μὴ <sup>b</sup>διασπασθῇ ὁ Παῦλος ὑπ' αὐτῶν, ἐκέλευσεν τὸ <sup>b</sup>στρά-  
τευμα <sup>d</sup>καταβὰν <sup>e</sup>ἀρπάσαι αὐτὸν <sup>f</sup>ἐκ μέσου αὐτῶν ἄγειν  
τε εἰς τὴν <sup>g</sup>παρεμβολήν. 11 τῇ δὲ <sup>h</sup>ἐπιούσῃ νυκτὶ  
<sup>i</sup>ἐπιστὰς αὐτῷ ὁ κύριος εἶπεν Θάρσει ὥς γὰρ <sup>k</sup>διεμαρ-  
τύρω <sup>l</sup>τὰ <sup>m</sup>περὶ ἐμοῦ <sup>n</sup>εἰς Ἱερουσαλήμ, οὕτως σε <sup>o</sup>δεῖ καὶ  
<sup>p</sup>εἰς Ῥώμην μαρτυρῆσαι. 12 <sup>q</sup>γενομένης δὲ ὁ ἡμέρας ποιή-  
σαντες <sup>r</sup>συστροφὴν οἱ Ἰουδαῖοι <sup>s</sup>ἀνεθεμάτισαν ἑαυτοὺς,  
λέγοντες μήτε <sup>t</sup>φαγεῖν μήτε <sup>u</sup>πιεῖν ἕως οὐ ἀποκτείνωσιν τὸν  
Παῦλον. 13 ἦσαν δὲ πλείους τεσσαράκοντα οἱ ταύτην τὴν

(xvi. 11 reff.). i = ch. iv. 1 reff. h ch. viii. 25 reff. w. acc. ch. xviii. 6. xx. 21, 24. xxviii.  
22. Exod. xviii. 30. 1 ver. 15. ch. xxviii. 31. Sir. xix. 30. m = ch. xix. 22 reff.  
n ch. iv. 12 reff. o ch. xii. 18 reff. p ch. xix. 40 reff. 4 Kings xv. 15. q here,  
Ac. 3cc. Mark xiv. 71 only. Num. xxi. 2. r ch. ix. 9. Tobit vii. 11 N.

39), with C<sup>3</sup>HLP rel 36 sah; *quid est in hoc?* Syr: om ABC<sup>1</sup>EN 13. 40 vulg syr copt  
æth arm, also (from their explanations) Amm, Chr, Isid.

10. *στασεως* bef *γενομένης* AC vulg: txt BEHLP<sup>3</sup> p 13. 36 rel Chr<sub>1</sub>.—[*γινωμ.* B(γεν.)  
N,] *-μενος* (but η is written above ο) N<sup>1</sup>. \* rec *εὐλαβηθεῖς*, with HLP rel Thl-  
sif: *φοβηθεῖς* ABCEN a c p 13. 36. 40. 137 arm Chr, Thl-fin Lucif. ap αυτων

CE. *καταβηναι και* H[L]P rel 137 vulg syr sah Thl: txt ABCEN a f p 13. 36  
Syr Chr. om εκ μεσου αυτων N<sup>1</sup>. awayein (corr<sup>n</sup> for particularity) AE,  
*deducere* vulg: txt BCHLP<sup>3</sup> p 13. 36 rel. om τε B m copt.

11. rec aft *θαρσει* ins *παυλε*, with C<sup>3</sup>HLP p rel arm-zoh(1805) Thl Ambrst.;  
aft *ειπεν* ins *Paulo* Syr æth, αυτω b o: om ABC<sup>1</sup>EN [a] 13. 36. 40 vulg syr copt  
arm[-mas] Chr, Lucif. *διεμαρτυρω* C.

12. for *δε, τε* B c syrr æth. rec *τινες των ιουδαιων συστροφην (corr<sup>n</sup> to ενι*  
*ver 13)*, with HLP rel vulg Syr sah Thl-sif Lucif: txt ABCEN (a) p 13. 36. 40. 137  
syr copt æth arm Chr Thl-fin.—(L k m have *συστροφην* bef *τινες*; c 137 syr Chr Thl-  
fin, aft *οι ιουδ.*: a omits *οι.*) om *λεγοντες* CN<sup>2</sup> a b c h o 40 syrr(ins syr-mg)

arm Chr<sub>1</sub>. *πειν* B(so ver 21). for *αποκτεινωνσιν, αελωσιν* A h 14. 38.  
113 Chr.

siopesis, not requiring any filling up: an-  
swering to our Engl. But what if a spirit  
(genus) or an angel (species) have spoken  
to him? Perhaps in this they referred to  
the history of his conversion as told to the  
people, ch. xxii. On the recent criticism  
which sees in all this a purpose in the  
writer to compare Paul with Peter, see  
Prolegg. to Acts, § iii. 4. 10.] The  
fact of all our best mss. reading *φοβηθεῖς*  
here, and not the unusual word *εὐλαβηθεῖς*,  
must carry it into the text. It is one of  
those cases where, notwithstanding our  
strong suspicion that the later mss. con-  
tain the true reading, we are bound to fol-  
low our existing authorities: no sufficient  
subjective reason being assigned for the cor-  
rection either way. *διασπασθῇ*] to be  
taken literally, not as merely = 'should  
be killed.' The Pharisees would strive to  
lay hold of him to rescue him: the Sad-  
ducees, to destroy him, or at all events to  
secure him. Between them both, there  
was danger of his being pulled asunder  
by them. 11.] By these few words,

the Lord assured him (1) of a *safe issue*  
from his present troubles; (2) of an ac-  
complishment of his intention of visiting  
Rome; (3) of the certainty that however  
he might be sent thither, he should *preach*  
*the gospel, and bear testimony there*. So  
that they upheld and comforted him (1)  
in the *uncertainty of his life from the*  
*Jews*: (2) in the *uncertainty of his libera-*  
*tion from prison at Caesarea*: (3) in the  
*uncertainty of his surviving the storm in*  
*the Mediterranean*: (4) in the *uncertainty*  
*of his fate on arriving at Rome*. So may  
one crumb of divine grace and help be  
multiplied to feed five thousand wants and  
anxieties. 12., see reff. and ch. ii. 39,  
—pregnant. 12.] of *Ἰουδ.* as opposed  
to Paul, the subject of the former verse.  
The copyists thought it unlikely that *all*  
the Jews were engaged in it, and so altered  
it to *τινες τῶν Ἰουδ.*, and then transposed it  
for euphony. Wetstein and Lightf. ad-  
duce instances of similar conspiracies,—not  
to eat or drink till some object be gained.  
See 1 Sam. xiv. 24 ff.; and Jos. Antt. xv. 8.

here only. \* συνωμοσίαν ποιησάμενοι, <sup>14</sup> οἷτινες <sup>15</sup> προσελθόντες τοῖς ἀρχιερεῦσιν καὶ τοῖς πρεσβυτέροις εἶπαν <sup>16</sup> Ἀναθέματι <sup>17</sup> ἀνεθεματίσαμεν ἑαυτοὺς μηθενὸς γέυσασθαι ἕως οὗ ἀποκτείνωμεν τὸν Παῦλον. <sup>18</sup> νῦν οὖν ὑμεῖς ἐμφανισατέ τῷ χιλιάρχῳ <sup>19</sup> σὺν τῷ συνεδρίῳ, ὅπως καταγίγη αὐτὸν εἰς ὑμᾶς ὡς μέλλοντας διαγινώσκειν ἀκριβέστερον <sup>20</sup> τὰ περὶ αὐτοῦ· ἡμεῖς δὲ <sup>21</sup> πρὸ τοῦ ἐγγίσει αὐτὸν <sup>22</sup> ἐτοιμοὶ ἐσμεν τοῦ ἀνελεῖν αὐτόν. <sup>23</sup> ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς Παύλου τὴν ἐνέδραν, παραγενόμενος καὶ εἰσελθὼν εἰς τὴν παρεμβολὴν ἀπήγγειλεν τῷ Παύλῳ. <sup>24</sup> προσκαλεσάμενος δὲ ὁ Παῦλος ἕνα τῶν ἑκατοντάρχων ἐφῆ Τὸν νεανίαν τοῦτον ἀπάγαγε πρὸς τὸν χιλιάρχον· ἔχει γὰρ ἀπαγγεῖλαι τι αὐτῷ. <sup>25</sup> ὁ μὲν οὖν παραλαβὼν αὐτὸν ἤγαγεν πρὸς τὸν χιλιάρχον, καὶ φησιν Ὁ δέσμιος Παῦλος προσκαλεσάμενός με ἠρώτησεν τοῦτον τὸν νεανίσκον ἀγαγεῖν πρὸς σε, ἔχοντα τι λαλήσαι σοι.

...χι-  
λαρ C.  
ABEN  
LPM a b  
c d f g h  
k l m o  
p 13

here only. (ὄργης, Gen. xiv. 13.)  
t = ch. x. 41  
ref.  
u = ch. ix. 1  
ref.  
v Rom. ix. 3  
ref.  
w Deut. xiii. 15.  
x 2 Cor. iiii. 1  
ref.  
y = and constr.,  
Luke xiv. 24.  
1 Kings xiv. 24.  
z ch. x. 33  
ref.  
a = ver. 22.  
ch. xiv. 1.  
xxv. 2, 15.  
(Matt. xxvii.  
63. John  
xiv. 21, 22.)  
Heb. (ix. 24.)  
xi. 14 only.  
Euth. ii. 42.  
b = 1 Cor. i. 2.  
2 Cor. i. 1.  
Phil. i. 1.  
c ch. iv. 15  
ref.  
d act., = Luke  
v. 11, ch. ix.  
30. xxii. 30.  
vv. 20, 28.  
Rom. x. 4.  
L.P. 3 Kings  
i. 33. pass.,  
ch. xxvii. 3.  
xxviii. 12.  
xxiii. 56.  
2 Macc. ix. 15.  
h ver. 11.  
here only.  
2. Luke xxi. 9 al.  
3 Kings x. 21.  
al. fr. in LXX.  
r ch. xx. 9  
ref.  
xxv. 26 al.  
e = Luke xxiii. 14. ver. 30. ch. xxvii. 30. xxviii. 19.  
f ch. xxiv. 23 only. Num.  
xxiii. 56.  
2 Macc. ix. 15.  
i Luke xxi. 15. Gal. ii. 13 al. Gen. xii. 10.  
k ch. xxi. 33  
ref.  
l constr.,  
Matt. xi.  
n constr.,  
Matt. xi.  
o ch. xxi. 3 only. Josh. viii. 7. (δρον, Josh. viii. 2. Wind. xiv. 13  
p absol., ch. xvii. 10  
ref.  
q ch. xxi. 34, 37  
ref.  
t = Luke xii. 40, 42. ch.  
w ch. xvi. 30  
ref.

13. rec *πεποιηκότες* (corr<sup>a</sup> *απὸ τοῦ συν. ἡσαν* as *pluperf.*), with HP rel Chr, Thl: *ποιήσαντες* L e g 11. 27-9. 80. 126: om o: txt ABCEN a [p] 13. 36. 40 Thl-fn.

14. (εἶπαν, so ABCEP p.) rec *μηθενος* (corr<sup>a</sup> to *more usual form*), with BCEHPN rel 36: txt AL k. (13 def.)

15. syr-mg (and simly sah Lucif.) after *nunc igitur* has *rogamus vos ut hos nobis faciatis, ut quum congregaveritis consessum, indicetis chiliarcho ut deducat eum ad nos*. rec aft *σπας* ins *αυριον* (interp<sup>a</sup>ln from ver 20), with HLP rel Thl: om ABCEN a p 13. 36 vulg syrr copt aeth arm Chr, Lucif., rec *αυτον* bef *καταγαγη*, with HP rel Chr, txt ABCELN a g h k m p 13. 40 vulg arm Chr-c, Lucif., rec (for eis) *προς* (corr<sup>a</sup> to *more usual*), with CHLP rel 36 Chr: txt ABEN p sah. ακριβεστερον bef *διαγινωσκειν* (C) c l m 40. 137 vulg [arm] Lucif. (γινωσκ. C.) om τα 137. om 2nd tou EN<sup>1</sup> a g. at end ins *εαν δεη και αποθανει* 137 syr-mg.

16. elz *το ενεδρον*, with HLP rel Chr, Thl-sif: txt ABCEN a c k p 13. 36.—B<sup>2</sup> has *την ενεδραν* (sic). παραγενόμενος B<sup>1</sup>. [for *παρεμβ. συναγωγην* A.]

17. for *εφῆ*, ειπεν [C] p 36. 180. απαγε BN p. rec *τι* bef *απαγγεῖλαι*, with CHLPN rel 36 vulg [syrr aeth arm] Chr: txt ABE k p 13.

18. rec *νεανιαν* (from preceding verse), with BHPN rel 36: txt AEN a g p 13. 40. σοι is written over the line by B<sup>1</sup>.

3, 4. 14.] It is understood from the narrative that it was to the Sadducees, among the chief priests and elders, that the murderers went. But the high priest belonged to this sect, cannot be interested with any accuracy.

15.] *σὺν τῷ συνεδρ.* belongs to *ὑμεῖς*, or perhaps better to *ἐμφανισατέ*—do you give official intimation (intimation conveyed by the whole Sanhedrim).

*ὅπως* expresses the purpose of *ἐμφαν.*—*τοῦ ἀν. αὐτ.*, that of *ἐτοιμοὶ ἐσμ.* (Meyer). *διαγιν. ἀκρ.*] not as E. V. 'enquire something more perfectly':—but (see ref.) to determine with

greater accuracy, or perhaps, neglecting the comparative sense, to determine accurately.

16.] It is quite uncertain whether Paul's sister's son lived in Jerusalem, or had accompanied him thither. The *ἡμᾶς* of ch. xx. 5, will include more than merely Luke. But from this knowledge of the plot, which presupposes other acquaintances than he would have been likely to make if he had come with Paul, I should suppose him to have been domiciled at Jerusalem, possibly under instruction, as was formerly Paul himself, and thus likely, in the schools, to have heard



19<sup>x</sup> ἐπιλαβόμενος δὲ τῆς<sup>x</sup> χειρὸς αὐτοῦ ὁ χιλιάρχος καὶ<sup>x</sup> ἀναχωρήσας<sup>x</sup> κατ' ἰδίαν<sup>x</sup> ἐπυνθάνετο τί ἐστὶν δ' ἔχεις<sup>x</sup> ἀπαγγεῖλαί μοι; 20 εἶπεν δὲ ὅτι οἱ Ἰουδαῖοι<sup>b</sup> συνέθετο<sup>c</sup> τοῦ<sup>d</sup> ἐρωτῆσαι σε<sup>d</sup> ὅπως<sup>e</sup> αὐρίον τὸν Παῦλον<sup>f</sup> καταγάγῃς εἰς τὸ<sup>g</sup> συνέδριον<sup>h</sup> ὡς μέλλων τι<sup>i</sup> ἀκριβέστερον<sup>k</sup> πυνθάνεσθαι περὶ αὐτοῦ. 21 σὺ οὖν μὴ<sup>l</sup> πεισθῇς αὐτοῖς·<sup>m</sup> ἐνεδρεύουσιν γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους τεσσαράκοντα,<sup>n</sup> οἵτινες<sup>n</sup> ἀνεθεμάτισαν ἑαυτοὺς μήτε<sup>o</sup> φαγεῖν μήτε<sup>o</sup> πιεῖν ἕως οὐ<sup>o</sup> ἀνέλωσιν αὐτόν<sup>o</sup> καὶ νῦν εἰσιν ἑτοιμοί,<sup>o</sup> προσδεχόμενοι τὴν ἀπὸ σοῦ<sup>p</sup> ἐπαγγελίαν. 22 ὁ μὲν οὖν χιλιάρχος<sup>q</sup> ἀπέλυσεν τὸν νεανίσκον,<sup>r</sup> παραγγεῖλας μηδεὶν<sup>r</sup> ἐκλαλῆσαι ὅτι ταῦτα<sup>r</sup> ἐνεφάνισας πρὸς<sup>s</sup> με. 23 καὶ<sup>s</sup> προσκαλεσάμενος δύο<sup>t</sup> τινὰς τῶν ἑκατοντάρχων<sup>t</sup> εἶπεν<sup>t</sup>· Ἔτοιμάσατε στρατιώτας διακοσίους, ὅπως πορευθῶσιν<sup>u</sup> ἕως Καισαρείας, καὶ<sup>v</sup> ἵππεις ἑβδομήκοντα καὶ<sup>v</sup> δεξιολάβους διακοσίους,<sup>v</sup> ἀπὸ τρίτης<sup>w</sup> ὥρας τῆς<sup>w</sup> νυκτός, 24<sup>x</sup> κτήνη τε<sup>x</sup> ἀ παραστήσαι, ἵνα<sup>x</sup> ἐπιβιβύσαντες τὸν Παῦλον<sup>y</sup> διασω-  
 11. (δρα, ver. 16. ch. xiv. 3.) n see vv. 12—15. o ch. xxiv. 15 reff. p ch. xiv. 18 reff. q ch. xiv. 18 reff. r ch. xiv. 18 reff. s here only. t ver. 16 reff. u ver. 16 reff. v ver. 16 reff. w ver. 16 reff. x ver. 16 reff. y ver. 16 reff. z ver. 16 reff. 11. 4 reff. 9 only. 12. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 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767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

19. ἐπιλαβομένου(sic) N<sup>1</sup>.

επυνθάνετο bef κατ ιδίαν A.

20. συνέθετο H<sup>1</sup>.

rec eis to συνέδριον καταγ. τον παυλον, with HP rel Thl-fin

(Ec: καταγάγῃς bef τον παυλον L c [(k)] 137 [vulg.-clein] syrr coptt [(æth)] (*perhaps transpositions to avoid anion τον παυλον*): om τον παυλον (*homotele*) 40: txt ABEN a m p 13 am (and demid fuld tol) [arm] Chr. rec μελλοντες (*corr to suit ver 15*), with b<sup>2</sup> c d l [vulg. syrr sah arm] Thl-fin: μελλοντα HLP a m Thl-sif: μελλοντον N<sup>2</sup> f g k 36. 137 Chr: txt ABE o p 40 copt æth, μελλον N<sup>1</sup> b<sup>1</sup> 13. ins τι bef περι H<sup>1</sup> (τα H<sup>2</sup>).

21. rec ετοιμοί bef εισιν, with HLP rel 36 vulg Chr; txt ABEN a m p 13. 40 Thl-fin.

22. rec νεανίαν (*ver 17*), with HLP p rel 36 Chr; txt ABEN a 13. 40. εμε BN.

23. τινας bef δυο BN p 13: om τινας 73 [not exprd in vulg Syr (coptt?) arm]. for εβδομήκοντα, εκατον 137 syr-mg sah æth-rom. δεξιολάβους A (ms mntd by Erasmus): *jaculantes dextra* Syr: *lancearios* vulg sah æth: *jaculator* copt.

24. [om τε H (Treg, expr).] aft παυλον ins νυκτος 137 syr-mg. διασωσι B<sup>1</sup> [H]

the scheme spoken of.

21. (τήν) ἐπαγγελίαν not, 'an order' (as Rosenm., al.), nor 'a message' (as Grot., Beza, Wolf, al.): but the [not α, as E. V.] promise (to that effect): as constantly in N. T.

22. ὅτι . . . με, a variation of person, as in reff. 23. δύο τινάς] some two: see reff., and Winer, edn. 6, § 25. 2. b.

στρατιώτας, the ordinary heavy-armed legionary soldiers: distinguished below from the ἵππεις and δεξιολάβοι.

δεξιολάβους] This word has never been satisfactorily explained. Suidas, Phavorinus, Beza, Kuin., al., explain it παραφύλακες:—Meursius, in his Glossarium Græcobarbarum,—a kind of military licitors, παρὰ τὸ λαβεῖν τὴν τοῦ δεσμίου

δεξιάν;—the Vulgate, *lancearios* (*spear-men*, E. V.):—Meyer, a sort of light-armed troops, *rorarii* or *velites*,—either *jaculatores* or *funditores*. He quotes a passage from Constantine Porphyrogenitus (οἱ δὲ λεγόμενοι τουρμαρχαὶ εἰς ὑπουργίαν τῶν στρατιῶν ἐτάχθησαν. σημαίνει δὲ τοιοῦτον ἀξίωμα τὸν ἔχοντα ὀφ' αὐτὸν στρατιώτας τοξοφόρους πεντακοσίους, καὶ πελταστὰς τριακοσίους, καὶ δεξιολάβους ἑκατόν) where they are distinguished from bowmen and peltaστᾶς,—and derives the name from *grasping the weapon with the right hand*, which the peltaστᾶς and bowmen could not be said to do. The reading of A, δεξιολάβοι (*jaculantes dextra* Syr.), is apparently a correction. 24. δια-

σωση πρὸς Φήλικα τὸν ἡγεμόνα, <sup>25</sup> γράψας ἡ ἐπιστολὴν ABEN  
LPM au  
cd f g h  
k l m n  
p 13  
[περι]έχουσαν τὸν <sup>κ</sup> τύπον τούτου· <sup>26</sup> Κλαύδιος Λυσίας  
τῷ <sup>1</sup> κρατίστῳ ἡγεμόνι Φήλικι <sup>ω</sup> χαίρειν. <sup>27</sup> τὸν ἄνδρα  
τούτου <sup>α</sup> συλληφθέντα ὑπὸ τῶν Ἰουδαίων καὶ μέλλοντα  
<sup>ο</sup> ἀναφείσθαι ὑπ' αὐτῶν <sup>ρ</sup> ἐπιστάς σὺν τῷ <sup>α</sup> στρατεύματι  
<sup>ρ</sup> ἐξειλάμην [αὐτὸν] μαθὼν ὅτι Ῥωμαῖός ἐστιν. <sup>28</sup> βουλό-  
μενός τε <sup>α</sup> ἐπιγνῶναι τὴν αἰτίαν δι' ἣν <sup>ε</sup> ἐνεκάλουν  
αὐτῷ, <sup>α</sup> κατήγαγον αὐτὸν εἰς τὸ <sup>α</sup> συνέδριον αὐτῶν· <sup>29</sup> ὃν  
εὗρον <sup>ε</sup> ἐγκαλούμενον περὶ <sup>ω</sup> ζητημάτων τοῦ νόμου αὐτῶν,  
μηδὲν δὲ <sup>α</sup> ἄξιον <sup>α</sup> θανάτου ἢ <sup>α</sup> δεσμῶν <sup>α</sup> ἔχοντα <sup>β</sup> ἐγκλημα.

g = here &c.  
See. ch. xxiv.  
1, 10. xxvi.  
20. Matt.  
xxvii. 2, &c.  
Luke xx. 20.  
(Gen. xxvi.  
15 al.) Jos.  
Antt. xviii.  
3. 1.  
h ch. ix. 2 reff.  
i = 1 Pet. ii. 6  
(Luke v. 9);  
only.  
2 Macc. xi.  
18. ἡ μὲν  
ἐπιστολὴ  
τούτου  
περιεῖχε  
τὸν τρόπον,  
Jos. Antt. xii.  
4. 11, beg.  
k = (Rom. vi.  
17). 3 Macc. iii. 30.  
n ch. i. 16 reff.  
o ver. 18.  
p = ch. iv. 1 reff.  
q ver. 10.  
r = ch. vii. 10 reff.  
s = Luke i. 4. ch. xxii. 24. 1 Cor. xiii. 12. Jer. v. 6. t ch. xiz. 26 reff.  
u ver. 16 reff.  
v ch. iv. 16 reff. w ch. xv. 2 reff. plu. ch. xviii. 15. x Luke xxiii. 15. ch. xxv. 11, 25. xxvi.  
31. Rom. i. 32 only. y = as above (x). Luke xii. 49. ch. xiii. 46 al. Deut. xxv. 2. z ch.  
xvi. 26 reff. xxvi. 26, 31 al. Ps. ii. 3. a = 1 Tim. v. 13. John ix. 41. x. 23, 24. xiz. 11. 1 John i. 8.  
b ch. xxv. 16 only v.

ο: διασωσουσιν E m: διασωσονται 40. aft ηγεμονα add εις καισαρειαν 95<sup>1</sup>. 137, so  
(aft διασωσουσιν) syr-w-ast. at end ins εφοβηθη γαρ μηποτε αρπασαντες αυτον οι  
ιουδαιοι αποκτενωσι και αυτος μεταυ εγκλημα εχη ως αρθυριον ειληφως 137 syr-w-  
ast, so also vulg-ed(not am demid fuld tol &c) and (aft διασωσιν) arm-usc(rejected by  
Zohrab).

26. rec περιεχουσαν, with AHL P rel 36 Chr<sub>1</sub>, περιεχουσα f: om sah: εχουσαν BEN  
a c p 13. 137.

27. (εξειλαμην, so ABEN p 13.) om αυτον (as superfluous in the constr)  
ABEN a d p 13. 36 vulg [arm] Chr: ins HLP rel Thl.

28. rec (for τε) δε, with HLP rel E-lat syr copt [arm] Chr<sub>1</sub>: ουν sah: txt AB  
E-gr N 36 vulg Syr æth Thl. rec γυναι, with EHLP rel Chr<sub>1</sub>: txt A B(sic)  
N a c k p 13. 36. 137 Chr-ms. om (passing from αυτω to αυτων) κατηγαγον αυτον  
εις το συνεδριον αυτων B<sup>1</sup>(ins B<sup>1</sup>-marg(see table)) p [om εις το συν. αυτ. ath-rom].  
om αυτων AN k 13. 137.

29. aft αυτων ins μωυσεως και ιησου τιμος 137 syr-mg. om δε LP b g h o p 40.  
137 Chr<sub>1</sub>. rec εγκλημα bef εχοντα, with ELP rel [(Syr)] Chr: txt AB [H(Treg  
expr)] N a b k l m o p 13. 40 vulg [syr arm] Thl-fin. at end ins εξηγαγον αυτον  
μολις τη βια 137 syr-w-ast(but απηγ.).

σώσωσιν] escort safe the whole way.

Φήλικα] FELIX was a freedman of the Emperor Claudius: Suidas and Zonaras gave him the prænomen of *Claudius*, but Tacit. (Ann. xii. 54) calls him *Antonius Felix*, perhaps from Antonia, the mother of Claudius, as he was brother of Pallas, who was a freedman of Antonia (Tacit. ib. and Jos. Antt. x. 7. 1). He was made sole procurator of Judæa after the deposition of Cumanus (having before been three years joint procurator with him, Tacit. ib.) principally by the influence of the high priest Jonathan (Antt. x. 8. 5), whom he afterwards procured to be murdered (ibid.). Of his character Tacitus says, 'Antonius Felix per omnem sævitiam et libidinem jus regium servili ingenio exercuit,' Hist. v. 9. His procuratorship was one series of disturbances, false messiahs, sicarii and robbers, and civil contests, see Jos. Antt. x. 8. 5, 6, and 7. He was eventually (A.D. 60) recalled, and accused by the

Cæsarean Jews, but acquitted at the instance of his brother Pallas (Antt. x. 8. 10). On his wife Drusilla, see note, ch. xxiv. 24.

25.] [περι]έχ., τύπ., see reff. 26. κρατίστῳ] See ref. Luke. This letter seems to be given (translated from the Latin) as written, not merely according to its general import (see the false statement in ver. 27): *from what source*, is impossible to say, but it may be imagined that the contents transpired through some officers at Jerusalem or at Cæsarea friendly to Paul.

Such letters were called *elogia*: so Modestinus. Dig. lib. 49, tit. 16, leg. 3 (Facciolati): 'Desertorem auditum ad suum ducem cum elogio præses mittet,' 'with an abstract of the articles brought against him.' 27. σὺν τῷ στρ.] with the troop: see above ver. 10, and note, ch. xxi. 32.

ἐξειλά. μαθὼν ὅτι Ῥ. ἔστιν] This was an attempt to conceal the fault that he had committed, see ch. xxii. 29. For this assertion cannot refer

30 ° μνηθείσης δέ μοι ° ἐπιβουλῆς ° εἰς τὸν ἄνδρα ἔσεσθαι, c Luke xx. 37.  
 ' ἐξ αὐτῆς ἔπεμψα πρὸς σε, ° παραγγέλων καὶ τοῖς John xl. 37.  
 ° κατηγόροις λέγειν ' τὰ ' πρὸς αὐτὸν ° ἐπὶ σοῦ. 31 Οἱ μὲν 1 Cor. x. 29  
 οὖν στρατιῶται κατὰ τὸ ' διατεταγμένον αὐτοῖς ° ἀναλα- 2 Mac. iii.  
 βόντες τὸν Παῦλον ἤγαγον ° διὰ νυκτὸς εἰς τὴν ' Ἀντι- 7. vi. 11.  
 πατρίδα, 32 ° τῇ δὲ ° ἐπαύριον ° ῥέασαντες τοὺς ° ἰππεῖς xiv. 37 only.  
 ' ἀπέρχεσθαι σὺν αὐτῷ, ° ὑπέστρεψαν εἰς τὴν ' παρεμ- d ch. ix. 24 reff.  
 βολήν. 33 ° οὔτινες εἰσελθόντες εἰς τὴν Καισαρείαν καὶ c ch. x. 23 reff.  
 ' ἀναδόντες τὴν ° ἐπιστολὴν τῷ ° ἡγεμόνι, ' παρέστησαν f ch. i. 4 reff.  
 καὶ τὸν Παῦλον αὐτῷ. 34 ἀναγνοὺς δὲ καὶ ° ἐπερωτή- h [John viii. 10  
 σας ° ἐκ ° ποίᾳ ° ἐπαρχίας ° ἐστίν, καὶ πυθόμενος ὅτι rec.] ver. 36.  
 ° ἀπὸ Κιλικίας, 35 ° Διακούσομαί σου, ἔφη, ὅταν καὶ οἱ ch. [xvii. 6.]  
 xxv. 16, 18  
 only.  
 Prov. xviii.  
 17. 2 Mac.  
 iv. 5 only.  
 (-hypoc.  
 Rev. xii. 10.)  
 1 ch. xxviii. 10  
 reff. see ver.  
 16  
 k = Matt.  
 xviii. 14. ch.  
 xxi. 19. xxv.  
 9. xvi. 2.  
 m = ch. xx. 13, 14. 3 Tim.  
 o ch. x. 9 reff.  
 p = here  
 a ch. vii. 26 reff.  
 v here only. Sir. i. 23 only. ἀνέβηκε τοῦτο  
 w ch. ix. 3 reff.  
 x xv. 24, 2.  
 y = Matt. xii. 10 al. 1 Kings  
 b = ch. iv. 7 reff.  
 c ch.  
 d pres., ch. xvi. 28 reff.  
 e here only. Deut. i. 16. Job

1 Luke xvii. 9, 10. 1 Cor. vii. 17. L.P., exc. Matt. xi. 1. Judg. v. 9.

lv. 11 only. (ch. i. 2. vii. 63.)

q ver. 22.

n ch. v. 19 reff.

r = ch. v. 26 reff.

s ch. x. 9 reff.

t ch. xxi. 34, 37 reff.

u = ch. x. 41 reff.

v here only.

w ch. ix. 3 reff.

x = Matt. xii. 10 al.

y = Matt. xxvi. 53. ch. ix. 41. (2 Cor. iv. 14.)

z = Matt. xxi. 10 al.

aa = Matt. xxi. 10 al.

ab = Matt. xxvi. 53. ch. ix. 41. (2 Cor. iv. 14.)

ac = Matt. xxi. 10 al.

ad = Matt. xxi. 10 al.

ae = Matt. xxi. 10 al.

af = Matt. xxi. 10 al.

ag = Matt. xxi. 10 al.

ah = Matt. xxi. 10 al.

ai = Matt. xxi. 10 al.

aj = Matt. xxi. 10 al.

ak = Matt. xxi. 10 al.

al = Matt. xxi. 10 al.

am = Matt. xxi. 10 al.

an = Matt. xxi. 10 al.

ao = Matt. xxi. 10 al.

ap = Matt. xxi. 10 al.

aq = Matt. xxi. 10 al.

ar = Matt. xxi. 10 al.

30. rec ins μελλειν bef εσεσθαι (see cl xi. 28; xxiv. 15; xxvii. 10), with HLP rel  
 syr Chr.; om ABEN a p 13. 36. 40. 137 vulg aeth. rec aft εσεσθαι ins υτο των  
 ιουδαιων (explanatory gloss), with HLP rel Syr sah: om ABEN a c p 13. 36. 40. 137  
 vulg syr copt arm.—for ες αυτης, ες αυτων AEN a c p 13. 40 syr arm [Chr.]: txt BHLP  
 rel 36 Syr copt [sah] Thl.—επιβ. εσεσθαι εις τον ανδρα εξ αυτων επεμψα κ.τ.λ. 13: εθ  
 quum mihi periculum esset de iudeis, quas paraverant illi, misi dco vulg: aft ες αυτης  
 ins συν L. aft τ. κατηγοροι ins αυτου E Syr coptk. for τα προς αυτον, αυτους  
 AN 13 vulg[ut dicant: not represented in] coptt [aeth]: αυτου 40: om τα B E-lat Syr  
 [arm]. om ει σου p: for ει, περι 67. 137. rec at end adds ερωσα, with  
 ELN p rel 36 [vulg-clem] demid tol syrt aeth-pl (Chr[-montf]) Thl (Ec; ερωσα (see  
 cl xv. 29) HP 26. 78. 100-1 Chr(mas and ed[-morel]): om AB 13 am fuld coptt  
 aeth-rom.

31. [aft αυτοις ins εποινον L.] rec ins της bef νυκτος, with HLP rel Thl-sif:  
 om (cf cl v. 19; xvi. 9; xvii. 10) ABEN p 13. 40. 137 Chr. Thl-fin.

32. rec [for απερχ.] πορευεσθαι (corrpn for less usual exprn), with HLP rel 36  
 syr Cyr, Thl, ipe E-lat, ut ipeut vulg: txt AB E-gr N e p 13, abire copt. ere-  
 στρεψαν N.

33. τω ηγεμονι bef την επιστολην L m 40 [arm]. om και τον παυλον E: om  
 τον 137.

34. rec aft αναγνοϋς δε ins ο ηγεμων (supplementary), with HLP rel sah Thl: om  
 ABEN p 13. 36. 40 vulg syrt copt aeth arm Chr. aft κιλικιας ins εστιν A N (but  
 marked for erasure) 68. αναγνοϋς δε την επιστολην επηρωτησε τον παυλον εκ ποιας  
 επαρχιας ει και επαν κιλικιας και πυθόμενος ειπεν ακουσομαι οταν κ.τ.λ. syr-mg: simply  
 137 ins την επιστολην [και επηρωτησας], has ει for εστιν, and continues εφη κιλιε κ.  
 πυθ. εφη ακουσ. σου οταν κ.τ.λ.

to the second rescue, see next verse.

30.] Two constructions are combined here:  
 (1) μνηθείσης ἐπιβουλῆς τῆς ἐσομένης,  
 and (2) μνηθείτος, ἐπιβουλὴν ἔσεσθαι.

31.] ANTIPATRIS, forty-two Roman  
 miles from Jerusalem, and twenty-six  
 from Caesarea, was built by Herod the  
 Great, and called in honour of his father.  
 It was before called Kapharsaba (Jos.  
 Antt. xiii. 15. 1; xvi. 6. 2). In Jerome's  
 time (Epitaph. Paulæ, 8, vol. i. p. 696)  
 it was a 'semirutum oppidum' (Winer,

Realw.). They might have well made  
 so much way during the night and the  
 next day,—for the text will admit of that  
 interpretation,—τῇ ἐταύρ. being not neces-  
 sarily the morrow after they left Jeru-  
 salem, but after they arrived at Antipatris.

32. τοὺς ἰππεῖς] As they had now  
 the lesser half of their journey before  
 them, and that further removed from  
 Jerusalem. The δεξιόλαδοι appear to have  
 gone back with the soldiers. 35.  
 Διακούσας.] 'The expression is in conformity

f ver. 30 reff.  
 g absol., ch.  
 xvi. 10 reff.  
 h John xviii.  
 28 q Mt. Mk.,  
 23. xix. 9.  
 Phil. i. 13  
 only v.  
 i — ch. xii. 4  
 reff.  
 k absol., ch.  
 viii. 15 reff.  
 l here only.  
 m so ch. ix. 35.  
 n ch. xxiii. 15  
 reff.  
 r ver. 19. ch. xav. 16. xxviii. 19 f. 1 Mac. vii. 6.

ἡ κατήγοροί σου ἑ παραγένωνται, κελύσας ἐν τῷ ἡ πραι-  
 τωρίῳ τοῦ Ἡρώδου ἡ φυλάσσεσθαι αὐτόν.

ABEH  
 LPM a b  
 c d f g h  
 k l m o  
 p 13

XXIV. ἡ Μετὰ δὲ πέντε ἡμέρας ἡ κατέβη ὁ ἀρχιερεὺς  
 ἡ Ἀνανίας μετὰ πρεσβυτέρων τινῶν καὶ ἡ ῥήτορος Τερτύλ-  
 λου τινός, ἡ οὔτινες ἡ ἐνεφάνισαν τῷ ἡ ἡγεμόνι ὡ κατὰ τοῦ  
 Παύλου. 2 ἡ κληθέντος δὲ αὐτοῦ ἡ ἡρξάτο ἡ κατηγορεῖν ὁ

o and constr., ch. xav. 2.

p ch. xxiii. 24 &c. reff.

q — ch. iv. 18. 2 Kings ix. 9.

35. om καὶ 37. 101-37 vulg(not am demid) syrr copt sath Thl-sif. παραγίνονται  
 P: -γενονται f p[Scr] -γονται HL [p(Treg)]. rec ἐκελευσε τε (emendation of  
 style), with HLP 13. 36 rel [vulg Syr copt sath] Chr.; κελύσας N<sup>1</sup>: txt A B(sic;  
 see table) [E]N<sup>2</sup> c k p 40. 137 syr Thl-fin. for του, τῶ B: om HLP rel 137 Chr.;  
 txt AEN c h m p 13. rec αὐτον bef εν τῷ πραιτωρίῳ, with HLP rel 36 Chr: txt  
 ABEN c k p 13. 40. 137 vulg [copt] arm Thl-fin.

CHAP. XXIV. 1. for πεντε, τινας A. rec (for πρεσβ. τινῶν) των πρεσβυτερων,  
 with HLP rel Syr copt sath: txt ABEN c k m [p] 13. 36. 40. 137 vulg syr sah arm  
 Thl. [ανερ. k:] επεφαν[ησαν] P. 2. om αυτου B.

with the Roman law; the rule was, "Qui cum elogio mittuntur, ex integro audiendi sunt." Hackett. ἐν τῷ πραιτ. τ. Ἡρ.] The procurator resided in the former palace of Herod the Great. Here Paul was 'militi traditus' (Digest. cited by De W.), not in a prison, but in the buildings attached to the palace.

CHAP. XXIV. 1—XXVI. 32.] PAUL'S IMPRISONMENT AT CÆSAREA. 1. μετὰ πέντε ἡμέ. After five days—or on the fifth day—from Paul's departure for Cæsarea. This would be the natural terminus a quo from which to date the proceedings of the High Priest, &c., who were left in Jerusalem. That it is so, appears from ver. 11. See note there. πρεσβ. τινῶν] The more ancient MSS. reading this, all we can say is that we have not sufficient authority to retain the reading of the rec. τῶν πρεσβυτέρων, though it appears more likely to be original, and to have given offence as seeming to import that the whole Sanhedrim went down. This is one of the cases where, in the present state of our evidence, we are obliged to adopt readings which are not according to subjective canons of criticism. ῥήτορος] An orator forensis or causidicus, persons who abounded in Rome and the provinces; sometimes called συνήγοροι, or δικολόγοι. Kuin. says: 'Multi adolescentes Romani qui se foro dederant, cum magistratibus in provincias se conferebant, ut causis provincialium agendis se exercerent, et majoribus in urbe actionibus præpararent.' So Cælius (see Cic. pro Cælio, c. 30), in Africa. Τερτύλλου] A diminutive from Tertius, as Lucullus from Lucius,—Catullus from Catius. The name occurs Plin. Ep. v. 15; and Tertulla, Suet. Aug.

69 (Wetst.). ἐνεφάνισαν] (not, 'appeared,' αὐτούς, sub.;—see reff.) laid information; and, as it seems, not by writing, but by word of mouth, since they appeared in person, and Paul was called to confront them. 2.] 'Inter præcepta rhetorica est, judicem laudando sibi benevolum reddere.' (Grot.) Certainly Tertullus fulfils and overacts the precept, for his exordium is full of the basest flattery. Contrast with πολλῆς εἰρ. τυγχ., Tac. Ann. xii. 54: 'Interim Felix intempestivis remediis delicta accendebat, æmulo ad deterrima Ventid. Cumano, cui pars provincie habebatur: ita divisit, ut huic Galilæorum natio, Felici Samaritæ parerent, discordes olim, et tum, contemptu regentium, minus coercitis odiis. Igitur raplare inter se, immittere latronum globos, componere insidias, et aliquando præliis congressi, spoliisque et prædas ad Procuratores referre;'—Hist. v. 9, quoted above, on ch. xxiii. 24;—and Jos. Antt. xx. 8. 9, οἱ πρωτεύοντες τῶν τὴν Καισάρειαν κατοικοῦντων Ἰουδαίων εἰς τὴν Ῥώμην ἀναβαίνουσι, Φήλικος κατηγοροῦντες καὶ πάντας ἀνιδεόσκει τιμωρίαν τῶν εἰς Ἰουδαίους ἀδικημάτων, εἰ μὴ πολλὰ αὐτὸν ὁ Νέρων τῷ ἀδελφῷ Πάλλαντι παρακαλέσαντι συγχώρησε . . . There was just enough foundation for the flattery, to make the falsehood of its general application to Felix more glaring. He had put down some rebels (see ch. xxi. 38, note) and assassins (Antt. xx. 8. 4), 'ipse tamen his omnibus erat nocentior' (Wetst.). It has been remarked (by Dean Milman, Bampton Lectures, p. 185) that the character of this address is peculiarly Latin (but qu. ?); and it has been inferred from a passage in Valerius Maximus (cited at length in C. and

Τέρτυλλος λέγων <sup>3</sup> Πολλῆς εἰρήνης <sup>4</sup> τυγχάνοντες <sup>5</sup> διὰ  
 σου καὶ <sup>6</sup> διορθωμάτων <sup>7</sup> γινομένων τῷ ἔθνει τούτῳ διὰ  
 τῆς σῆς <sup>8</sup> προνοίας, <sup>9</sup> πάντα τε καὶ <sup>10</sup> πανταχοῦ <sup>11</sup> ἀπο-  
 δεχόμεθα, <sup>12</sup> κράτιστε Φῆλιξ, <sup>13</sup> μετὰ <sup>14</sup> πάσης <sup>15</sup> εὐχαριστίας.  
<sup>16</sup> ἵνα δὲ μὴ <sup>17</sup> ἐπὶ πλείον σε <sup>18</sup> ἐγκόπτω, <sup>19</sup> παρακαλῶ ἀκού-  
 σαί σε ἡμῶν <sup>20</sup> συντόμως τῇ σῇ <sup>21</sup> ἐπιεικείᾳ. <sup>22</sup> ἐϋρόντες  
 γὰρ τὸν ἄνδρα τούτον <sup>23</sup> λοιμὸν καὶ <sup>24</sup> κινῶντα <sup>25</sup> στάσιν  
 πᾶσιν τοῖς Ἰουδαίοις τοῖς <sup>26</sup> κατὰ τὴν <sup>27</sup> οἰκουμένην, <sup>28</sup> πρωτο-  
 στάτην τε τῆς τῶν Ναζωραίων <sup>29</sup> αἰρέσεως, <sup>30</sup> ὃς καὶ τὸ  
 ἱερὸν <sup>31</sup> ἐπέειπεν <sup>32</sup> βεβηλώσαι, <sup>33</sup> ὃν καὶ <sup>34</sup> ἐκράτησαμεν [καὶ

Rom. xii. 17.) x here only. Sir. i. 22 only. y ch. xvii. 30 reff. s ch.  
 ii. 41 reff. a ch. xiii. 28 reff. b ch. xvii. 11 reff. c ch. xx. 19 reff.  
 d = 1 Cor. xiv. 16. 2 Cor. iv. 19. ix. 12, 13 al. Paul only, exc. Rev. iv. 9. vii. 12 f. Wind. xvi. 28. Sir. xxxvii.  
 11. 2 Macc. ii. 27 only. e ch. iv. 17 reff. f Rom. xv. 22. Gal. v. 7. 1 Thess.  
 ii. 18. 1 Pet. iii. 7 only f. Dan. ix. 26 Theod. (Ald.) g = Matt. xviii. 29. ch. xiii. 62. constr.,  
 ch. viii. 31 reff. h here only. Prov. xlii. 26 only. (—ος, 2 Macc. ii. 31.) i 2 Cor.  
 x. 1 only f. Wind. ii. 19. (—ης, Phil. iv. 6. —ως, 1 Kings xii. 22.) constr. dat., Matth. i. 400.  
 k = Rom. vii. 10 al. l = here (Luke xvii. 11) only. 1 Kings xxx. 22. Ps. i. 1. m = ch.  
 xii. 30 (xvii. 28 reff.). n = ch. xii. 40 reff. o here only. p = ch.  
 xvi. 6. q here only. Job xv. 21 only. r ch. v. 17 reff. s = and constr.  
 ch. xvi. 7 only. t Matt. xii. 6 only. Neh. xiii. 17, 18. Ezek. xiii. 24. (—ας, 1 Tim. i. 9.)  
 u = acc., Matt. xviii. 28 al. Ps. lv. tit.

3. rec *κατορθωμάτων*, with HLP rel Chr, Thl: txt ABEN p 13. 36. 137 Chr-ms.  
*γυνομένων* L c 137 Thl-fin: *γγυνομένων* m.  
 4. *εκκοπτῶ* L Thl-fin: *κοπτῶ* A<sup>1</sup>(appy) m 13. (*ενκοπτῶ* A<sup>2</sup>B<sup>1</sup>EN.) *σε* bef *ακουσαι*  
 E: om *σε* L e m 36 Chr. [om *συντομως* A<sup>1</sup>(appy: insad eadem manu).]  
 5. *στασεις* (coptt as *smiling better* *πασιν τ. ιουδ. κ.τ.λ.*) ABEN p 13. 36. 40 vulg copt  
 Chr, Thl-fin: txt HLP rel syrr sah æth Thl-sif. [for *τε, δε* E 13.]  
 6-8. om from *και κατα το προς σε* ABHLPN d g<sup>1</sup> h l p am<sup>1</sup>(and fald tol) coptt: ins

H., vol. i. p. 3), that all pleadings, even in Greek provinces, were conducted before Roman magistrates in *Latin*. But Mr. Lewin has well observed (ii. 684), "under the emperors trials were permitted in Greek, even in Rome itself, as well in the senate as in the forum (Dio Cassius, lvii. 15, says of Tiberius, πολλὰς μὲν δίκας ἐν τῇ διαλεκτῇ ταύτῃ (viz. Greek) καὶ ἐκεί (in the senate) λεγομένας ἀκούων, πολλὰς δὲ καὶ αὐτὸς ἐπερωτῶν); and it is unlikely that greater strictness should have been observed in a distant province. The name Tertullus proves little, as the Greeks, and even the Jews, very commonly adopted Roman names." On this latter point, see note, ch. xiii. 9. *διόρθωμα* is 'an amelioration or reform': *κατορθωμα*, 'res præclare facta,' generally, whether military or civil ('quæ nos aut recta aut recte facta dicamus, si placet, illi autem appellant *κατορθώματα*.' Cic. de Fin. iii. 7). Phrynichus remarks, p. 250, ἀμαρτάνουσιν οἱ ῥήτορες οὐκ εἰδότες ὅτι τὸ κατορθῶσαι, δόκιμον. τὸ δ' ἀπὸ τούτου ὄνομα ἀδόκιμον, τὸ κατορθῶμα,—where see Lobeck's note. I have, as always where reason to the contrary is not very clear, followed the authority of the most ancient MSS. *προνοίας* 'providentiæ.' 'Hoc vocabulum sæpe diis tribuerunt' (Beng.). 'Providentia Cæ-

saris' is a common phrase on the coins of the emperors (Mr. Humphry). 3. *πάντῃ κ. πανταχοῦ* belongs to *ἀποδεχ.*, not to *γινόμενων*, in which case they would naturally precede the participle,—*We receive, &c.*, not only here in thy presence, but also at all times and in all places. A refinement of flattery 4. *ἐπὶ πλείον* viz. than the matter demands: too long. *ἐγκόπτ.*] See reff. *συντόμως*] As Meyer observes, we need not supply *λεξόντων*, but take *συντ.* as the measure of the time implied in *ἀκούσαι*. 5. *λοιμὸν*] See reff. and Demosth. p. 794. 5, *ὁβτος οὖν αὐτὸν ἐξαιτήσεται ὁ φαρμακός, ὁ λοιμὸς . . .* The construction here is an anacoluthon, there being nothing to follow up the part. *ἐδόντες*. The part. cannot be taken for the finite verb. See Winer, edn. 6, § 45. 6. b. *ἡ οἰκουμένη*] would here mean the Roman 'orbis terrarum.' *Ναζαρ.*] This is the only place in the N. T. where the Christians are so called. The *Jews* could not call them by any name answering to *Christians*, as the hope of a *Messiah* was professed by themselves. [6.] Considerable difficulty rests on the omission of the words *καὶ κατὰ το προς σε*. Their absence from the principal MSS., their many variations in those which con-

v = Luke xli.  
27. xlii. 7.  
Ezod. iii. 3.  
w ch. v. 36  
(reff.) only.  
x ch. xli. 11  
reff.  
y ch. xliii. 17  
reff.  
z ch. xliiii. 30  
reff.  
a ch. iv. 9 reff.  
b ch. xliii. 28  
reff.  
c attr., ch. i. 1  
reff.  
d constr., ch.  
xxv. 11. Mark xv. 3, 4. 1 Macc. vii. 26. see Luke xliiii. 14.  
h. 7 AM Akd. compl.  
g ch. xii. 1 reff.

κατὰ τὸν ἡμέτερον νόμον ἠβελήσαμεν κρῖναι. 7 παρ-  
ελθὼν δὲ Λυσίας ὁ χιλιάρχος ὡς μετὰ πολλῆς βίας ἐκ  
τῶν χειρῶν ἡμῶν ἀπήγαγεν, 8 κελεύσας τοὺς κατ-  
ηγόρους αὐτοῦ ἔρχεσθαι πρὸς σέ· παρ' οὗ δυνήσῃ αὐτὸς  
ἀνακρίνας περὶ πάντων τούτων ἐπυγνῶναι ὧν ἡμεῖς  
κατηγοροῦμεν αὐτοῦ. 9 συνεπέθεντο δὲ καὶ οἱ Ἰου-  
δαῖοι, φάσκοντες ταῦτα οὕτως ἔχειν. 10 ἀπεκρίθη τε

ABEH  
LPWab  
cd fgh  
k l m o  
p 13

(with consid varr, see below) E 13 rel 36. 40 syrr with Chr, Thl Cassiod. (See notes.)  
for ἡβελ., ἠβουληθημεν (or εβ.) [f] m 40. 66<sup>2</sup>. rec κρινειν, with rel Thl-fin:  
κριναι E a b g<sup>3</sup> k m o 13. 36 Chr Thl-sif. 7. for μετὰ πολλης το προς σε, ηπρασεν  
αυτον εκ των χειρων ημων πεμφας προς σε f. (cf m below.) βια πολλη g<sup>3</sup> 32.  
46. 57. 66<sup>1</sup>. for απηγαγεν, απειλετο g<sup>3</sup> 32. 42[-λατο]-6. 57.—[add] και προς  
σε απεστειλεν 32. 42-6. 57. 66<sup>1</sup>: [simly Syr:] κεινυσασθαι επι σε παραγγελιας τοις  
κατηγοροις ερχεσθαι επι σοι 180. aft απηγαγεν ins αυτον [and transp bef] εκ  
των χειρων ημων m. 8. aft κελευσας ins και a g<sup>3</sup> 32. 42. 57. 69. 133 arn.  
om αυτον [a o] 69. rec επι, with rel: προς E a 46. 133.  
8. for οὗ, ω E 36: ων b m<sup>1</sup> o 8. 15. 27-9. 66<sup>1</sup>. 106-80: txt ABHLPN vulg copt Chr  
Thl Ec. om αυτος A: αυτους 40. at end ins ειποντες δε αυτου ταυτα 137  
syr-w-ast.

9. rec συνεθεντο, with b o: απεκριναντο sah eth: adjecerunt vulg E-lat: litigantur  
Syr: txt AB E-gr HLPN p rel 36. 40. 137 syr Chr: συνεπειθεντο 13. 180.

10. rec δε (alteration of characteristic τε), with HLP 13. 36 rel E-lat [vulg syr

tain them, are strongly against their genuineness; as also is the consideration that no probable reason for their omission can be suggested. On the other hand, as De Wette observes, it is hardly imaginable that so little should have been assigned to the speaker as would be if these words were omitted. Besides this, the historic aorist ἐκαρτήσαμεν seems to require some sequel, some reason, after this seizure, why he was there present and freed from Jewish durance. The phenomena are common enough in the Acts, of unaccountable insertions, and almost always in D (here deficient). See a list of such in Prolegg. to Acts, § v. 3. But in this place it is the omission which is unaccountable, for no similarity of ending, no doctrinal consideration can have led to it. The two reasons cited from Matthæi by Bloomfield, ed. 9,—1) "that the critics believed the Jews hardly likely to have accused Lysias himself,"—2) "because the words παρ' οὗ, at ver. 8, must be referred to Paul: though by its (sic) position, it seems to refer to Lysias," are futile and childish enough (on the latter of them, see below); and I only refer to them, to shew by what sort of considerations English readers are still supposed to be influenced.

I still retain the words, in dark brackets, being as much at a loss as ever to decide respecting them, and being moved principally by the aorist ἐκαρ-

τήσαμεν, inexplicable without any sequel. It may of course be said that this very circumstance may have given rise to their insertion. But of the two it seems to me less likely that Tertullus should have ended with ἐκαρτήσαμεν, than that an abridgment of his speech should have been attempted. It may be a question how far we can detect traces of deliberate abridgment, in our early MSS. of the text of the Acts.] 8.] παρ' οὗ, if the disputed words be inserted, refers naturally enough to Lysias; but if they be omitted, to Paul, which would be very unlikely,—that the judge should be referred to the prisoner (for examination by torture (Grot. and al.) on one who had already claimed his rights as a Roman citizen can hardly be intended) for the particulars laid to his charge. Certainly it might, on the other hand, be said that Tertullus would hardly refer the governor to Lysias, whose interference he had just characterized in such terms of blame; but (which is a strong argument for the genuineness of the doubtful words) remarkably enough, we find Felix, ver. 22, putting off the trial till the arrival of Lysias. 9. συνεπειθ.] joined in setting upon him, bore out Tertullus in his charges.

10. ἐκ ωλλῶν ἐτών] Felix was now in the seventh year of his procuratorship, which began in the twelfth year of Claudius, A.D. 52. The

ὁ Παῦλος, <sup>h</sup> νεύσαντος αὐτῷ τοῦ <sup>i</sup> ἡγεμόνος λέγειν, <sup>k</sup> Ἐκ <sup>h</sup> John xiii. 21  
πολλῶν ἐτῶν <sup>i</sup> ὄντα σε κριτὴν τῷ ἔθνει τοῦτ' ἐπιστάμενος <sup>i</sup> only. Prov.  
<sup>m</sup> εὐθύμως <sup>n</sup> τὰ <sup>n</sup> περὶ ἑμαυτοῦ <sup>o</sup> ἀπολογοῦμαι, <sup>11</sup> δυναμένου <sup>h</sup> = ch. ix. 23.  
σου <sup>p</sup> ἐπιγινῶναι ὅτι οὐ πλείους εἰσὶν <sup>p</sup> μοι ἡμέραι \* δώδεκα <sup>h</sup> = ch. ix. 23.  
ἀφ' <sup>q</sup> ἧς <sup>r</sup> ἀνέβην <sup>s</sup> προσκυνήσων εἰς Ἱερουσαλὴμ, <sup>12</sup> καὶ <sup>1</sup> const., par-  
οὔτε ἐν τῷ ἱερῷ εὐρόν με <sup>t</sup> πρὸς τινα <sup>u</sup> διαλεγόμενον ἢ <sup>u</sup> = ch. xvii. 2 ref.  
<sup>v</sup> ἐπίστασιν ποιῶντα ὄχλου, οὔτε ἐν ταῖς συναγωγαῖς οὔτε <sup>m</sup> here only. Polyb. iii. 34.

ch. xxvii. 36. αἶψ, ch. xxvii. 22.)  
20, 23. o ch. xix. 33 ref.  
q constr., 1 Cor. vii. 1. see ch. x. 18.  
viii. 27 ref. t Mark ix. 34. ch. xvii. 17 only. Exod. vi. 27.

n ch. xxiii. 15. xxviii. 15. Luke xxii. 37. Phil. ii. 19,  
p constr., Matthiw. 3 398. Hom. II. χ. 155. w. 765.  
r = ch. xi. 2 ref. Ezra vii. 6, 7. s = ch.  
u = ch. xvii. 2 ref.

coptt Cassiod.] Chr.; txt AB E-gr N a<sup>1</sup> c p 40. 137 Syr æth Thl-sif. [for λέγειν το  
κριτην syr-mg has *defensionem habere pro se, statum autem assumens divinum dixit*,  
Ex multis annis ex judez.] for ετων, ενιαυτων E. aft κριτην ins δικαιων E  
c e h k 36. 40. 137 syr Chr, (οὐκ ἔστι ταῦτα κολακείας τὰ ῥήματα, τὸ μαρτυρῆσαι τῷ  
δικαστῇ δικαιοσύνην) Thl Avit. rec ευθυμοτερον, with HLP rel Chr Thl-sif: txt  
ABEN c d p 13. 36. 40. 137 [vulg coptt æth arm] Ath, Thl-fin.

11. om σου A. rec γινῶναι, with HLP 13 rel Chr.; txt ABEN b c k o p 36,  
137 Thl. rec aft ημεραι ins η: om ABEHLPN rel. \* rec δεκαδύο (see αὐ  
xix. 7 ref), with HLP rel 36 Chr: δωδεκα ABEN c m p 13. 40. 137 Thl.

προσκυνῆσαι E 137 sah, adorare vulg [-νησω p]. rec (for eis) εν, with L[P] rel  
[syr] Chr: om 13: txt ABEHN a<sup>2</sup> d p 13. 36. 40 [Syr æth] Thl.

12. τινος E-gr. rec επισυνασσειν, with HLP rel: επισυνασσειν p<sup>1</sup>: αποσυνασσειν p<sup>2</sup>  
[Scr]: txt ABEN 13. 40 vulg. (There is the like varn in the MSS in the only other  
place where the word occurs.) for 3rd ουτε, ουδε p.

contrast between Tertullus's and Paul's 'captatio benevolentiae' is remarkable. The former I have characterized above. But the Apostle, using no flattery, yet alleges the one point which could really win attention to him from Felix, viz. his confidence arising from speaking before one well skilled by experience in the manners and customs of the Jews.

11. ἡμέραι δώδεκα] The point of this seems to be, that Felix having been so long time a judge among the Jews, must be well able to search into and adjudicate on an offence whose whole course was comprised within so short a period. The twelve days may be thus made out: 1. his arrival in Jerusalem, ch. xxi. 15—17; 2. his interview with James, ib. 18 ff.; 3. his taking on him the vow, ib. 26; 3—7. the time of the vow, interrupted by—7. his apprehension, ch. xxi. 27; 8. his appearance before the Sanhedrim, ch. xxii. 30 ff.; 9. his departure from Jerusalem (at night); and so to the 13th, the day now current, which was the 5th inclusive from his leaving Jerusalem. This, which is also De Wette and Meyer's arrangement, is far more natural than that of Kuin., Olsh., Heurn., &c., who suppose that the days which he had already spent at Caesarea are *not to be counted*, because his raising disturbances while in custody was out of the question. The view

advocated by Wieseler (Chron. der Apost.-gesch. pp. 103 ff.), that Paul was apprehended on the *very day* of his appearance with the men in the temple, I cannot but regard, notwithstanding his arguments in its favour, as inconsistent with the text of ch. xxi. 26, 27; as also his idea that the Apostle *did not take the vow on himself*: the expression σὺν αὐτοῖς ἀγνισθεῖς clearly negating the latter supposition; and τῶν ἡμερῶν τοῦ ἀγνισμοῦ, ver. 26, being manifestly, unless to one warped by a hypothesis, identical with αἱ ἐπὶ ἡμέραι of ver. 27. See note there. I mention this here, because these suppositions materially affect his arrangement of the twelve days, which he gives thus: 2nd, from Caesarea to Jerusalem; 3rd, interview with James; 4th, (Pentecost) visit to the temple with the Nazarites, and apprehension; 5th, before the Sanhedrim; 6th, departure from Jerusalem; 7th, arrival in Caesarea; then, five days from *that* (but see note on ver. 1), Ananias, &c., leave Jerusalem (but how does this appear from ver. 1? ἀπὸ βῆθ must surely denote their arrival at Caesarea, where the narrator, or, at all events, the locus of the history is); 13th, arrival of Ananias, &c., at Caesarea, and hearing (improbable) of Paul. So that the above hypotheses are not the *only* reasons for rejecting Wieseler's arrangement.





ἔχειν \* πρὸς τὸν θεὸν καὶ τοὺς ἀνθρώπους ἰδιὰ παντός. <sup>a = Rom. v. 1</sup>  
 17<sup>a</sup> δι' ἐτῶν δὲ \* πλειόνων \* ἐλεημοσύνας \* ποιήσαν \* εἰς τὸ <sup>ref.</sup>  
 ἔθνος μου \* παρεγενόμην καὶ \* προσφοράς, <sup>18<sup>b</sup> ἐν \* αἷς εὐρόν</sup>  
 με \* ἡγνισμένον ἐν τῷ ἱερῷ, οὐ <sup>d</sup> μετὰ \* ὄχλου οὐδὲ <sup>d</sup> μετὰ <sup>ref.</sup>  
 'θορύβου, τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, <sup>19</sup> οὓς ἔδει <sup>ref.</sup>  
 \* ἐπὶ σοῦ <sup>h</sup> παρεῖναι καὶ <sup>i</sup> κατηγορεῖν εἰ <sup>k</sup> τι <sup>kl</sup> ἔχοιεν <sup>m</sup> πρὸς <sup>ref.</sup>  
 ἐμέ. <sup>20</sup> ἣ <sup>n</sup> αὐτοὶ <sup>n</sup> οὗτοι εἰπάτωσαν <sup>tl</sup> εὐρον [ἐν ἐμοὶ] <sup>ref.</sup>  
<sup>xvii. 10 ref.</sup> <sup>a ch. xai. 26 ref.</sup> <sup>b = Mark vi. 48. Luke xvi. 10 al.</sup> <sup>c ch.</sup>  
<sup>xai. 24, 26 ref.</sup> <sup>d = ch. v. 26 al.</sup> <sup>e Luke xii. 6. Ezek. xiii. 24.</sup> <sup>f ch.</sup>  
<sup>xai. 34 ref.</sup> <sup>Ezek. vii. 11.</sup> <sup>g ch. xiii. 30 ref.</sup> <sup>h see ch. x. 33.</sup> <sup>i ver. 2.</sup>  
<sup>Matt. v. 23. Mark xi. 23 al.</sup> <sup>l opt. (subjective possibility), = ch. xviii. 27. Luke xii. 23 al. Winner,</sup>  
<sup>edm. 6, § 41. b. d. c.</sup> <sup>m = ch. xiv. 19. 1 Cor. vi. 1. Col. iii. 13.</sup> <sup>n ver. 15.</sup>

αὐτ πρὸς ins τε L b c d h l o 137 syr Chr Thl-fin. δια παντος bef πρὸς E c :  
 om δια παντος 32. 42. 57<sup>1</sup>. 137.

17. rec παρεγενόμην bef ἐλεημοσύνας κ.τ.λ. (transposn for perspicuity), with HLP  
 rel [syrr coptt æth] Chr; καὶ προσφ. bef παργ. EN<sup>2</sup> c 137: om παργ. A: txt BCN<sup>1</sup>  
 m p 13. 40 vulg Thl-fin.

18. \*rec οὓς, with HLP rel Chr, Thl-sif: aus (corr'n to suit προσφοράς?) ABCEN b<sup>1</sup>  
 o o [p] 13. 36. 40. 137 Thl-fin. αὐτ θορυβου ins et apprehenderunt me clamantes  
 et dicentes tolle inimicum virum demid. elz om δέ, with HLP [æth arm] Thl-fin:  
 ins ABCEN p 13 rel 36. 40. 137 vulg syr coptt Thl-sif. ins των bef απο CE b c f  
 o 36. 40. 137 Thl. ιουδαιων E b c o 36 syr.

19. Steph δει, with HL b f g k l m o 137 sah æth Chr; txt ABCEN p 13. 36 rel  
 vulg syr copt [arm] Chr, Thl. rec με, with HLP rel 36 Chr: txt ABCEN p 13.

20. for η, ει (itacism?) AC. rec ins ει bef τι (corr'n from ver 19), with a c  
 vulg syr [(æth)]: om ABCEHLP n p 13. 36 rel Syr copt arm Chr; om εν εμοι  
 ABN p 13. 40: ins CEHLP rel 36 [vulg syrr copt arm] Chr.

hope; see ref. κα[ also, 'as well as  
 they.' 17.] δέ refers back to the former

δέ, ver. 14. 'But the matter of which they  
 complain is this, that after an absence of  
 many years,' &c. See 1 Cor. xvi. 3, 4;  
 2 Cor. viii. ix. notes, ch. xx. 4. 18.]

De W. observes, that ἡγνισμ. can only  
 refer to προσφ., not to δαειμ.: thus αἷς  
 may have been altered to οἷς, to give a  
 general neuter sense, amidst which occupa-  
 tions: and the sense will be among or  
 engaged in which offerings: it being in  
 the temple. But this seems far-fetched  
 and unlikely, and Meyer's supposition, that  
 οἷς has been altered to αἷς to suit προσ-  
 φάδας, certainly has an air of probability.  
 The use of a verb referring to two sub-  
 stantives, to only one of which it is appli-  
 cable, is too common to require illustration.  
 But, as so often in this book, we  
 must follow the best mss., our only fixed  
 evidence, as against any questionable sub-  
 jective considerations. The construc-  
 tion is irregular. A subject to εὐρον has  
 to be supplied by a reference to some  
 nominative case implied in οὐ μετὰ δχ.  
 οὐδ. μ. θορ., thus: amidst which they  
 found me purified in the temple, none  
 who detected me in the act of raising a  
 tumult . . . but certain Asiatic Jews  
 . . . This would leave it to be inferred  
 that no legal officers had apprehended him,

but certain private individuals, illegally;  
 who besides had not come forward to sub-  
 stantiate any charge against him. Borne-  
 mann would supply οὐχ οὗτοι μὲν before  
 τινες δέ; but the objection to this is, that  
 the negative οὐ μετὰ δχ. . . . stands al-  
 ready as the proper opponent clause to  
 τινες δέ, and we should thus have two  
 negative clauses together. On this sense  
 of δέ, see Viger, ed. Hermann, p. 16, note  
 24; and Hermann's note, p. 702. 19. The  
 latter remarks, "intelligitur in hac formula,  
 quam malum, stultum est, vel simile quid."

19.] ἔχοιεν, not ἔχουσιν, implying  
 the subjective possibility merely, and dis-  
 claiming all knowledge of what the charge  
 might be. The sentence is an anacoluthon:  
 δει is absolutely asserted in the present:  
 then ἔχοιεν in the opt. follows, as if the  
 hypothetical ἔδει had been used: and  
 hence the correction to ἔδει. (So I wrote  
 in former editions, and so I still believe:  
 but the text must follow the evidence of  
 the great mss. [1870.]) On the opt.  
 after the hypothetical indicative, see Bern-  
 hardy, Syntax, p. 386 ff. This also  
 is a skilful argument on the part of the  
 Apostle:—it being the custom of the Ro-  
 mans not to judge a prisoner without the  
 accusers face to face, he deposes that his  
 real accusers were the Asiatic Jews who  
 first raised the cry against him in the

o ch. xviii. 14 <sup>o</sup> ἀδίκημα στάντος μου <sup>ε</sup> ἐπὶ τοῦ <sup>p</sup> συνεδρίου, <sup>21</sup> ἡ περὶ μίας ABCEH  
LPmab  
cd fgh  
k l m o  
p 13  
<sup>q</sup> ταύτης <sup>q</sup> φωνῆς <sup>ῥ</sup> ἥς <sup>ε</sup> ἐέκραξα ἐν αὐτοῖς ἐστώς, ὅτι περὶ  
<sup>al.</sup> ἀναστάσεως <sup>ν</sup> νεκρῶν ἐγὼ <sup>κ</sup> κρίνομαι σήμερον <sup>ε</sup> ἐφ' ὧμων.  
<sup>aor. redupl.,</sup> <sup>22</sup> ἀνεβάλετο δὲ αὐτοὺς ὁ Φηλιξ, <sup>ε</sup> ἀκριβέστερον εἰδὼς τὰ  
<sup>here only.</sup> περὶ τῆς <sup>ε</sup> οδοῦ, εἶπας Ὁταν Λυσίας ὁ χιλιάρχος <sup>ν</sup> κατα-  
<sup>Num. xi. 2.</sup> βῃ, <sup>ε</sup> διαγνώσομαι <sup>α</sup> τὰ <sup>ε</sup> καθ' ὑμᾶς, <sup>23</sup> διαταξάμενος τῷ  
<sup>LXX almost</sup> ἑκατοντάρχη <sup>ε</sup> τηρεῖσθαι αὐτόν, ἔχειν τε <sup>α</sup> ἄνεσιν, καὶ  
<sup>ways.</sup> <sup>t 1 Cor. xv. 12</sup> μηδένα <sup>ε</sup> κωλύειν τῶν <sup>ν</sup> ἰδίων αὐτοῦ <sup>ε</sup> ὑπηρετεῖν αὐτῷ.  
<sup>ref.</sup> <sup>u ch. xviii. 6</sup>  
<sup>ref.</sup> <sup>v here only.</sup>  
<sup>(Pa. lxxvii.</sup>  
<sup>21. See</sup>  
<sup>Schlesien.</sup>  
<sup>Lex. V. T. in voc.)</sup> τὸ πλουσιωτέραν τὴν πόλιν ποιεῖν ἀνεβαλόμεθα, Xen. Mem. iii. 6. 8. (βαλῆ, ch.  
<sup>xv. 17.)</sup> <sup>w ch. xviii. 26 ref.</sup> <sup>ch. ix. 2 ref.</sup> <sup>7 absol., ver. 1.</sup>  
<sup>ch. xviii. 16 only (ref.).</sup> <sup>ch. xiv. 14.</sup> <sup>Eph. vi. 21.</sup> <sup>Phil. i. 12.</sup> <sup>Col. iv. 7.</sup> <sup>b Luke viii. 66. ch.</sup>  
<sup>xviii. 2 al.</sup> <sup>c = ch. xii. 5, 6 ref.</sup> <sup>d = here (2 Cor. ii. 13. vii. 5. viii. 13. 2 Thesa. i. 7)</sup>  
<sup>only. L.P. 2 Chron. xviii. 16.</sup> <sup>e = ch. xvi. 6 ref.</sup> <sup>f = ch. iv. 22. 1 Tim. v. 8. see John</sup>  
<sup>11. Titus i. 12.</sup> <sup>g = ch. xviii. 36 (ref.).</sup> <sup>xx. 34 only.</sup>

21. φωνῆς bef ταύτης E c k 137 syr Thl-sif. rec εκραξα, with EHLP rel 36 Thl-  
 fir: txt ABCN a b d m o p 13. 40 Chr<sub>2</sub> Thl-sif. rec εστως bef εν αυτοις (corr<sup>n</sup> to  
 asoid ambig of reference of εν αυτ.?), with HLP rel syrr [arm] Chr: txt ABCEN c k  
 m p 13. 40. 137 vulg copt Thl. om εγω C. rec υφ (corr<sup>n</sup>, the force of  
 εφ not being perceived), with EHLPN rel 36 vulg [copt] Chr: [αφ ε:] txt ABC m p  
 13. 40 Syr (æth).

22. rec at beg ins ακουσαι δε ταυτα (omitting the δε following), with [H]LP rel 36  
 Thl: om ABCEN c p 13. 40. 137 vulg syrr copt (æth) arm Chr.—ο φηλιξ ανεβαλετο  
 αυτους L &c as above: ο φηλιξ bef αυτους c Chr: αυτους p. rec ειπων (corr<sup>n</sup> to  
 more usual form), with EHLP rel 36: txt ABCN p. for καθ, κατεσε (but corr<sup>d</sup>) N<sup>1</sup>.

23. aft διαταξάμενος ins τε, with H rel vulg [jussitque (so E-lat) æth] Syr Chr; δε  
 L: om ABC E[-gr] PN b<sup>1</sup> c o p 13. 36. 40. 137 syr copt arm Thl-fin. rec (for αυτον) τον  
 εκατονταρχω E 13: χιλιαρχη N<sup>1</sup>, but corr<sup>d</sup> by N<sup>1</sup> or N-corr<sup>1</sup>. rec (for αυτον) τον  
 παυλον, with HLP rel Syr æth Chr [Thl-sif]: txt ABCEN c k p 13. 36. 40. 137 vulg  
 syr copt arm Thl-fin. rec aft υπηρετειν adds η προσερχεσθαι, with HLP rel 36  
 Chr: om ABCEN p 13 vulg syrr copt arm.

temple,—not the Sanhedrim, who merely received him at the hands of others,—and that these were not present. 20.] Or let these persons themselves say, what fault they found in me while I stood before the Sanhedrim, other than in the matter of this one saying. . . . τι serves for τί άλλο. So in English: What fault but this: i. e. 'What other fault but this.'

21.] ἐφ' ὑμ., before you: less usual than ὑφ' ὑμ., which is probably a correction. 22. ἀνεβάλετο αὐτ.] 'ampliarit eos': viz. both parties. ἀκρ. εἰδὼς τὰ π. τ. 68.] These words will bear only one philologically correct interpretation, having more accurate knowledge about the way: not, 'till he should obtain more accurate knowledge' (ungrammatical): nor, 'since he had now obtained' (viz. by Paul's speech: but εἰδὼς cannot be rendered 'certior factus'). But this, the only right rendering, is variously understood. Chrys. says: ἐκτείνες ὑπερέβητο (he adjourned the case purposely), οὐ δόμενος μαθεῖν, ἀλλὰ διακροσάσθαι βουλόμενος τοῦ Ἰουδαίου, ἀφίναί οὐκ ἤθελε δι' ἐκείνου. Luther and Wolf: "distulit, . . . non quod sectæ ignarus esset, aut pleniorē sibi notitiā ejus comparare vellet, sed quia, cum satis illam jam cognitā haberet, Judæos

amplius sibi molestos esse volebat." But these interpretations, as De W. observes, overlook the circumstance, that such a reason for adjournment would be as unfavourable to Paul, as to the Jews. Meyer explains it, that he adjourned the case, 'because,' &c. But this (De W.) would imply that he was favourably disposed to Paul. The simplest explanation is that given by De W.: He put them off to another time, not as requiring any more information about 'the way,' for that matter he knew before,—but waiting for the arrival of Lysias. Whether Lysias was expected, or summoned, or ever came to be heard, is very doubtful. The real motive of the 'ampliatio' appears in ver. 26. The comparative implies, "more accurate than to need additional information." διαγν. τὰ καθ' ὑμ.] I will adjudge your matters. So in ref. also. 23.] διαταξάμενος is in apposition with εἶπας, and both belong to ἀνεβάλετο. ἄνεσιν] De W. and Meyer explain this of 'custodia libera,' φυλακῇ ἄδεσμος (Arrian, Exp. ii. 15). But this can hardly be. Lipsius (Excurs. II. on Tacit. Ann. iii. 22; vi. 3, cited by Wieseler, Chron. d. Apost.-g. p. 380) says, 'Præter custodiam militarem alia duplex, apud magistratus, et apud vades. Apud magistratus,

24 Μετὰ δὲ ἡμέρας ἡ τινὰς ἰ παραγενόμενος ὁ Φῆλιξ  
 σὺν Δρουσίλλῃ τῇ γυναίκί, οὖσῃ Ἰουδαία, ἡ μετεπέμψατο  
 τὸν Παῦλον καὶ ἤκουσεν αὐτοῦ περὶ τῆς ἰ εἰς χριστὸν  
 πίστεως. 25 ἡ διαλεγόμενου δὲ αὐτοῦ περὶ ἡ δικαιοσύνης  
 καὶ ἡ ἐγκρατείας καὶ τοῦ ἡ κρίματος τοῦ ἡ μέλλοντος,  
 ἡ ἔμφοβος γενόμενος ὁ Φῆλιξ ἀπεκρίθη ἡ Τὸ ἡ νῦν ἡ ἔχον  
 πορεύου, ἡ καιρὸν δὲ ἡ μεταλαβὼν ἡ μετακαλέσομαι σε  
 26 ἡμα καὶ ἐλπίζων ὅτι ἡ χρήματα δοθήσεται αὐτῷ ὑπὸ  
 only. (τῆς, Tit. i. 9. — τῆς, 1 Cor. vii. 9. ix. 25.) q = Heb. vi. 2. 1 Pet. iv. 17. Rev.  
 xx. 6. (Prov. xxi. 15 al.) r = Matt. xii. 32. Rom. v. 14 al. s ch. x. 4 reff.  
 t here only. Tobit vii. 11. u = Gal. vi. 10. Hag. i. 2, 4. v = (and const.) here  
 (ch. ii. 46 reff.) only. μεταλ. καιρ. ἀρμόττοντα, Polyb. ii. 16. 15. w ch. vii. 14 reff.  
 z ch. iv. 37 reff.

24. τινὰς bef ημερας AE c 137 vulg Syr [Chr<sub>1</sub>]: txt BCHLPN 13. 36 rel [syr Thl].  
 rec aft γυναικι ins αυτου, with EN<sup>1-2</sup> rel vulg [syrr copt arm] Thl-sif Œc: pref  
 ἰδια BC<sup>2</sup> [a b k m o] 36 [syr-mg(appy)] Amm-c, Thl-ñn: ins both A [N-corr<sup>1</sup>] p: om  
 both C<sup>1</sup>HLP [c f g h l] Chr. (Bois ἰδια and αυτου are additions to fix the sense of  
 γυναικι.) aft ιουδαία ins παρακαλουση σπως ιδη τον παυλον και ακουση τον λογον ου  
 ουν εβουλετο ικανον ποιησαι εποιησεν τουτο syrr-mg. ins και bef μετεπεμψατο N<sup>1</sup>(N<sup>2</sup>  
 disapproving). om αυτου C<sup>1</sup>. aft χριστον ins ιησουν ELN<sup>1</sup> d f g h l m p 36  
 vulg [demid] syrr copt Chr Thl-ñn; (u)sic B: pref, am(and fuld tol) æth [arm]: om  
 A C<sup>1-2</sup>(appy) HP N-corr<sup>1-2</sup> 13 rel Syr Thl-sif.

25. εγκρατείας και δικαιοσυνης N. μελλοντος bef κριματος (omg του) C m 40  
 arm Chr-comm., rec aft μελλοντος ins εσεσθαι (appy a corrñ aft ver 15), with  
 HLP rel Chr<sub>1</sub>: om ABCEN p 13. 36. 40. 137 [not exprd in vulg syrr copt æth arm].  
 aft εμφοβος ins δε A [H copt (Treg)]. εχων L 18: εχουν H. παρα-  
 λαβων A: λαβων a b d k o p 13. 40 Thl-sif.

26. rec ins δε bef και, with copt Thl-ñn: om ABCEHL[P]N p 13. 36 rel 137 vulg  
 syr [arm] Chr<sub>1</sub> Thl-sif. om 1st αυτω B: αυτω bef δοθησεται c.

quum reus Consuli, Prætori, Ædili, inter-  
 dum et Senatori, etiam non e magistratu,  
 committebatur: quod nonnisi in reis illus-  
 trioribus usurpatum, eaque custodia libera  
 dicta: vid. Tacit. Ann. vi. 3; Sall. Cat.  
 xlviii.; Liv. vi. 36; Cic. Brut. xcvi.; Dio  
 lviii. 3. Custodia apud vades, quum eorum  
 periculo fidejussoribus reus tradebatur:  
 vid. Tacit. Ann. v. 8; Suet. Vitell. 2.  
 Now, Wieseler argues, as Paul was not  
 bailed,—and was not 'e reis illustrioribus,'  
 and besides was delivered to a centurion  
 to keep, his cannot have been 'custodia  
 libera,' but 'militaris': relaxed however as  
 much as was consistent with safe custody.  
 He cites Josephus, who says (Antt. xviii.  
 6. 10) of the custody of Agrippa, φυλακή  
 μέν γάρ καὶ τήρησις ἦν, μετὰ μέρτι  
 ἀντίσεως τῆς εἰς τὴν διαίταν. Remission,  
 or relaxation, would be a better rendering  
 than 'liberty.'

24. παραγεν. Into  
 the hall or chamber where Paul was to  
 speak. Δρουσίλλῃ She was daughter  
 of Herod Agrippa I. (see ch. xii.) and of  
 Cypros,—and sister of Agrippa II. She  
 was betrothed at six years old (Jos. Antt.  
 xix. 9. 1) to Epiphanes, son of Antiochus,  
 king of Commagene; but (Antt. xx. 7. 1)  
 he declining the marriage, not wishing to  
 be circumcised and become a Jew, she was  
 married to the more obsequious Azizus,

king of Emesa. Not long after, Felix,  
 being enamoured of her beauty, persuaded  
 her, by means of a certain Simon, a Cyprian  
 magician (see note on ch. viii. 9), to leave  
 her husband and live with him (Antt. xx.  
 7. 2). She bore him a son, Agrippa: and  
 both mother and son perished in an erup-  
 tion of Vesuvius, in the reign of Titus  
 (ibid.).

The Drusilla mentioned by  
 Tacitus (Hist. v. 9), a granddaughter of  
 Antony and Cleopatra, must have been  
 another wife of Felix, who was thrice  
 married, and each time to persons of royal  
 birth; 'trium reginarum maritus,' Suet.  
 Claud. 28.

25.] It is remarkable  
 that Tacitus uses of Felix (Ann. xii. 54)  
 the expression 'cuncta malefacta sibi  
 impune ratus.' The fear of Felix appears  
 to have operated merely in his sending  
 away Paul: no impression for good was  
 made on him.

26.] 'Lex Julia de  
 repetundis præcipit, ne quis ob hominem  
 in vincula publica conciciendum, vincien-  
 dum, vincirive jubendum, exve vinculis  
 dimittendum; neve quis ob hominem con-  
 demnandum absolvendumve . . . aliquid  
 acceperit.' Digest. xl. 11. 3. Cited by  
 Mr. Humphry, who observes: Albinus,  
 who succeeded Festus, so much encouraged  
 this kind of bribery, that no malefactors  
 remained in prison, except those who did

του Παύλου, διὰ καὶ ἰσχυρότερον αὐτὸν ἡ μεταπειρώμενος ἀνέβη αὐτῷ. Ἐπεὶ δὲ πληρωθείσης ἔλαβεν διαδόχον ὁ Φῆλιξ Πόρκιον Φῆστον, θέλων τε χάριτα καταθέσθαι τοῖς Ἰουδαίοις ὁ Φῆλιξ κατέλιπεν τὸν Παῦλον ἡδεμένον.

XXV. Ἡ φῆστον οὖν ἐκίβας τῇ ἐπαρχίᾳ μετὰ τρεῖς ἡμέρας ἀνέβη εἰς Ἱερουσόλυμα ἀπὸ Καισαρείας, ἐνεφάνισάν τε αὐτῷ οἱ ἀρχιερεῖς καὶ οἱ ἄρχιερεῖς τῶν Ἰουδαίων κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτὸν

rec aft παυλου ins στας λυση αὐτων (a gloss from the marg), with HLP rel 36 copt aeth-pl Chr Thl: om ABCN p 13 40 vulg syrr [aeth-rom] arm. for ἀνέβη, δελεήσας C 15-8. 36. 160.

27. φεστων P (so elw). aft φηστον ins του δε παυλου ελαβεν εν ταρχει δεσ for τε, δε M<sup>3</sup> b c d e g h k l<sup>2</sup> o p<sup>2</sup> 13. 40. 137 vulg Syr [syrr] copt Chr, Thl. rec χαριτας, with HP rel 36 arm. Amm-c, Thl-sif: χαρην (see ch xxv. 9) ELM<sup>3</sup> e k 40. 137 vulg (syrr copt) Chr Thl-fin: txt ABCN<sup>1</sup> p 13.

CHAR. XXV. 1. τη επαρχίᾳ A M<sup>4</sup> (χω) : την επαρχίαν p. 2. ενεφανισαν [L m (ανφ.)] 25-6. 68. 105 Thl-fin (so also 'some in' ch xiv. 1; xiv. 15). rec δε (alteration of characteristic τε), with EHL P rel syrr copt arm. Thl-sif: txt ABCN k p 13. 40 vulg Syr aeth Chr, Thl-fin. rec ο αρχιερεως, with HP rel Thl-sif: txt ABCELM e d p 36. 40. 137 vulg syrr copt aeth arm [Chr, Thl-fin].

not offer money for their liberation (Jos. B. J. ii. 14. 1). St. Paul did not resort to this mode of shortening his tedious and unjust imprisonment, and Tertullian ('de Fuga in Persecutione,' 12, p. 116) quotes his conduct in this respect against those who were disposed to purchase escape from persecution: a practice which prevailed and became a great evil in the time of Cyprian. See his Epistles, lii. and lxxiii, denouncing the Libellatici. 27. [Festus] viz. of Paul's imprisonment.

Πόρκιον Φῆστον. Festus appears to have succeeded Felix in the summer or autumn of the year 60 A.D.: but the question is one of much chronological difficulty. It is fully discussed in Wieseler, Chron. d. Apost.-g. pp. 91—99. He found the province (Jos. Antt. xx. 8. 10) wasted and harassed by bands of robbers and sicarii, and the people the prey of false prophets. He died, after being procurator a very short time,—from one to two years. Josephus (B. J. ii. 14. 1) contrasts him, as a putter down of robbers, favourably with his successor Albinus. On the deposition, &c., of Felix, see note, ch. xiii. 24.

χάριτα καταθέσθαι. See ref. 'Est locutio bene Graeca, Demostheni quoque usitata et Xenophonti: quales locutiones non paucas habet Lucas, ubi non alios inducit loquentes, sed ipse loquitur,

et quidem de rebus ad religionem non pertinentibus.' Grot. The reading χάριτα, brought into the text by the evidence of the best MSS., has apparently been a correction to suit the context, only one such act being spoken of. The plural would describe the wish of Felix to confer obligations on the Jews, who were sending to complain of him at Rome,—and so win their favour. δελεήσας. There was no change in the method of custody, see note on ver. 23. He left him in the 'custodia militaris' in which he was.

XXV. 1. The term ἐπαρχία is properly used of a province, whether imperial or senatorial (see note on ch. xiii. 7).—but is here loosely applied to Judaea, which was only a procuratorship, attached to the province of Syria. So also Josephus calls Festus ἐπαρχος, Antt. xx. 8. 11; as also Albinus, ib. 9. 1. 2. οἱ ἀρχι. It has been imagined, that δ ἀρχ. of the rec. has been a correction to suit the former part of the narrative. But it may be that οἱ ἀρχιερεῖς has been substituted for it, to suit the assertion of Festus, ver. 15. So Meyer and De Wette. The High Priest now was Ishmael the son of Phabi, Jos. Antt. xx. 8. 11 [see chronological table in Prolegg.].

πρώτοι. πρῶτος is more general than πρεσβύτερος, though most of the first men must have been members of the Sanhedrim.

3 αἰτούμενοι ἡ χάριν κατ' αὐτοῦ, ὅπως ἡ μεταπέμψῃται αὐτὸν εἰς Ἱερουσαλήμ, ἡ ἐνέδραν ποιοῦντες ἡ ἀνελεῖν αὐτὸν κατὰ τὴν ὁδόν. ὁ μὲν οὖν Φῆστος ἀπεκρίθη ἡ τηρεῖσθαι τὸν Παῦλον ἡ εἰς Καισάρειαν, ἑαυτὸν δὲ μέλλειν ἡ ἐν τάχει ἡ ἐκπορεύεσθαι. ὁ Οἱ οὖν ἐν ὑμῖν, φησὶν, ἡ δυνατοὶ ὁ συγκαταβάιντες, εἴ τι ἐστὶν ἐν τῷ ἀνδρὶ ἡ ἄτοπον ὁ καταγγορεύωσαν αὐτοῦ. ὁ διατρέψας δὲ ἡ ἐν αὐτοῖς ἡμέρας οὐ πλείους ὁκτώ ἡ δέκα, ἡ καταβὰς ἡ εἰς Καισάρειαν, ἡ τῇ ἡ ἐπαύριον ἡ καθίσας ἐπὶ τοῦ ἡ βήματος ἐκέλευσεν τὸν Παῦλον ἡ ἀχθῆναι. ἡ παραγενομένου δὲ αὐτοῦ ὁ περιέστησαν αὐτὸν οἱ ἡ ἀπὸ Ἱεροσολύμων ἡ καταβεβηκότες Ἱουδαῖοι, πολλὰ καὶ ἡ βαρέα ἡ αἰτώματα ἡ καταφέροντες, ἡ οὐκ ἡ ἰσχυον ἡ ἀποδείξαι, ὁ τοῦ Παύλου ἡ ἀπολογουμένου ὅτι

6 reff. h ch. xviii. 22 reff. 8 reff. e and constr. ch. xiv. 8 reff. i ch. x. 9 reff. f ch. xii. 19 reff. g = ch. xiv. 21 al. fr. 7 ch. x. 6 reff. u ch. xxiii. 16 only (reff.). v = ch. v. 33 reff. w ch. viii. 36 reff. x = ch. xii. 8, 6 reff. y = ch. xix. 23 reff. z Rom. xvi. 20 reff. a absol. Luke iii. 7 (ch. i. 28). Josh. xv. 18 B & c. b = 1 Cor. i. 28. 2 Chron. viii. 8. here only. Ps. xlviii. 17. Cant. tr. ps. 25. 'Wisdom. x. 15 only. 7 ch. xviii. 22 reff. 8 reff. e and constr. ch. xiv. 8 reff. i ch. x. 9 reff. f ch. xii. 19 reff. g = ch. xiv. 21 al. fr. 7 ch. x. 6 reff. u ch. xxiii. 16 only (reff.). v = ch. v. 33 reff. w ch. viii. 36 reff. x = ch. xii. 8, 6 reff. y = ch. xix. 23 reff. z Rom. xvi. 20 reff. a absol. Luke iii. 7 (ch. i. 28). Josh. xv. 18 B & c. b = 1 Cor. i. 28. 2 Chron. viii. 8. here only. Ps. xlviii. 17. Cant. tr. ps. 25. 'Wisdom. x. 15 only.

3. for κατ, παρ C e 18. 36. 105-80 tol Syr [arm] Chr-txt., ἱεροσόλυμα E k 96. ἐνέδραν c 137 Chr., at end ins οι την ευχνη πεποιηκotes κατα το δυνατον

ινα εν ταις χειρσιν αυτων γεννηται syr-mg.

4. rec εν καισαρειαν, with HLP rel 36 Chr.; txt ABCEN p 13. 40. om μελλειν E. εκπορευεσθαι bef εν ταχει N<sup>3</sup>.

5. [for οι, ei L m o.] rec δυνατοι bef εν υμιν φησι (transposition for *periphrasis*), with HLP rel syr mth: txt ABCE N (but *quoniam* for *quia*) m [p] 13 [δυνατος] 40 vulg arm Chr-comm., καταβαίντες N. rec (for *ατοπον*) τουτω, with HLP rel [mth] Chr, Thl: τουτω ατοπον a c g<sup>2</sup> m 137 [(Syr)] syr [Thl-fin.]: om 105-33: ατοπον bef εν τω ανδρι b e o: txt ABCEN d p 13. 40 vulg [copt] arm Lucif, q Matt. xxiii. 4, 23. ch. x. 29. 2 Cor. x. 10. 1 John v. 3 only. Exod. xlvii. 16. u ch. ii. 22 reff. v ch. xix. 33 reff.

6. rec om ου, with E-gr HLP a<sup>1</sup> c f h k l syr (ins *πλειους* above the line) [copt] Thl-sif: om ου *πλειους* 137 Syr syr-txt sah: ins ABCN p 13. 36 rel vulg E-lat copt arm Thl-fin [Lucif.],—ου *πλειους* bef ημερας N. *πλειονας* B: *πλειονες* 38. rec om οκτω, with HLP rel Thl-sif: txt ABCEN a m p 13 vulg syr copt [mth] arm Thl-fin. ins και bef τη επαυριον A c, so (but *κατεβη* above) 180 vulg syr Lucif. αχθηναι bef τον παυλον L copt [arm (Tischdf)] Lucif, προαχθηναι N<sup>1</sup> (N<sup>3</sup> disapproving).

7. rec om αυτων, with HP rel copt Chr, Thl-sif: ins ABCLN b o 36. 40 [vulg syr arm] Lucif, αυτω E p 13 Thl-fin. rec αιτιαματα, with rel 36 Thl-sif: [αιτιαματα h 13:] txt ABCEHLPN a<sup>2</sup> d f m p Chr Thl-fin. rec (for καταφ.) φερωντες, with HLP rel 36 copt [mth] Chr, Thl: επιφεροντες E: txt ABCN p 13. 40 [arm-zoh, obdienties E-lat] vulg Lucif. rec adds κατα του παυλου (omg του παυλου *περὶ* *ου*), with [H]P rel 36 syr Chr Thl Gc: τω παυλω E: κατ' αυτου L 17-8. 68 Syr copt [mth] [arm-mss]: om ABCN p vulg arm [-zoh] Lucif. ισχυσαν N<sup>1</sup>.

8. rec aft απολογ. ins αυτου (corrta following on the insertion of κατα του παυλου

Festus, relating this application, ver. 15, calls them *πρεσβυτεροι*. 3.] *χάριν* = *καταδίκην*, ver. 15. *ποιοῦντες*,

not for *ποιήσαντες*: they were *making*, *contriving*, the ambush already. The country was at this time, as may be seen abundantly in Jos. Antt. xx., full of sicarii; who were hired by the various parties to take off their adversaries. 5. οἱ *δυνατοὶ*] not, as in E. V., those among

you that are able (to go down?): but, the powerful among you: those who from their position and influence are best calculated to represent the public interests. See Meyer and Wordsworth. 6.] The

number of days is variously read: which has probably arisen from the later MSS., which have η for the *ὀκτώ* of the more ancient ones: thus η has been omitted on account of the η following. It is possible, as Meyer also observes, that a perverted notion of the necessity of an absolute precision in details in the inspired text, may have occasioned the erasure of one of the numbers. 7. *περιέστησαν*] Without the *αὐτόν*, as in rec., this might mean round the *βῆμα*, or round Festus: and perhaps the insertion has been made to clear this up.

*καταφέροντες*, bringing against him: see var. readd. and ref.

οὔτε ὡς τὸν νόμον τῶν Ἰουδαίων οὔτε εἰς τὸ ἱερὸν οὔτε εἰς Καίσαρα τὶ ἤμαρτον. <sup>9</sup> ὁ Φῆστος δὲ θέλων τοῖς Ἰουδαίοις ἡχάριω καταθέσθαι, ἀποκριθεὶς τῷ Παύλῳ εἶπεν Θέλεις εἰς Ἱεροσόλυμα ἀναβὰς ἐκεῖ περὶ τούτων κριθῆναι ἐπ' ἐμοῦ; <sup>10</sup> εἶπεν δὲ ὁ Παῦλος Ἐπὶ τοῦ βήματος Καίσαρος ἐστὼς εἰμι, οὐ με δεῖ κρῖνεσθαι. Ἰουδαίους οὐδὲν ἠδίκησα, ὡς καὶ σὺ κάλλιον ἐπυγνώσκεις. <sup>11</sup> εἰ μὲν οὖν ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι, οὐ

ABCEH  
LPM a b  
o d f g h  
k l m o  
p 13

adone, with HP rel 36 Chr, Thl-sif: του παυλου απολογουμενου αυτου L: txt ABCEN o m p 13. 40. 137 vulg syrr copt sēth [arm] Thl-fin Lucif.,—add δε (aft the first word) E 36 am (and demid fuld [tol]) Thl-sif Lucif., τε Syr. om τι 57. 80. 105: τινα 187. <sup>9</sup> for δε, ουν A (k 40[omg o]). rec τοις ιουδαιοις bef θελων, with HLP rel Chr, Thl-sif: txt ABCEN c k m p 13. 40. 137 vulg[-clem(after καταθεσθαι) am fuld demid tol syrr copt] arm Thl-fin. χαριτα A. rec κρινεσθαι, with HLP rel 36 Chr [Thl-sif]: txt ABCEN d k p 13. 40 Thl-fin.

<sup>10</sup> om o A f. εστως bef επι του βηματος καισαρος N' m [(copt)]: B has it in both places. ηδικηκα BN (p). γινωσκεις C c d' 2. 30. 137.

<sup>11</sup> rec (for ουν) γαρ (corr., as Meyer, because ei μεν ουν seemed contradictory to ουδεν ηδικησα), with HLP rel [vulg syr sēth] Thl-sif: om 40 E-lat: txt ABC E-gr N d k p 36 copt [arm] Chr-comm, Thl-fin. (13 def.) for κα, η E 29 vulg [Syr] Chr-comm.

8.] These were the three principal charges to which the πολ. κ. βαρ. αλφ. of the Jews referred (Meyer). <sup>9</sup> κριθῆναι, the aor., refers to the one act, of deciding finally concerning these charges. This not having been seen, the later mss. have substituted κρινεσθαι, which is more 'going to law,' 'being involved in a trial.'

The question is asked of Paul as a Roman citizen, having a right to be tried by Roman law: and more is contained in it, than at first meets the eye. It seems to propose only a change of place; but doubtless in the ἐκεῖ κριθῆναι was contained by implication a sentence pronounced by the Sanhedrim. ἐπ' ἐμοῦ may mean no more than ἐν σοῦ, ch. xxvi. 2, viz., that the procurator would be present and sanction the trial: so Grot., "visne a syndrio iudicari me presente?" Otherwise, a journey to Jerusalem would be superfluous. Festus may very probably have anticipated the rejection of this proposal by Paul, and have wished to make it appear that the obstacle in the way of Paul being tried by the Sanhedrim arose not from him, but from the prisoner himself. <sup>10</sup> Paul's refusal has a positive and a negative ground—1. 'Caesar's tribunal is my proper place of judgment: 2. To the Jews I have done no harm, and they have therefore no claim to judge me' (De W.).

ἑω. τ. β. Καίρ.] Meyer quotes from Ulpian, "Quae acta gesta sunt a procuratore Caesaris sic ab eo comprobantur, atque si a Caesare

ipso gesta sint." In οὐ με δεῖ κρῖνεσθαι, Wordsworth has again fallen into the mistake of supposing με (and again in ver. 11) to be emphatic (see note, Matt. xvi. 18), which it cannot possibly be under any circumstances. The form of the sentence which would express the sense built by him on this error, would be, οὐ δεῖ ἐμὲ κριθῆναι, or οὐ ἐμὲ δεῖ κριθῆναι. But the sense, when thus given, surely is wholly alien from the person speaking and from the situation: as is also the understanding δεῖ as alluding to divine intimation made to him. The δεῖ is simply of his right as a Roman citizen: the με simply enclitic, and of no rhetorical force at all. κάλλιον] Not 'for the superlative,' here or any where else:—the comparative is elliptical, requiring 'than . . . ' to be supplied by the hearer: so also in ref. Here, the ellipsis would be readily supplied from Festus's own speech, which appeared to assume that there was some ground of trial before the Sanhedrim. κάλλιον will therefore mean, better than thou choosest to confess. We have an ellipsis of the same kind in our phrase 'to know better.' Or it may be in this case as in 2 Tim. i. 18, 'better, than that I need say more on it:' but I prefer the other interpretation.

<sup>11</sup>] Both readings, εἰ μὲν γάρ, and εἰ μὲν οὖν, will suit the sense. In the former case, it is, 'For if I am an offender, . . . ' in the latter, If, now, I am an offender . . . ,—taking up the supposition generally, after having denied the particular

ἵ παραστῆναι τὸ ἀποθανεῖν· εἰ δὲ οὐδὲν ἔστιν ὧν οὗτοι ἡ κατηγοροῦσίν μου, οὐδεὶς με δύναται αὐτοῖς ἵ χαρίσασθαι. Καίσαρα ἡ ἐπικαλοῦμαι. 13 τότε ὁ Φῆστος ἵ συλλαλήσας μετὰ τοῦ ἡ συμβουλίου ἀπεκρίθη Καίσαρα ἡ ἐπικέκλησαι, ἡ ἐπὶ Καίσαρα ἡ πορεύσῃ.

13 ὁ ἡμερῶν δὲ ἡ διαγενομένων ὁ τῶν Ἀγρίππας ὁ βα-

4 times. ch. xvi. 22. xviii. 19 only. see ch. ii. 31.  
Luke iv. 38. dat., Luke ix. 30 j Mk. xii. 4 only. Exod. xxxiv. 33.  
xii. 14 al.) Prov. xv. 22 Theod. a ch. ix. 11. xvii. 14.  
p Mark xvi. 1. ch. xviii. 9 only t. 2 Macc. xi. 26 only.

1 w. μετά, Matt. xvii. 3. πρὸς,  
m = here only t. (Matt.  
o ch. x. 28 read.

for το, του H f l m o Thl.

for μου, μοι L 78<sup>1</sup>.

for αυτοῖς, τούτοις CL 36 :

txt ABEHPN p rel Chr.

12. συμβουλίου L 18: συνεδρίου C: συνεδ. κ. συμβ. 68.

13. οὐκ τῶν c k l. 36. 137 Chr: τριῶν B. 95. 108.

case of his having *offended the Jews*. Meyer and De Wette are at issue about the internal probability of these readings: I am disposed to agree with Meyer that a difficulty was felt in the *οὐκ* (no expression is more frequently misunderstood and altered than *μὴν οὐκ*) and it was corrected into *γὰρ*. This *εἰ* assumes the *conviction* after proof; as the following *εἰ* does the *acquittal*. *ὅς. μα θὲν.*] Said of legal possibility: 'non fas est aliquem . . .'

The dilemma here put by Paul is, "If I am guilty, it is not by them, but by Caesar, that I must be (and am willing to be) tried, sentenced, and punished. If I am innocent, and Caesar acquits me, then clearly none will be empowered to give me up to them: therefore, at all events, guilty or innocent, I am not to be made their victim."

Καίσαρ. ἐπικαλ.] I call upon, i. e. *appeal to* (proco ad) Caesar. This power (of 'provocatio ad populum') having existed in very early times (e. g. the case of Horatius, Livy i. 26), was ensured to Roman citizens by the Lex Valeria (see Livy ii. 8, v. c. 245), suspended by the Decemviri, but solemnly re-established after their deposition (Liv. iii. 55, v. c. 305), when it was decreed that it should be unlawful to make any magistrate from whom there did not lie an appeal. When the emperors absorbed the power of the populus and the tribunitary veto in themselves, the 'provocatio ad populum' and 'appellatio ad tribunos' were both made to the *princeps*. See Smith's Dict. of Ant. art. Appellatio. In Pliny's celebrated Epistle respecting the Bithynian Christians (x. 97), we read, "Fuerunt alii similis amentiae: quos, quia cives Romani erant, adnotavi in urbem remittendos." 12. συμβουλίου] The

'conventus,' or σύνοδος of citizens in the provinces, assembled to try causes on the ἀγοραῖοι (ἡμέρας), see ch. xix. 38. A certain number of these were chosen as judges, for the particular causes, by the proconsul,

and these were called his 'consiliarii' (Suet. Tib. 33), or 'assessores' (πάρεδροι, Suet. Galba 19). So in Jos. (B. J. ii. 16. 1), Cestius, on receiving an application from Jerusalem respecting the conduct of Florus, μετὰ ἡγεμόνων ἐβουλευέτο, i. e. with his assessors, or συμβούλιον. He consulted them to decide whether the appeal was to be conceded, or if conceded, to be at once acted on. (Mr. Lewin cites from the Digests, xlix. 5. 7: 'Si res dilationem non recipiat, non permittitur appellare'.)

The sense is stronger and better without a question at ἐπικέκλησαι. Thus were the two—the design of Paul (ch. xix. 21), and the promise of our Lord to him (ch. xxiii. 11)—brought to their fulfilment, by a combination of providential circumstances. We can hardly say, with De W. and Meyer, that these must have influenced Paul in making his appeal; that step is naturally accounted for, and was rendered necessary by the difficulties which now beset him; but we may be sure that the prospect at length, after his long and tedious imprisonment, of seeing Rome, must at this time have cheered him, and caused him to bear the ἐπὶ Καίσαρα πορεύσῃ of Festus with no small emotion. 13.] HEROD AGRIPPA II., son of the Herod of ch. xii. (see note on ver. 1 there), was at Rome, and seventeen only, when his father died (Jos. Antt. xix. 9. 1). Claudius (ib. 9. 2) was about to send him to succeed to the kingdom, but was dissuaded by his freedmen and favourites, and sent Cuspius Fadus as procurator instead. Soon after, Claudius gave him the principality of Chalcis, which had been held by his uncle Herod (Antt. xx. 5. 2),—the presidency of the temple at Jerusalem and its treasures (Antt. xx. 1. 3),—and the appointment of the High Priest. Some years after the same emperor added to his jurisdiction the former tetrarchy of Philip, and Batanaea, Trachonitis, and Abilene (Antt. xx. 7. 1), with the title of King

q ch. xvi. 1 reff. σιλεὺς καὶ Βερνίκη <sup>a</sup> κατήντησαν εἰς Καισάρειαν ἄσπα- ABCEH  
 r ch. xviii. 22. <sup>a</sup> σάμενοι τὸν Φῆστον. <sup>14</sup> ὥς δὲ <sup>a</sup> πλείους ἡμέρας <sup>a</sup> διέτριβον LPW a b  
 xxi. 7. <sup>a</sup> ἐκεῖ ὁ Φῆστος τῷ βασιλεῖ <sup>a</sup> ἀνέθετο <sup>a</sup> τὰ <sup>a</sup> κατὰ τὸν Παῦλον, c d f g h  
 Exod. xviii. 7. <sup>a</sup> λέγων Ἀνὴρ τις ἐστὶν <sup>a</sup> καταλελειμμένος ὑπὸ Φήλικος k i m o  
 s ch. ii. 40 reff. <sup>a</sup> δέσμιος, <sup>15</sup> <sup>a</sup> περὶ οὗ <sup>a</sup> γενομένου μου <sup>a</sup> εἰς Ἱεροσόλυμα p 13  
 t ver. 6. <sup>a</sup> ἐνεφάνισαν οἱ ἀρχιερεῖς καὶ οἱ <sup>b</sup> πρεσβύτεροι τῶν Ἰου-  
 u Gal. ii. 2 only. 2 Macc. δαίων, <sup>a</sup> αἰτούμενοι κατ' αὐτοῦ <sup>d</sup> καταδίκην <sup>16</sup> πρὸς οὓς  
 v ch. xxiv. 22 reff. ἀπεκρίθην ὅτι οὐκ ἔστιν <sup>e</sup> ἔθος Ῥωμαίοις <sup>a</sup> χαρίζεσθαι τινα  
 w ch. xxiv. 27. <sup>a</sup> ἀνθρώπου πρὶν ἢ ὁ <sup>b</sup> κατηγορούμενος <sup>b</sup> κατὰ <sup>b</sup> πρόσωπον  
 x ch. xvi. 36, 37 reff. ἔχοι τοὺς <sup>i</sup> κατηγοροῦντας, <sup>k</sup> τόπον τε <sup>l</sup> ἀπολογίας λάβοι  
 y here only. 2 Macc. iii. 7. <sup>e</sup> John xix. 40. Heb.  
 z = ch. xx. 16 reff. <sup>i</sup> ch. xiii. 30 reff. <sup>k</sup> = Rom. xv. 23. Heb. viii. 7. xii. 17. Wisd. xii. 10.  
 a ch. xiii. 15 reff. <sup>l</sup> ch. xii. 20 reff. <sup>l</sup> here only t. Wisd. xii. 27 only. <sup>l</sup> Elzan. Var. Hist. v. 18. Herodian, vii. 4. <sup>e</sup> = John xix. 40. Heb.  
 b = ch. iv. 8 reff. <sup>l</sup> ch. xii. 14 reff. <sup>l</sup> = ver. 11. <sup>g</sup> absol., ch. xxi. 2 reff. <sup>pass.</sup>, ch. xxi. 30 reff. <sup>h</sup> 1 Cor.  
 c ch. xii. 20 reff. <sup>l</sup> ch. xii. 14 reff. <sup>l</sup> = ver. 11. <sup>g</sup> absol., ch. xxi. 2 reff. <sup>pass.</sup>, ch. xxi. 30 reff. <sup>h</sup> 1 Cor.  
 d here only t. <sup>l</sup> ch. xii. 14 reff. <sup>l</sup> = ver. 11. <sup>g</sup> absol., ch. xxi. 2 reff. <sup>pass.</sup>, ch. xxi. 30 reff. <sup>h</sup> 1 Cor.  
 e = John xix. 40. Heb. x. 1 reff. <sup>l</sup> ch. xii. 14 reff. <sup>l</sup> = ver. 11. <sup>g</sup> absol., ch. xxi. 2 reff. <sup>pass.</sup>, ch. xxi. 30 reff. <sup>h</sup> 1 Cor.  
 f = ver. 11. <sup>g</sup> absol., ch. xxi. 2 reff. <sup>pass.</sup>, ch. xxi. 30 reff. <sup>h</sup> 1 Cor.  
 g = Rom. xv. 23. Heb. viii. 7. xii. 17. Wisd. xii. 10.  
 h 1 Cor. x. 1 reff. <sup>l</sup> ch. xii. 14 reff. <sup>l</sup> = ver. 11. <sup>g</sup> absol., ch. xxi. 2 reff. <sup>pass.</sup>, ch. xxi. 30 reff. <sup>h</sup> 1 Cor.  
 i ch. xiii. 30 reff. <sup>l</sup> ch. xii. 14 reff. <sup>l</sup> = ver. 11. <sup>g</sup> absol., ch. xxi. 2 reff. <sup>pass.</sup>, ch. xxi. 30 reff. <sup>h</sup> 1 Cor.  
 k = Rom. xv. 23. Heb. viii. 7. xii. 17. Wisd. xii. 10.  
 l ch. xii. 14 reff. <sup>l</sup> ch. xii. 14 reff. <sup>l</sup> = ver. 11. <sup>g</sup> absol., ch. xxi. 2 reff. <sup>pass.</sup>, ch. xxi. 30 reff. <sup>h</sup> 1 Cor.

Βερνίκη C<sup>2</sup> arm: βερνικη (appy) C<sup>1</sup>, but ver 23, C has βερονικης, and so here E-lat demid tol Cassiod. [κατήντησαν C.] rec ασπασσομενοι, with p rel 36 vulg E-lat syrr [arm] Chr, Thl-ñn: txt AB E-gr HLPN [k<sup>1</sup> l<sup>1</sup> (appy) m (Scr)] copt æth Thl-sif. (C is uncertain.)

14. διέτριβαν HP d f g k l æth-rom Thl-sif. [om τα A<sup>1</sup> k<sup>1</sup> (appy).]

15. ενεφανισθησαν B<sup>1</sup> (txt B<sup>2-3</sup>, Tischdf). aft ενεφανισαν ins μοι E-gr vulg arm. rec δικην (see note), with EHL p rel 36 Chr, txt ABCN 13. 40 Bas, damnationem vulg.

16. ρωμαίους P m 101. τιμ C o 27-9. 105. rec aft ανθρωπων ins eis απωλειαν, with HLP rel 36 Syr syr-w-ast Chr, Thl: om ABCEN c p 13. 40 am fuld copt [æth] arm Ath, Thdr, Bas; damnare (= χαρις . . . eis απωλειαν) vulg-ed [demid tol]: donare am fuld. εχοι bef κατα προσωπων N. for τε, δε B E-gr.

(B. J. ii. 12. 8). Nero afterwards annexed Tiberias, Tarichen, Julias, and fourteen neighbouring villages to his kingdom (Antt. xx. 8. 4). He built a large palace at Jerusalem (ib. 8. 11); but offended the Jews by constructing it so as to overlook the temple (ib.), and by his capricious changes in the high priesthood,—and was not much esteemed by them (B. J. ii. 17. 1). When the last war broke out, he attached himself throughout to the Romans. He died in the third year of Trajan, and fifty-first of his reign, aged about seventy (Winer, Realw.). Βερνίκη] The Macedonian form (Βερνίκη or Βερωνίκη) for Φερωνίκη. She was the eldest daughter of Herod Agrippa I., and first married to her uncle Herod, prince of Chalcis (Antt. xix. 5. 1). After his death she lived with Agrippa her brother, but not without suspicion (φήμης ἐπισχυούσης, ὅτι τῷ ἀδελφῷ συνηί, Antt. xx. 7. 3; see also Juv. Sat. vi. 156 ff.); in consequence of which (οὕτως γὰρ ἐλέγξειν φέρο ψευδεῖς τὰς διαβολάς, Antt. ib.) she married Polemo, king of Cilicia. The marriage was, however, soon dissolved (ib.), and she returned to her brother. She was afterwards the mistress of Vespasian (Tac. Hist. ii. 81), and of Titus (Suet. Tit. 7; Winer, Realw.). ἀσπασσάμενοι] on

his accession to the procuratorship, to gain his favour.

14. ἀνέθετο] laid before, so reff. He did this, not only because Agrippa was a Jew, but because he was (see above) *governor of the temple*.

15.] It seems more probable that the unusual word καταδίκη should have been changed to δίκη, especially as κατά precedes, than the converse. Luke never uses δίκη, except as *personified*, ch. xxviii. 4; and in the only two places besides where it occurs in the N. T. (2 Thess. i. 9; Jude 7), it has the sense of *condemnation* or *punishment*; and in neither place is there any various reading. 16. χαρίζεσθαι] The words inserted in the rec., eis ἀπώλειαν, are a correct supplement of the sense; to give up, i. e. to his enemies, and for destruction. De W. remarks, that the construction of πρὶν with an opt. without εἰ, is only found here in the N. T. (not that it occurs with εἰ). Hermann, on Viger, p. 442, restricts the opt. with πρὶν ἢ to cases where 'res narratur ut cogitatio aliquid': so Paus., μὴ πρότερον φάναι ζητούντι μνηύσειν πρὶν ἢ οἱ καὶ ἐν Ἀκροκρινθῷ γένοιτο ὄδωρ.

On the practice of the Romans, here nobly and truly alleged, see citations in Grot. and Wetst. in loc. τόπον] This use of τόπος



περὶ τοῦ ἔγκληματος. 17<sup>a</sup> συνελθόντων οὖν [αὐτῶν] <sup>m ch. xiii. 29 only.</sup>  
 ὁ ἐνθάδε ἄναβόλην μηδεμίαν ποιησάμενος, ἡ τῇ ἡ ἐξῆς <sup>n = ch. i. 6 ref. o ch. xvi. 28 ref.</sup>  
 καθίσας ἐπὶ τοῦ βήματος ἐκέλευσα ἄχθηναι τὸν ἄνδρα. <sup>p here only t. (Neb. v. 13.) αναβόλην τοῦ δεινοῦ ἐποίησας, Thucyd. ii. 42. (-βάλλεσθαι, ch. xiv. 22.)</sup>  
 18 περὶ οὗ σταθέντες οἱ κατήγοροι οὐδεμίαν αἰτίαν ἔφερον <sup>q ch. xxi. 1 ref. r ver. 6 (ref.). s ch. xi. 13 ref. t ver. 16.</sup>  
 ὃν ἐγὼ ὑπενόουν [πονηράν], 19<sup>a</sup> ζητήματα δέ τινα περὶ <sup>u = Matt. xxvii. 37 al. Gen. iv. 13. John xviii. 29. 2 Pet. ii. 11 only. see ver. 7.</sup>  
 τῆς ἰδίας δεισιδαιμονίας εἶχον πρὸς αὐτόν, καὶ περὶ τίνος <sup>v ch. xiii. 25 ref. x ch. xv. 2 ref. a ch. 1.</sup>  
 Ἰησοῦ τεθηκότος, ὃν ἔφασκεν ὁ Παῦλος ξην. 20<sup>b</sup> ἀπο- <sup>c = Rom. iv. 30. e constr. 12 Pet. ii. 4.</sup>  
 ρούμενος δέ ἐγὼ [εἰς] τὴν περὶ τούτων ζήτησιν, ἔλεγον <sup>ref.</sup>  
 εἰ βούλοιο πορεύεσθαι εἰς Ἱεροσόλυμα κακεὶ κρίνεσθαι <sup>ch. xiv. 15.</sup>  
 περὶ τούτων. 21 τοῦ δὲ Παύλου ἐπικαλεσαμένου ἡ τηρη- <sup>Gen. 20 only. Gen.</sup>  
 θῆναι αὐτὸν εἰς τὴν τοῦ σεβαστοῦ διόγνωση, ἐκέλευσα <sup>11 only. see ver. 7.</sup>  
 τηρεῖσθαι αὐτὸν ἕως οὗ ἀναπέμψω αὐτὸν πρὸς Καίσαρα. <sup>w ch. xiii. 25 ref. x ch. xv. 2 ref. a ch. 1.</sup>

17. rec ins αυτων, with AEHLPN p 13(sic) rel Chr<sub>1</sub>; om B 40-2. 57. 81. 95<sup>1</sup>-7. ενθαδε bef αυτων C c (137 [?]). μηδεμιαν bef αναβολην E k. ποιησαμενος N<sup>1</sup>.

18. rec επεφερον, with HP rel Chr<sub>1</sub>; υπεφερον 80 lect-5: txt ABCELN c p 13. 36. 40. 137. rec υπενοουν bef εγω, with EHLN rel 36 Chr Thl-sif: txt ABCN m p 13 vulg Thl-fin. rec om πονηραν, with HLP rel [copt] Chr Thl-sif: ins πονηραν BEN<sup>3</sup> p; malum vulg; πονηρα C<sup>2</sup>N<sup>1</sup>; πονηρίας arm; πονηραν AC<sup>1</sup> c k m 13(sic) 36.

40. 137 am(malam) syrr with Thl-fin. 19. αυτους A. for εφασκεν, ελεγεν c 137. 20. rec ins eis, with CEL rel [Thl-fin]: om ABHPN b d f h k l o p Thl-sif.—om περι c m 137: aft περι ius την h k. rec τουτου (οοτη το ευτ paulos, or ιησου?), with HP rel Chr<sub>1</sub>[-txt Thl-sif]: txt ABCELN c h k m p 13. 36. 40 syrr copt with [arm] Chr, Thl-fin. for πορευεσθαι, κρινεσθαι N<sup>1</sup>. rec ιερουσαλημ, with LP 13[e sil] rel [Thl-sif]: txt ABCEHN c k m p 36. 137 Thl-fin. κριθηναι L.

21. for τηρηθηναι, τηρεισθαι C. αυτον bef τηρεισθαι c 13. 68. 137 [Thl-sif]. rec πεμψω (neglect of force of compound), with HLP rel Chr<sub>1</sub> [Thl-sif]: txt ABCEN c k m p 13. 36. 40. 137 Thl-fin.

as the Lat. 'locus,' is not found in good Greek. 18. περὶ οὗ σταθ. See ver. 7:

E. V., 'against whom,' supposing περὶ οὗ to refer to (ἐπ)έφερον, is wrong. The word πονηράν or πονηρών, added in the best MSS. at the end of this verse, looks very like a gloss to explain ὃν or αἰτίαν, and this suspicion is strengthened by the variations in its form and place. 'Hinc iterum conjicere licet, imo aperte cognoscere, adeo fuit calumnias ut in judicii rationem venire non deberint, perinde ac si quis convicium tenere jactet.' Calv.

19. δεισιδαιμονία, issued by Festus in a middle sense, certainly not as = 'superstition,' E. V., speaking as he was to Agrippa, a Jew. 20. See the real reason why he proposed this, ver. 9. This he now conceals, and alleges his modesty in referring such matters to the judgment of the Jews themselves. This would be pleasing to his guest Agrippa. ἀπορ. εἰς]

so οὗ δ' εἰς τὰ μητρὸς μὴ φοβοῦ θυμῶν ματα, Soph. Œd. Tyr. 980; and ἀμφισβῆς τέρας, Antig. 372.

21. λέγον. There is a mixed construction between 'I said, wilt thou?' as in ver. 9, and 'I asked him whether he would . . .'. 21.] τηρηθῆναι is not for εἰς τὸ τηρ. (as Grot. and De W.), but follows directly on ἐπικαλεσαμένου. The construction is again a mixed one between 'appealing so as to be kept,' and 'demanding to be kept.' σεβαστοῦ.] This title, = Augustus, was first conferred by the senate on Octavianus (αὐτὸς γὰρ ὁμοῖος ἀρχὴ σεβασμοῦ καὶ τοῖς ἔπειτα, Philo de Legat. ad Calum, 21, vol. ii. p. 566), and borne by all succeeding emperors.

Dio Cassius (liii. 16) says: Αὐγουστος, ὅς καὶ πλεῖον τι ἢ κατὰ ἀνθρώπους ὢν, ἐπεκλήθη. πάντα γὰρ τὰ ἐντιμώτατα καὶ τὰ ἱερτάτα αὐγουστα προσαγορεύεται. ἐξ οὗ καὶ σεβαστὸν αὐτὸν καὶ ἑλληνίζοντες πᾶς, ὥσπερ τινὰ σεπτόν, ἀπὸ τοῦ σεβᾶ-

n imperf., = Rom. ix. 2. (ch. xxii. 22) Gal. iv. 20. see Winer, edn. 6, § 41. a. 2. o 1 Cor. xv. 22 ref. p ch. x. 9 ref. q = ch. v. 26. xxvii. 10 al. fr. 1 Macc. ix. 37. r here only. Hab. ii. 18, 19. Zech. x. 1. Wad. xviii. 17 only. = Polyb. i. 37, 8 al. s here only. t. (r), Rom. ii. 13. there only. Job xxxix. 25 only. u ver. 6. v here only. Prov. viii. 27. Wad. ix. 10 only. w Rom. viii. 27, 34. xi. 2. Heb. vii. 25 only t. 2 Macc. iv. 36 al. x ch. xvi. 28 ref. y here only t. Wad. xiv. 1 only. θεοὺς ἐπιβοῶμενοι, Thucyd. iii. 59. Polyb. xviii. 8. 1. βοῶν, ch. viii. 7 ref.

22 Ἀγρίππας δὲ πρὸς τὸν Φῆστον Ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκούσαι. Ὁ Αὔριον φησὶν ἀκούσῃ αὐτοῦ. 23 Ὡς οὖν ἔπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς Βερνίκης ἡ μετὰ πολλῆς φαντασίας καὶ εἰσελθόντων εἰς τὸ ἄκροατήριον σὺν τε χιλιάρχοις καὶ ἀνδράσιν τοῖς κατ' ἐξοχὴν τῆς πόλεως, καὶ κελεύσαντος τοῦ Φήστου ἡχθῇ ὁ Παῦλος. 24 καὶ φησὶν ὁ Φῆστος Ἀγρίππα βασιλεῦ καὶ πάντες οἱ συμπαρόντες ἡμῖν ἄνδρες, θεωρεῖτε τοῦτον περὶ οὗ ἅπαν τὸ πλῆθος τῶν Ἰουδαίων ἐνέτυχόν μοι ἔν τε Ἱεροσολύμοις καὶ ἐνθάδε [ἐπὶ] βοῶντες μὴ δεῖν

22. rec aft φηστον ins εφη, with CEHLP p rel 36 [demid : pref dixit vulg-ed:] ειπεv a : om ABN 13 am [fuld]. (ei was written and rubbed out by N<sup>3</sup>.) rec ins o δε bef αυριον, with CEHLP p 13 rel (36) [(Syr) syr] : om ABN vulg copt. (The account of both these insertions I take to have been, that as the words stood, αgridππας appeared to be the subj of φησιν,—and εφη and o δε were inserted to distinguish the speakers.)

23. εισελθόντος E[-gr]. ακρωτηριον N<sup>1</sup> [ακροτ. H]. rec ins τοις bef χιλιαρχοις (the usage of omg art aft a preposition not being recognized), with HLP rel 36 Chr; om ABCEN c k p 13. 40. 137. [aft αυδρ. ins ka E-gr : τοις e.] rec aft kar' εξοχην ins ουσι (supplementary interpoin), with EHL rel 36 : om ABCN p 13. 40 Chr-comm.

24. (απαν, so ABCEN [not L] c k p 13. 36. 40. 137 Thl-fin.) ενιτυχεν B 25. 40 [vulg syrr. for και ενθαδε το ουκ εχω ver 26] syr-mg has ut traderem cum iis ad tormentum sine defensione. Non potui autem tradere eum propter mandata quae habemus ab Augusto. Si autem quis eum accusaturus esset, dicebam ut sequeretur me in Caesaream, ubi custodiebatur. Qui quum venissent, clamaverunt ut tolleretur e vita. Quum autem hanc et alteram partem audivissem, comperi quod in nullo reus esset mortis. Quum autem dicerem: Vis judicari cum iis Hierosolyma? Caesarem appellavi. De quo nihil certum scribere domino meo habeo. rec επιβοωντες, with CEHLP rel [Chr., acclamantes vulg-ed demid] : βοωvτες ABN p [clamantes am fuld tol].

ζεσθαι, προσεῖπον. On ἀναπέμψω, Bornemann cites Lucian, Tox. § 17: ὁ δὲ βασιλεὺς τῷ μεγάλῳ ἀναπέμψει αὐτόν. 22.] Ἐβουλόμην does not (as Calv.) imply any former wish of Agrippa to hear Paul. It is, as Meyer explains it, a modest way of expressing a wish, formed in this case while the procurator was speaking, but spoken of by Agrippa as if now past by, and therefore not pressed. We say somewhat similarly, 'I was wishing.' See ref. Rom. and note there. Cf. Aristoph. Av. 1027: ἐκκλησιάζει δ' οὖν ἐδεσμένη οἶκοι μένων: and see other examples in Bernhardt, Syntax, p. 373 ff. Agrippa, as a Jew, is anxious to hear Paul's defence, as a matter of national interest. The procurator's ready consent is explained, ver. 26. 23.] φαντασία is of frequent use in this sense in Polybius and later Greek writers. Herodotus uses the verb φαντάζεσθαι for 'superbire,' vii. 201: ὁρᾷς ὡς τὰ ὑπερέχοντα ζῶα κεραυνοῖ δὲ θεοῖς, οὐδ' ἐξ φαντάζεσθαι. See Wetst., who finely remarks on the words, 'In eadem urbe, in qua

pater ipsorum a vermicibus corrosus ob superbiam perierat.' Ἀκροατήριον] after the Latin 'auditorium': perhaps no fixed hall of audience, but the chamber or saloon set apart for this occasion. χιλιάρχους] Jos. (B. J. iii. 4. 2), speaking of Titus's army, says, προσεγένοντο δὲ καὶ ἀπὸ Καισαρείας πέντε (σπεῖραι). These, then, were the tribunes of the cohorts stationed at Caesarea. Stier remarks (Red. der Apostel, ii. 397), "Yet more and more complete must the giving of the testimony in these parts be, before the witness departs for Rome. In Jerusalem, the long-suffering of the Lord towards the rejectors of the Gospel was now exhausted. In Antioch, the residence of the Præses of Syria, the new mother church of Jewish and Gentile Christians was flourishing; here, in Caesarea, the residence of the procurator, the testimony which had begun in the house of Cornelius the centurion, had now risen upward, till it comes before this brilliant assembly of all the local authorities, in the presence of the last

ABCEH  
LPM ab  
cd fgh  
klmo  
p 13

αὐτὸν ζῆν μηκέτι. <sup>25</sup> ἐγὼ δὲ <sup>a</sup>κατελαβόμην μηδὲν <sup>a</sup>ἄξιον <sup>a</sup> = ch. iv. 13  
 αὐτὸν <sup>a</sup>θανάτου πεπραχέναι, <sup>b</sup> αὐτοῦ δὲ <sup>b</sup>τούτου <sup>c</sup>ἐπι- <sup>a</sup> = ch. xxiii.  
 καλεσαμένου τὸν <sup>d</sup>σεβαστόν, <sup>e</sup>ἔκρινα πέμπειν. <sup>26</sup> περὶ <sup>b</sup> ch. xiv. 16  
 οὐ <sup>f</sup>ἀσφαλές τι γράψαι τῷ <sup>g</sup>κυρίῳ οὐκ <sup>h</sup>ἔχω, διὸ <sup>i</sup>προ- <sup>c</sup> = ch. xv. 19  
 ἤγαγον αὐτὸν <sup>j</sup>ἐφ' <sup>j</sup>ὕμῶν καὶ μάλιστα <sup>k</sup>ἐπὶ σοῦ, βασιλεῦ <sup>i</sup> = ch. xxi. 34  
 Ἀγρίππα, ὅπως τῆς <sup>k</sup>ἀνακρίσεως γενομένης <sup>l</sup>σχῶ τίς <sup>l</sup> = 1 Cor. vii.  
 γράψω. <sup>27</sup> <sup>m</sup>ἄλογον γάρ μοι δοκεῖ πέμποντα <sup>n</sup>δέσμιον <sup>h</sup> ch. xiii. 17  
 μὴ καὶ τὰς κατ' αὐτοῦ <sup>o</sup>αἰτίας <sup>p</sup>σημᾶναι. <sup>i</sup> &c. ref. <sup>l</sup> = ch. xii. 6  
<sup>j</sup> ch. xiii. 30  
<sup>k</sup> here only <sup>l</sup> = 3 Macc. vii. 5.  
<sup>m</sup> = here (2 Pet. ii. 12. Jude 10)  
<sup>n</sup> ch. xvi. 26, 27 ref.  
<sup>o</sup> Polyb. vii.  
<sup>p</sup> 19. 8. (-αίαν)  
<sup>q</sup> and constr., ch. xxviii. 16. 1 Cor. xiv. 34. 1 Tim. ii. 15.

XXVI. <sup>1</sup> Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη <sup>a</sup>Ἐπι-  
 τρέπεται σοι περὶ σεαυτοῦ λέγειν. τότε ὁ Παῦλος <sup>b</sup>ἐκ-

ch. xiv. 8 al. 1 see ch. iv. 14 ref. m = here (2 Pet. ii. 12. Jude 10)  
 only f. (Exod. vi. 12. Num. vi. 12. Wisd. xi. 15 only.) n ch. xvi. 26, 27 ref.  
 o ver. 18. p ch. xi. 28 ref. q and constr., ch. xxviii. 16. 1 Cor. xiv. 34. 1 Tim. ii. 15.  
 12. Xen. Cyr. viii. 4. 29. w. sor., ch. xxi. 30, 40 ref. r Matt. viii. 3 al. Gen. xiv. 22. ἀνέτεινε  
 τὴν δεξιάν αὐτοῦ δημηγορήσας, Polyam. iv. p. 317. (Wahl.)

rec ζῆν bef αυτον, with HLP rel Chr. Thl-sif: om ζῆν B<sup>1</sup>(Tischdf): txt A B-corr<sup>1</sup>  
 CEN a<sup>1</sup> b k m o p 13. 40 vulg [Syr] arm Chr-comm, Thl-fin.

<sup>25</sup>. rec καταλαβομενος and ins και aft πεπραχεναι, with HLP N<sup>1</sup>(but om και) rel 36  
 syr Thl (13 Thl-fin retain και): txt ABCEN<sup>2</sup> p 40 vulg syr copt [arm].  
 θανατου περ αυτον (transp of characteristic order), with HLPN rel 36 [vulg-ed] Chr: <sup>rec</sup>  
 om αυτον p 73: αυτον bef αξιον g 68 Thl-fin: [πεπρ. av. bef θ. c:] θ. πεπραχεναι bef  
 αυτον 105-37: txt ABCE 13. 40 am(and demid fuld tol). for τουτου, του παυλου  
 B<sup>1</sup>(but παυλου has dots placed over it by the original scribe, see table: txt B<sup>1</sup>).  
 rec aft πεμπειν ins αυτον, with EHLP rel [syr copt] Chr Thl: om ABCN p 13. 36. 40  
 vulg [Syr] arm.

<sup>26</sup>. ασφαλές C. προσηγαγον E-gr l 16-7: επηγαγ. A. om σου N<sup>1</sup>(ins  
 N-corr<sup>1-3</sup>). κρισεως [for ανακρ.] E. for σχω, εχω AE p 137 Thl-fin. rec  
 (for γραψω) γραψαι, with EHLP rel 36 Chr: txt ABCN p 13 (syr).  
<sup>27</sup>. πεμποντι L 37. 43. 133. E vulg place μη aft αιτίας.

CHAP. XXVI. 1. επιτρεπται L: επιτετραπται b c o p 137 Thl-fin. rec (for  
 περι) υπερ, with BLP rel Chr: txt ACE H[λεγ. π. σε.] N c p 13. 36.—λαλειν περι σ. c  
 137. aft παυλος ins πεποιθως και εν πνευματι αγιω παρακληθεις syr-mg.

king of the Jews."

<sup>24</sup>. ἄπαν τὸ πλ.] At Jerusalem (ver. 1) literally, by the popular voice (probably) of some tumultuous outcry:—here, by their deputation.

<sup>25</sup>. αὐτοῦ δὲ τούτου] he himself moreover. These reasons did really coexist as influencing his determination. Mr. Lewin cites, on ver. 12, Dig. xlix. 1. 16: 'Constitutiones quæ de recipiendis, necnon, appellationibus loquuntur, ut nihil novi fiat, locum non habent in eorum persona quos damnatos statim puniri publici interest, ut sunt insignes latrones, vel seditionum concitatores, vel duces factionum.'

<sup>26</sup>. ἀσφαλές] fixed, definite. The whole matter had been hitherto obscured by the exaggerations and fictions of the Jews.

τῷ κυρίῳ] viz. Nero. Augustus and Tiberius refused this title; Caligula and (apparently) all following bore it. "Thus Tertullian, Apol. xxxiv. vol. i. p. 450: 'Augustus imperii formator ne dominum quidem dici se volebat;' and Suet. Aug. 53: 'Dominum se appellari ne a liberis quidem aut nepotibus vel serio vel joco passus est;' and Tib. 27: 'Dominus

appellatus a quodam denuntiavit ne se amplius contumeliæ causa nominaret.' Caligula accepted the title, according to Victor, ap. Eckhel, viii. 364. Herod Agrippa had applied it to Claudius (Philo ap. Spanheim. Numism. ii. 482); but it was not a recognized title of any emperor before Domitian. Suet. Dom. 13: 'Martialis,—Edictum Domini Deique nostri.'" Mr. Humphry.

γράφω has apparently been altered to γράψαι to suit the τὴ γράψαι above.

Olsh. remarks, that now first was our Lord's prophecy Matt. x. 18, Mark xiii. 9 fulfilled. But Meyer answers well, that we do not know enough of the history of the other Apostles to be able to say this with any certainty. James the greater, and Peter, had in all probability stood before Agrippa I. See ch. xii. 2, 3. XXVI. 1.] The stretching out of the hand by a speaker was not, as Hammond supposes, the same as the κατασελεῖν τῇ χειρὶ of ch. xii. 17; xiii. 16. The latter was to ensure silence; but this, a formal attitude usual with orators. Apuleius, Met. ii. p. 54 (Meyer), describes it

s ch. xix. 33 **τέινας τὴν ἡ χεῖρα ἡ ἀπελογεῖτο** <sup>2</sup> **Περὶ πάντων ὧν** **ἔγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, ἡ ἡγῆμαι** **ἑμῶν μακάριον ἡ ἐπὶ σοῦ μέλλων σήμερον ἡ ἀπολο-** **γεῖσθαι, ἡ μάλιστα ἡ γνώστην ἡ ὄντα σε πάντων τῶν ἡ κατὰ** **Ἰουδαίους ἡ ἐθῶν τε καὶ ἡ ζήτημάτων. διὸ δέομαι ἡ μακρο-** **θύμως ἀκούσαι μου. ἡ τὴν μὲν οὖν ἡ βίωσιν μου [τὴν]** **ἡ ἐκ ἡ νεότητος, τὴν ἡ ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει μου** **ἡν τε ἡ Ἱεροσολύμοις, ἡ ἴσασιν πάντες ἡ Ἰουδαῖοι ἡ προγινώ-** **σκοντές με ἡ ἄνωθεν, ἐὰν θέλωσιν ἡ μαρτυρεῖν, ὅτι κατὰ** **τὴν ἡ ἀκριβεστάτην ἡ αἴρεσιν τῆς ἡμετέρας ἡ θρησκείας** **ἡ ἐξῆσα ἡ Φαρισαῖος. ἡ καὶ νῦν ἡ ἐπ' ἐλπίδι τῆς εἰς τοὺς**

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rec **ἀπελογεῖτο** bef **ἐκτ. τὴν χεῖρα**, with HLP rel **syrr Chr<sub>1</sub> Thl-sif**: txt **ABCEN k m p 13**.

40 vulg **Syr copt** [æth] **arm Thl-sif**.—**τας χεῖρας c 137**.

2. for **περι παντων το ζητηματων**, 137 has **περι παντων των κατα ιουδαιους εθνη τε και ζητηματων επισταμενος**. rec **μελλων απολογεσθαι επι σου σήμερον** (*simplifn of order*), with [(copt)]: **επι σ. μ. απολογ. σήμερον EHL rel vulg syrr Chr<sub>1</sub> Thl-sif**: txt **ABCN m (p) 13 [Syr (æth) arm] Thl-sif**.—for **μελλων, μελλω p**.

3. se bef **οντα CN** m<sup>1</sup> 73: om **σε 180**. om **παντων A 17**. 25 copt **æth**.

**ιουδαίων AE d f**. **ἡδὼν HLP a d f g m Thl-sif**: **ἐθῶν A 15**. 27. 105. **aft** **ζητηματων ins επισταμενος ACN<sup>3</sup> 13**: **aft μαλιστα** (above), 15-8. 36 **Syr**: **aft σε, 7**: **aft** **se ius ειδος 6**. 29 [aft **παντων m<sup>1</sup>, aft οντα m<sup>2</sup>**]. rec **aft δεομαι ins σου**, with **CHLP** **rel Syr copt Chr<sub>1</sub>**: om **ABEN k p 13**. 36. 40 vulg **syrr arm**.

4. rec **ins τὴν**, with **AC<sup>2</sup>ELPN p 13 [rel] Chr**: om **BC<sup>1</sup>H m**.—**τὴν ἀπ' ἀρχῆς bef τὴν ἐκ νεότητος E**. rec om **τε (misapprehension)**, with **CHLP p 13**. 36(sic) **rel vulg [E-lat syrr copt æth arm] Chr**: **ins AB E-gr N 40 Syr**. **ισασιν CEP [p(Ser)]**: **txt AB[HL]N rel**. rec **ins οι bef ιουδ.** (*more usual exprn*), with **AC<sup>2</sup>HLPN rel 36 [Chr<sub>2</sub> Thl]**: om **BC<sup>1</sup>E d k m p 13 Chr-comm**.

5. **προγινώσκοντες C<sup>1</sup>**. om **με c 137 [arm]**.

6. rec (for **eis**) **pros (corrtn, see note)**, with **CHLP rel 36 Chr**: **txt ABE[N] d p**

very precisely: 'Porrigit dextram et ad instar oratorum conformat articulum, duobusque infimis conclusis digitis ceteros eminentes porrigit.' The hand was *chained*—**τοῦτων τ. δεσμ.**, ver. 29. 2.] There is no force in Meyer's observation, that by the omission of the art. before **Ἰουδαίων**, Paul wishes to express that the charges were made by *some*, not by *all* of the Jews. That omission is the one so often overlooked by the German critics (e.g. Stier also here), *after a preposition*. See Middl. ch. vi. § 1, and compare **κατὰ Ἰουδαίους** in the next verse, of which the above cannot be said. **μελλων** contains the ground of **ἡγῆμαι**, in that I am to defend myself.

3. **γν. ὄντα σε**] For the construction see **ref**; and cf. Viger (ed. Hermann), p. 337, where many examples are given—e.g. Herod. vi. 109: **ἐν σοι νῦν ἔστιν ἡ καταδουλώσαι Ἀθήνας, ἡ ἐλευθέρας ποι-**

**ήσαντα μνημόσυον λιπέσθαι κ.τ.λ.**

4.] The **μὲν οὖν** takes up **ἀπολογεῖσθαι**: q. d. 'well, then, to begin my apology.'

5. **ἀκριβεστάτην**] See ch. xxii. 3: **κατὰ ἀκριβειαν τοῦ πατρός μου νόμου**. Jos. (B. J. i. 5. 2) calls the Pharisees **σύνταγμα** **τι Ἰουδαίων δοκοῦν εὐσεβέστερον εἶναι τῶν ἄλλων, καὶ τοὺς νόμους ἀκριβέστερον ἀφηγεῖσθαι**. The use of the term finds another example in Eph. v. 15, **ἀλέγετε πῶς ἀκριβῶς περιπατεῖτε**, which command it illustrates. **θρησκεία**] ἡ λατρεία δθεν καὶ ἑτερόθρησκος, ἑτερόδοξος. Suidas.

We have an instance here of **ἀφρσις** used in an indifferent sense. 6.] The rec.

text has apparently been corrected after ch. xiii. 32; for there we have **πρὸς**, and no **ἡμῶν**. The **eis** has its propriety here, combining the ideas of *address towards*, and of *ethical relation to*, its object: so **ἐς δ' ὑμᾶς ἐρῶ μῦθον**, **Æsch. Pers. 159**:

ABCEN  
 LPM ab  
 c d f g h  
 k l m o  
 p 13

Ιεγα-  
δομαι...  
ABCEH  
ILPN a  
b c d f g  
h k l m  
op 13

Ἦ πατέρας ἡμῶν ἐπαγγελίας γενομένης ὑπὸ τοῦ θεοῦ ἔσθηκα κρινόμενος, 7 εἰς ἣν τὸ δωδεκάφυλον ἡμῶν ἐν ἔκτενείᾳ νύκτα καὶ ἡμέραν λατρεῦον ἐλπίζει καταντῆσαι, περὶ ἧς ἐλπίδος ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ.

8 τί ἄπιστον κρίνεται παρ' ὑμῖν εἰ ὁ θεὸς νεκροὺς

u Acts vii. 7. ref.

w ch. xix. 38. ref. see above (o).

Δι' οὐδὲν ἄπιστον ἴσως.  
vi. 9.

v = Paul (1 Cor. x. 11. xiv. 36. Eph. iv. 13. Phil. iii. 11) only.

x = here only (1 Cor. vi. 6 al.) ‡. Demosth., p. 15, ult., καὶ μὴ

y = ch. xiii. 46. ref.

a Rom. viii. 13, 17. Col. iii. 1.

z = Matt. vi. 1. Rom. ii. 13. Eph.

t ch. xxi. 31. ref. (ch. xvi. 1. ref.)

13. 40. rec om ἡμῶν, with HLP 13 [arm, Treg] Thl-sif: ins ABCEH b c d m o p  
36. 40. 137 vulg syrr copt æth arm[Gb] Chr, Thl-ñn. om του L 142.

7. λατρεῦον H [13] 73. κατανησεν B. rec ins των bef ιουδαιων [with  
arm-edd]: om ABCEHILPN rel [arm-mss Chr,]. rec aft βασιλευ ins αγραπτα,  
with HLP rel 40 syrr [æth Chr,]: om BCEIN p 13 vulg [copt arm] Chroni, Thl[ñn].  
—rec βασ. αγγ. bef υπο (των) ιουδαιων, with HLP rel syr [arm] Chr: om βασιλευ  
(αγραπτα) A 18. 36: βασιλευ (with or without αγγ.) aft υπο ιουδ. BCEIN a² d k m p  
13. 40 vulg Syr æth Chroni, Thl-ñn.

ψόγος ἐς Ἑλληνας μέγας, Eur. Bacch. 778 (735): δημοκρατίας καίστα ἐἰς τὰς πόλεις, Herod. vi. 43. See Bernhardt, Syntax, p. 217, where many more examples are given.

The promise spoken of is not that of the resurrection merely, but that of a Messiah and His kingdom, involving (ver. 8) the resurrection. This is evident from the way in which he brings in the mention of Jesus of Nazareth, and connects His exaltation (ver. 18) with the universal preaching of repentance and remission of sins. But he hints merely at this hope, and does not explain it fully; for Agrippa knew well what was intended, and the mention of any king but Cæsar would have misled and prejudiced the Roman procurator. There is great skill in binding on his former Pharisaic life of orthodoxy (in externals), to his now real and living defence of the hope of Israel. But though he thus far identifies them, he makes no concealment of the difference between them, ver. 9 ff.

7. τὸ δωδεκάφυλ.] The Jews in Judæa and those of the dispersion also. See Jaimes i. 1. There was a difference between Paul and the Jews, which lies beneath the surface of this verse, but is yet not brought out: he had already arrived at the accomplishment of this hope, to which they, with all their sacrifices and zeal, were as yet only earnestly tending, having it yet in the future only (so Rom. x. 2: ἤλπον θεοῦ ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν). It was concerning this hope (in what sense appears not yet) that he was accused by the Jews. The adverb ἐκτενῶς and subst. ἐκτένεια are disapproved by the philologists, as belonging to later Greek. See Lobeck on Phrynichus, p. 311. We have the adj., Æsch. Suppl. 990: ἐκτενὴς φίλος.

8.] Having impressed on his hearers the injustice of this charge from

the Jews, with reference to his holding that hope which they themselves held, he now leaves much to be filled up, not giving a confession of his own faith, but proceeding as if it were well understood. 'You assume rightly, that I mean by *this hope*, in my own case, my believing it accomplished in the crucified and risen Jesus of Nazareth.' Then, this being acknowledged, he goes on to shew how his own view became so changed with regard to Jesus; drawing, by the μὲν οὖν (ver. 9), a contrast in some respects between himself, who was supernaturally brought to the faith, and them, who yet could not refuse to believe that God could and might raise the dead. All this he mainly addresses to Agrippa (ver. 26), as being the best acquainted with the circumstances, and, from his position, best qualified to judge of them. It may be, as Stier suggests, that if not open, yet practical Sadduceism had tainted the Herodian family. Paul knew, at all events, how generally the highly cultivated, and those in power and wealth, despised and thought ἀπιστον the doctrine of the resurrection.

εἰ . . . ἡγείραι] not, as commonly rendered, 'that God should raise the dead' (E. V.): but the question is far stronger than this, if the conjunction be taken in its literal meaning: why is it judged by you a thing past belief, if God raises the dead? i. e. 'if God, in His exercise of power, sees fit to raise the dead (the word implying that such a fact has veritably taken place), is it for you to refuse to believe it?' Compare the declaration of our Lord, Luke xvi. 31: οὐδ' ἐάν τις ἐκ νεκρῶν ἀναστῇ πεισθήσονται. We have many instances of this use of εἰ:—Xen. Mem. i. 1. 13, ἰθαύμαζε δὲ εἰ μὴ φανερόν αὐτοῖς ἴσθαι: ib. 18, ὅσα δὲ πάντες ᾔδεσαν, θαυμάσθην εἰ μὴ τούτων ἐναθυμήσαν: ib. i. 2. 13, ἐγὼ δ' εἰ μὲν τι κακὸν ἐκείνῳ τὴν πόλιν

b — ch. x. 40  
 c w. dat.  
 d — here only.  
 e — ch. x. 40  
 f — ch. x. 40  
 g — ch. x. 40  
 h — ch. x. 40  
 i — ch. x. 40  
 j — ch. x. 40  
 k — ch. x. 40  
 l — ch. x. 40  
 m — ch. x. 40  
 n — ch. x. 40  
 o — ch. x. 40  
 p — ch. x. 40  
 q — ch. x. 40  
 r — ch. x. 40  
 s — ch. x. 40  
 t — ch. x. 40  
 u — ch. x. 40  
 v — ch. x. 40  
 w — ch. x. 40  
 x — ch. x. 40  
 y — ch. x. 40  
 z — ch. x. 40

9. om *μεν* B. ins *του* bef *ισθ*. N<sup>1</sup>(N<sup>2</sup> disapproving) [o]. *να* *οραμου* N.  
 10. for *ο*, *δια* B. *εποισαν* N<sup>1</sup>(but corrd). rec om 1st *τε*, with BHL<sup>1</sup> rel :  
 ins *δε* 36. 180 : txt ACEIN p 13. rec om 2nd *εν* (as unnecessary), with HP rel  
 Chr : ins ABCEILN b k m o p 13. 36. 40. 187 vulg. for 2nd *τε*, *δε* H a<sup>2</sup> c 137  
 E-lat syr copt Thl-fin. om *αυτων* E. *κατηνεγκα* N.  
 11. om *τε* B : *δε* E-gr copt [æth-pl].  
 12. rec ins *και* bef *πορευομενος*, with HLP rel Syr Chr, Thl-sif : om ABCEIN c  
 p [Tischdf [Treg(expr)]] 13. 36. 40 vulg syr copt æth arm Thl-fin. om *της* [A]E  
 a b c h k o 137. om *της* *παρα* (as unnecessary) AEI 40 vulg Syr [copt arm] : om  
*παρα* BN c p 137 : om *της* 80 Thl-fin : txt CHLP 13 rel syr [æth] Chr, Thl-sif.  
 13. om *ημερας* N<sup>1</sup>. for *κατα την, κατην*(sic) N.

*εποισάτην οὐκ ἀπολογησάμαι* : on which examples Hermann remarks, ad Viger. p. 504, "in his locis omnibus rem non dubiam et incertam indicat ei, sed plane certam et perspicuam." 9.] Hence-

forward he passes to *his own* history,—how he once refused, like them, to believe in Jesus : and shews them both the process of his conversion, and the ministry with which he was entrusted to others.

*μὲν οὖν*, well then, resuming the character described vv. 4, 5. 10, 11.] This is

the *διωγμὸς μέγας* of ch. viii. 1. We are surprised here by the unexpected word *ἀγών*, which it might have been thought he would have rather in this presence avoided. But, as Stier remarks, it belongs to the more confident tone of this speech, which he delivers, not as a *prisoner defending himself*, but as one being heard before those who were his *audience, not his judges*.

*κατηνεγκα ψήφον* can hardly be taken *figuratively*, as many Commentators, trying to escape from the inference that the *καρίας* Saul was a member of the Sanhedrim ; but must be understood as testifying to *this very fact*, however

strange it may seem. He can hardly have been *less than* thirty when sent on his errand of persecution to Damascus. The genitive is supposed by Elsner and Kypke to be dependent on *κατηνεγκα* ; but this is harsh, and it is better to take (as most Commentators, and Meyer, and De W.) it as absolute, and *κατηνεγκα* as *local*, '*detuli sententiam* : ' when their deaths were being compassed, I gave in my vote (scil. against them, as in ref.). On the fact, cf. *συνευδοκῶν τῇ ἀναίρεσει αὐτοῦ*, ch. viii. 1. 11. *τιμωρῶν*] viz. by scourging ; compare Matt. x. 17. *ἡνάγκαζον* does not imply that any *did* blaspheme (Christ : so Pliny, Ep. n. 97, speaks of ordering the Bithynian Christians '*maledicere Christo*,' and adds, '*quorum nihil cogi posse dicuntur qui sunt revera Christiani*') : the imperf. only relates the *attempt*. The persecuting the Christians even to foreign cities, forms the transition to the narrative following. 12. *ἐν οἷς*] In which things (being engaged). 13.] See notes on ch. ix. 3—8, where I have treated of the discrepancies, real or only apparent,

βασίλει, \*οὐρανόθεν ὕπὲρ τὴν ὁ λαμπρότητα τοῦ ἡλίου  
 ὁ περιλάμψαν με φῶς καὶ τοὺς σὺν ἐμοὶ πορευομένους,  
 14 πάντων τε ὁ καταπεσόντων ἡμῶν εἰς τὴν γῆν ἡ ἴκουσα  
 φωνὴν λέγουσαν πρὸς με τῇ εἰς Ἑβραϊδὶ ὁ διαλέκτῳ Σαοὺλ  
 Σαοὺλ, τί με ὁ διώκεις; ὁ σκληρόν σοι πρὸς ὁ κέντρα  
 ὁ λακτίζειν. 15 Ἐγὼ δὲ εἶπα Τίς εἰ, κύριε; ὁ δὲ κύριος  
 εἶπεν Ἐγὼ εἰμι Ἰησοῦς ὃν σὺ ὁ διώκεις. 16 ἀλλὰ ὁ ἀνά-  
 στηθι καὶ ὁ στηθι ὁ ἐπὶ τοὺς πόδας σου ὁ εἰς τοῦτο γάρ  
 ὁ ὤφθην σοι, ὁ προχειρίσασθαι σε ὁ ὑπηρέτην καὶ ὁ μάρτυρα

xxv. 24. John vi. 60. James iii. 4. Jude 15) only. Gen. xxi. 12. 11 Cor. xv. 55 = here (Matt.  
 xii. 14). Rev. ix. 10 only. m here only τ. (ἀποκλ., Dent. xxiii. 15.) a ch.  
 ix. 6 reff. o Rev. ii. 11. Ezek. ii. 1. p Mark i. 36. ch. ix. 21 al. c ch.  
 ii. 8 reff. r ch. iii. 30. xiii. 14 (reff.) only. s = ch. xiii. 5 reff. t ch. x. 30 reff.

βασίλει B<sup>1</sup> (Tischdf).

14. rec δε (altera of characteristic τε), with [C]HLP rel copt Chr, [Thl-sif]: txt  
 ABEIN c p 13. 36. 40. 137 vulg syrr Thl-fin. om ἡμῶν B d. aft γῆν ins δια  
 τον φοβον εγω μονος 137, simply syr-ing. rec (for λεγουσαν προς με) λαλουσας προς  
 με και λεγουσαν, with LP rel [λαλουσας και λεγουσας a] sēth Chr, Thl-sif: om 18: so  
 also, omg και λεγουσαν, H b o [arm]: φωνης λεγουσας προς με E-gr m, vocem loquentem  
 ad me E-lat, simply vulg: txt ABCIN p 36. 40 syrr. (The shorter reading λεγ. πρ. με  
 may perhaps have been adopted from ch ix. 4, xii. 7, or, as also λαλ. πρ. με, το ανωιδ  
 what seemed, but is not, a tautology; λαλ. and λεγ. not being equivalent.)

15. om δε I<sup>1</sup>. (εἰτα, so ABCEH k l p [13] Thl-fin.) rec om κυριος, with  
 HP rel sēth-pl Chr Thl-sif: ins ABCEIILN k m p 36 [137] vulg syrr copt arm Thl-fin.  
 (13 def.) aft εἶπεν ins προς με E Syr copt sēth-pl. aft ιησ. ins ο ναῶραιος  
 [m] 40. 137 [demid] Syr syr-w-ast.

16. om και στηθι B<sup>1</sup> (ins B<sup>2</sup> 3, Tischdf). προχειρισθαι A. for σε, σοι N<sup>1</sup> [es m].

between the three accounts of Saul's conversion. See also ch. xxii. 6—10.

14. τῇ Ἑβρ. διαλ. These words are expressed here only. In ch. ix. (see note) we have the fact remarkably preserved by the Hebrew form Σαοὺλ; in ch. xxii. he was speaking in Hebrew (Syr-Chald.), and the notice was not required. (Beware again of the supposed emphatic με of Wordsworth.) σκληρ. σοι πρ. κ. λ.] This is found here only; in ch. ix. the words are spurious, having been inserted from this place. The metaphor is derived from oxen at plough or drawing a burden, who, on being pricked with the goad, kick against it, and so cause it to pierce deeper. (See Schol. on Pind. l. c. below.) It is a Greek, and not (apparently) a Hebrew proverb; but this is no reason why it should not be used in Hebrew, just as it is in Latin. Instances of its use are Pind. Pyth. ii. 173: χρή δὲ πρὸς θεὸν οὐκ ἐρίσειν . . . φέρειν δ' ἐλαφρῶς ἑταυ-  
 χένιον λαβόντα ζυγὸν ἀρῆγει. ποτὶ κέν-  
 τρον δέ τοι λακτίζεμεν τελέθει ὀλισθηρὸς ὁμος. Æschyl. Agam. 1633: πρὸς κέν-  
 τρα μὴ λακτίζε, μὴ πῆσας μογῆς. Eurip. Bacch. 791: θυμούμενος πρὸς κέντρα λακτι-  
 ζοίμι, θνητὸς ὢν θεῶ. See also Æsch. Prom. 323, and other examples in Wetst.; Plautus (Truc. iv. 2. 59); and Terence,

Phorm. i. 2. 27: 'Nam quæ incitias est adversum stimulum calces?' 15—

18.] There can be no question that Paul here condenses into one, various sayings of our Lord to him at different times, in visions, see ch. xxii. 18—21; and by Ananias, ch. ix. 15; see also ch. xxii. 15, 16. Nor can this, on the strictest view, be considered any deviation from truth. It is what all must more or less do who are abridging a narrative, or giving the general sense of things said at various times. There were reasons for its being minute and particular in the details of his conversion; that once related, the commission which he thereupon received is not followed into its details, but summed up as committed to him by the Lord himself. It would be not only irreverent, but false, to imagine that he put his own thoughts into the mouth of our Lord; but I do not see, with Stier, the necessity of maintaining that all these words were actually spoken to him at some time by the Lord. The message delivered by Ananias certainly furnished some of them; and the unmistakable utterings of God's Spirit (τὸ πνεῦμα Ἰησοῦ, ch. xvi. 7) which supernaturally led him, may have furnished more, all within the limits of truth.

16.] εἰς τοῦτο refers to what follows,

α constr., see  
 note.  
 ν = ch. vii. 10  
 refl.  
 w constr., Mark  
 11.14. 1 Cor.  
 i. 17. 1 Kings  
 xix. 16, see  
 ch. vi. 21.  
 x 1 Cor. x. 13  
 refl.  
 y ch. xiv. 15  
 refl.  
 z ver. 20 refl.  
 a 1 Pet. ii. 8.  
 b Eph. v. 9.  
 c 1 Cor. x. 13.  
 d Col. i. 63.  
 e xii. 13.  
 c ch. v. 17 refl.  
 d ch. i. 17 refl.  
 e see ch. xv. 32.  
 f ch. i. 18.  
 g see ch. xiv. 34  
 refl.  
 h Rom. i. 13 refl.  
 i Matt. xiv. 7. Heb.  
 i. 13  
 j 1 Cor. x. 13  
 refl.  
 k 2 Cor. xii. 13  
 refl.  
 l Matt. v. 48. vi. 14, 26, 32. xv. 13. xiii. 9 only. Eod. vi. 15. 3 Macc. vii. 34 AB (not Ed-vat.) &c. ix.  
 10 only. Dan. i. 23 (26). Theod.

ὧν τε εἶδες ὧν τε ὀφθήσομαι σοι, 17 ἔξαιρουμένους  
 σε ἐκ τοῦ λαοῦ καὶ ἐκ τῶν ἐθνῶν, εἰς οὓς ἐγὼ ἄπο-  
 στέλλω σε 18 ἀνοῖξαι ὀφθαλμοὺς αὐτῶν, x τοῦ y ἐπιστρέψαι  
 ἅπῃ α σκότους εἰς φῶς καὶ τῆς β ἔξουσίας τοῦ σατανᾶ  
 z ἐπὶ τὸν θεόν, x τοῦ λαβεῖν αὐτοὺς c ἄφεσιν c ἁμαρτιῶν καὶ  
 d κληρὸν ἐν τοῖς e ἡγιασμένοις f πίστει τῇ f εἰς ἐμέ.  
 19 ε ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην h ἀπειθής τῇ  
 i οὐρανίῳ k ὀπτασίᾳ, 20 ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτόν τε

...στρεψ-  
 α...  
 εἰδης τε  
 C.  
 ABEB  
 LPN a  
 c d f g  
 h i  
 k l m o  
 p 13

aft ειdes ins με BC'(appy) 137 syr [Syr arm] Ambr, Aug,  
 17. rec om 2nd ex, with CHLP rel 36 vulg E-lat Chr, Thl-sif: ins AB E-gr IN k l p  
 13. 40 fuld Thl-fn. rec for εγω, νυν (marginal gloss, which has overborne the  
 εγω): om c e: vulg Thl-fn have both: txt ABCEHILPN rel [Syr] syr copt æth-pl  
 arm Chr, Thl-sif Aug. rec σε bef αωστελλω, with HLP rel Chr: txt ABCEIN  
 c d f k m p 13 vulg [arm] Thl.-αωστελλω HIP<sup>1</sup> a c d k demid copt Thl-sif: εφ-  
 αωστελλω C m p 13. 36 Thl-fn.  
 13. for αυτων, τυφλων EI tol Aug. αωστριψω AH b c m o p Chr, Thl-sif  
 Aug.: υποστρ. P 27. 78: txt BCEILN 13. 36 vulg [Clem, Thl-fn]. ins απο bef  
 της εξουσιας CEL a c 36. 137 (vulg) Thl-fn: om ABHPN p 13 [Clem,] Chr Thl-sif  
 (Ec. aft πασιμ. ins πασιν (see ch xx. 32) E.

*προχειρ. &c.*—*γάρ* gives the reason for *ἀνδοτήρ. &c.* (Meyer.) *προχειρ.*  
See reff. *μάρτυρα ὧν τε εἶδες* [Stier  
remarks, that Paul was the witness of the  
*glory of Christ*: whereas Peter, the first  
of the former twelve, describes himself  
(1 Pet. v. 1) as ‘a witness of the *sufferings*  
of Christ, and a partaker of the glory that  
shall be revealed.’ So true it was that this  
*ἐκτρώμα* among the Apostles, became, by  
divine grace, *more than they* all (1 Cor.  
xv. 8–10). The expression *ὑπερέστην ὧν*  
*εἶδες* may be compared with *ὑπερέταυ τοῦ*  
*λόγου*, which Luke calls the *αὐτόματι*,  
Luke i. 2. *ὧν τε ὁδοήσονται σοί*  
(1) ὁφθ. must be *passive*, not (as Bornemann,  
Wiener (not in edn. 6, § 39. 3,  
remark 1), Wahl, al.) causative (‘videre  
faciam’),—but as E. V., I will appear  
unto thee. (2) the gen. is exactly paralleled  
(Meyer) by Soph. Œd. Tyr. 788,  
*ὧν μὲν ἐκόμην* = *τούτων* (rather *ἐκείνων*)  
*δὲ ἃ ἐκόμην*. So here *ὧν* = *τούτων*  
(*ἐκείνων*) *δὲ ἃ ὁφθ.*, the things in (or on  
account of) which I will appear to thee.  
That such visions did take place, we know,  
from ch. xviii. 9; xxii. 18; xxiii. 11; 2 Cor.  
xii. 1; Gal. i. 12. 17. *ἐξαιρουμένός σε*]  
*delivering thee from*, as E. V.: not, as  
Kuini, al. and Conyb., ‘*choosing thee*  
*out of*’: see reff. *τοῦ λαοῦ*]  
as elsewhere, the Jewish people. ‘Hic ar-  
matum contra omnes metus qui eum man-  
ebant, et simul præparatur ad crucis to-

lerantiam. Calvin. εἰς οὓς] to both, the people, and the Gentiles; not the Gentiles only. 18. τοῦ ἐπιστ.] not, as Beza, and E. V., 'to turn them'; but, that they may turn; see ἐπιστρέφειν, ver. 20. The general reference of οὓς becomes tacitly modified (not expressly, speaking as he was to the Jew Agrippa) by the expression σαρδός and ἐξουσία τοῦ σατανᾶ, both, in the common language of the Jews, applicable only to the Gentiles. But in reality, and in Paul's mind, they had their sense as applied to Jews,—who were in spiritual darkness and under Satan's power, however little they thought it. See Col. i. 13. τοῦ λαβῆ. A third step: first the opening of the eyes—next, the turning to God—next, the receiving remission of sins and a place among the sanctified; see ch. xx. 32. This last reference determines πιστεῖ τῇ εἰς ἐμὲ to belong not to ἡγιασμένοις but to λαβεῖν. Thus the great object of Paul's preaching was to awaken and shew the necessity and efficacy of πίστεως ἡ εἰς ἐμὲ. And fully, long ere this, had he recognized and acted on this his great mission. The epistles to the Galatians and Romans are two noble monuments of the APOSTLE OF FAITH. 19. ἀπαθείης See Isa. i. 5 in LXX. 20. τοῖς ἐν Δαμ. π.] See ch. ix. 20. εἰς belongs to ἀπαγγέλλ. (De W.), not to τοῖς (ἐν Δαμ.). as Meyer; see Luke viii. 34: and on this sense of εἰς



καὶ Ἱεροσολύμοις, [εἰς] πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας  
καὶ τοῖς ἔθνεσιν ἠπήγγελλον<sup>1</sup> μετανοεῖν καὶ ἑπιστρέφειν  
ἐπὶ τὸν θεόν, ὅτι ἄξια τῆς μετανοίας ἔργα πρᾶσσοντας.  
21 ἕνεκα τούτων με οἱ Ἰουδαῖοι συλλαβόμενοι ἐν τῷ ἱερῷ  
ἐπειρώντο διαχειρίσασθαι. 22 ἐπικουρίας οὖν τυχὼν  
τῆς ἀπὸ τοῦ θεοῦ ἀκρι τῆς ἡμέρας ταύτης ἔστηκα,  
μαρτυρόμενος μικρῷ τε καὶ μεγάλῳ, οὐδὲν ἔκτος  
λέγων ὧν τε οἱ προφῆται ἐλάλησαν μελλόντων  
γίνεσθαι καὶ Μωυσῆς, 23 εἰ παθητὸς ὁ χριστός, εἰ

only. Prov. xxvii. 18<sup>W</sup> F(not A) Ald. only.  
xiii. 18 only.  
x ch. viii. 10. Heb. viii. 11. Rev. xi. 18. xiii. 16 al.  
x constr., ver. 16 a.  
c here only t.

s ch. v. 30 only t.  
v = here only.

Isa. ix. 14.  
Isa. xlviii. 6.

t here only t. Wied.  
v ch. xx. 26 reff.  
y = 1 Cor. xv. 27. Isa. xxvii. 12.  
b = ver. 8. 3 Kings i. 51 al.

20. rec om 1st τε, with EHLP 13. 36 rel Chr: ins ABN p. ins εν bef iep. AE k  
36. 40 (Syr) Thl[-sif]: τοις εν c 137 lect-12: om BHLPN p rel Chr [Thl-fin].  
om eis ABN [tol] (on acct of -ois preceding?). [om 2nd τε L.] om την H<sup>1</sup>  
96. 142. Steph απαγγελλων, with HLP g m: απαγγελλω [rel] 14. 38. 65. 76.  
95-7-9. 104-13-33-77 Chr<sub>1</sub>: απηγελλω 13: παρηγελλον 96: txt ABEN p 36 vulg  
[(syrr) copt aeth arm]. ins ζωντα bef θεον m 36. 40 arm. aft αξια ins τε E.  
21. οι ιουδ. συλλαβ. bef με A a<sup>2</sup> c 137 [copt arm(Tischdf)]: οι ιουδ. bef με EL m p  
Chr, Thl-fin: om με 180. om οι BLN<sup>1</sup> m p 13 Chron, Thl-fin. συλλαβου-  
μενοι N [συλλαμβανόμενοι P]. ins οντα bef εν τω EN<sup>3</sup> [c] m p 13. 36. 40. 137  
vulg syr Chron: οντα με N<sup>1</sup>. διαχειρώσασθαι N<sup>1</sup>.  
22. rec for απο, παρα (more usual), with HLP rel Chr<sub>1</sub> [Thl-sif: υπο c]: txt ABEN  
p 13. 36. 40 Chron, Thl-fin. rec μαρτυρουμενος (see notes), with E a f g Thl-fin:  
μαρτυρωμενος 13: txt ABHLPN p rel 36. 40 vulg Chr Chron Thl-sif.

note on ver. 6 above. 22.] The οὖν refers to the whole course of deliverances which he had had from God, not merely to the last. It serves to close the narrative, by shewing how it was that he was there that day,—after such repeated persecutions, crowned by this last attempt to destroy him. μαρτυρόμενος] The mere love of paradox and difficulty, as it seems to me, has led De Wette and Meyer to prefer the ordinary reading -ρούμενος, although very weakly supported by MSS., and yielding hardly any appropriate sense. μαρτυρούμενος must be passive, and signify (see reff. below) ‘testified to,’ ‘borne witness of:’ the datives μικρῷ and μεγάλῳ must be the agents, ‘by small and great’ (to which there is no objection grammatically, but every objection analogically, see ch. x. 22; xvi. 2; xxii. 12, in all which μαρτύρουμαι is followed by ὑπό), and λέγων must be predicative, ‘as saying:’ i. e., ‘that I say.’ But this would be contrary to the fact: Paul was not thus borne witness of by all, but on the contrary accused of being a despiser of the law by a great majority of his own countrymen. There can, I think, be no question either critically or exegetically of the correctness of the other reading μαρτυρόμενος, bearing wit-

ness, as directly appropriate to the office to which Paul was appointed,—that of a witness (ver. 16); and then μικρῷ τε καὶ μεγάλῳ, to small and great, so flat and meaningless on the other interpretation, admirably suits the occasion,—standing as he was before an assembly of the greatest of the land. 23. εἰ] not for δτι—but just as in ver. 8,—if,—if at least: meaning, that the things following were patent facts to those who knew the prophets. See Heb. vii. 15, where εἰ has the same sense. παθητός] not, as Beza, ‘Christum fuisse passurum’ (so E. V., ‘should suffer’): but as Vulg., ‘i passibilis Christus.’ Paul does not refer to the prophetic announcement, or the historical reality, of the fact of Christ’s suffering, but to the idea of the Messiah as possible and suffering being in accordance with the testimony of the prophets. That the fact of His having suffered on the cross was in the Apostle’s mind, can hardly be doubted: but that the words do not assert it, is evident from the change of construction in the next clause, where the fact of the bringing life and immortality to light by the resurrection is spoken of,—εἰ παθητός ὁ χρ.,—εἰ . . . μὲλλον καταγγέλλειν. In Justin Martyr, Trypho c. 89, p. 187, the follow-



των οὐ <sup>α</sup> πείθομαι οὐθέν <sup>β</sup> οὐ γάρ <sup>γ</sup> ἔστιν ἐν <sup>δ</sup> γωνία πεπρα- <sup>ε</sup> γμένον τούτο. <sup>27</sup> πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς <sup>ς</sup> προφήταις; οἶδα ὅτι πιστεύεις. <sup>28</sup> ὁ δὲ Ἀγρίππας πρὸς <sup>τ</sup> τὸν Παῦλον <sup>θ</sup> Ἐν ὀλίγῳ με πείθῃ <sup>ι</sup> <sup>κ</sup> χριστιανὸν ποιῆσαι.

exvii. 22. Rev. vii. 1. xx. 8 only.  
xi. 26. 1 Pet. iv. 16 only.

v here bis. Eph. iii. 3 only. see 1 Pet. v. 12.

— Luke xx.  
6.  
t constr., ch.  
xv. 10 rev.  
u Matt. vi. 6.  
xxi. 42 ll. ch.  
iv. 11, and  
1 Pet. ii. 7,  
from Pa.  
w ch.

rec ουθεν, with HLP rel [ουθεν πειθ. m] Chr: om A E (but see below) 13. 40: txt B N<sup>1</sup> (N<sup>2</sup> disapproving) p: om 1st ου a b c o p. for 2nd ου, ουδε E<sup>2</sup> m 36. 40: ουθεν E<sup>1</sup> (and lat). om εστιν H[L]P f g h l [ins aft γων. m 40, aft τούτο a].

28. rec aft προς τον παυλον ins εφη, with EHLP rel 36 Chr [ait tol]: om ABN p 13. 40. 137 vulg. rec πειθεις χρ. γινεσθαι, with EHLP rel 36 [vulg Syr syr-tat]

(introduce read-pl) Cyr-jer, Chr<sub>1</sub>: πειθεις χρ. ποιησαι BN p 13. 40 syr-mg copt: txt A. (The reading of BN has apparently been the result of some confusion. I have preferred therefore that of A: see note.)—χρηστιανον (but corrd) N<sup>1</sup>.

ment. ἐν γωνία . . . τούτῳ] *This*, the act done to Jesus by the Jews, and its sequel, was not done in an obscure corner of Judæa, but in the metropolis, at a time of more than common publicity.

28. ἐν ὀλίγῳ] These words of Agrippa have been very variously explained. (1) The rendering '*propetodum*,' '*parum abest, quin*,' ('almost,' E. V.) adopted by Chrys., Beza, Grot., Valla, Luther, Piscator, Calov., &c. is inadmissible, for want of any example of ἐν ὀλίγῳ having this meaning, which would require ὀλίγου (ὀλίγου μ' ἀπωλέσας, Aristoph. Vesp. 829, and al.), or ὀλίγου δεῖ, or παρ' ὀλίγον. (2) Calvin, Kuinoel, Schöttg., Olsh., Neander, take it for ἐν ὀλίγῳ χρόνῳ, which certainly is allowable, but does not correspond to μεγάλῳ below, nor, as I believe, does it come up to the *general* sense of the expression. (3) The phrase ἐν ὀλίγῳ occurs in Greek writers with various nouns understood according to the nature of the case,—and sometimes it will bear any of several supplements with equal propriety. Thus in Demosth. p. 33. 18, ῥῥδιον εἰς ταὐτὸ πάνθ' ὅσα βούλεται τις ἀπολίσαντα ἐν ὀλίγῳ, where Schaefer in his Index Græcitatibus says, scil. χρόνῳ, αὐτ' ὥρῳ, αὐτ' ὀλίγῳ, αὐτ' ὀνόνῳ. So also here we may understand ὀλίγῳ or ὀνόνῳ (or χρόνῳ ?)—or still better as it seems to me, *leave the ellipsis unsupplied* (see Eph. iii. 3). We have a word in English which exactly expresses it,—one which has fallen into disuse, but has no equivalent; *lightly*: i.e. with little pains, few words, small hesitation. Then next as to the *reading*, I have followed the most ancient mss., in editing ποιῆσαι and not γινεσθαι. This being so, we have to choose between πειθεις of BN and πειθῃ of A. It is almost impossible to give any assignable meaning to the former; and I suspect it has come in by a confusion of the two readings. Whereas πειθῃ seems to take up the πειθῶμαι of ver. 26. The

received reading has probably found its way in from first imagining that πειθ- had to do with *Paul's persuading Agrippa*, and then the ποιῆσαι having no sense, became conformed to the γινεσθαι in the Apostle's speech below. And now, as to the *sense of Agrippa's saying*. In determining this, enough attention has not been paid to two points: (1) the *present tense*, πειθῃ, thou art persuading thyself, art imagining; and (2) the use, *in the mouth of a Jew, and that Jew a king*, of the *Gentile and offensive appellation χριστιανός*. To my mind, the *first* of these considerations decides that Agrippa is characterizing *no effect on himself*, but *what Paul* was fancying in his mind, reckoning the πειθῶμαι which he had expressed above: the *second*, that he speaks of something *not* that he is *likely to become*, but that *contrasts strangely with his present worldly position and intentions*. I would therefore render the words thus: *Lightly* (with small trouble) *art thou persuading thyself that thou canst make me a Christian*: and understand them, in connexion with Paul's having attempted to make Agrippa a witness on his side,—'*I am not so easily to be made a Christian of, as thou supposest*.' Most of the ancient Commentators (especially as reading πειθεις) take the words as implying some effect on Agrippa's mind, and as spoken in earnest: but this I think is hardly possible, philosophically or exegetically. I may add that the emphatic position of both ἐν ὀλίγῳ and χριστιανόν, before their respective verbs, strongly confirms the view taken above. I must again caution the reader against the mistake committed by Wordsworth, in supposing the enclitic με to be emphatic, which it cannot be, ἐμέ being required in such a case. Indeed, a more insignificant position than it here holds, next to the most emphatic word of the sentence, cannot be conceived.

x dat. and const., here only, see Xen. Mem. iii. 13. 3. const., w. πρόσ, 2 Cor. xiii. 7. (ch. xvii. 29 ref.) y = here only. Xen. Mem. iii. 5. 1. 1 Cor. iii. 13. Gal. ii. 6. 1 Thess. i. 9. James i. 24 only. a Matt. v. 32. 2 Cor. xi. 28 only. b Deut. i. 34 Aq. b ch. xlii. 29 ref. c ch. xlii. 24, &c., ref. d Mark xiv. 64 only. Exod. xlii. 33 Ald. (Tromm) Ps. c. 6 only. e ch. xlii. 19 ref. f ch. xlii. 29 (ref.). g = Matt. xvii. 15, &c. ch. iiii. 13. iv. 21. 23. v. 40. xvi. 36, 36. xxvii. 18. Heb. xiii. 23. 2 Macc. xii. 25. h ch. xxv. 11 ref. i = ch. xv. 19 ref. k constr., ch. iiii. 13 ref. l ch. xlii. 4. xiv. 36. xx. 18 only. 18

29 ὁ δὲ Παῦλος \*Εὐξαμην ἵαν τῷ θεῷ καὶ ἔν ὀλίγῳ ... τετα-  
καὶ ἐν μεγάλῳ οὐ μόνον σὲ ἀλλὰ καὶ πάντας τοὺς ABH  
ἀκούοντάς μου σήμερον γενέσθαι τοιοῦτους \*ὁποῖος PN = b c  
καγὼ εἰμὶ \*παρεκτός τῶν ὁ δεσμῶν τούτων. 30 ἀνέστη d f g n k  
τε ὁ βασιλεὺς καὶ ὁ ἡγεμὼν ἢ τε Βερνίκη καὶ οἱ ἄ συγ- l m o p  
καθήμενοι αὐτοῖς, 31 καὶ ἄναχωρήσαντες ἐλάλουν πρὸς 18  
ἀλλήλους λέγοντες ὅτι οὐδὲν ἑθανάτου ἔξιον ἢ ἑδεσμῶν  
πράσσει ὁ ἄνθρωπος οὗτος. 32 Ἀγρίππας δὲ τῷ Φήστῳ  
εἶπεν ὅτι Ἀπολελεύσθαι ἐδύνατο ὁ ἄνθρωπος οὗτος, εἰ μὴ  
ἔπεκέκλητο Καίσαρα.

XXVII. 1 Ὡς δὲ ἱἐκρίθη \*τοῦ ἁποπλεῖν ἡμᾶς εἰς

29. rec aft o de paulos ins eipen, with HLP rel [Syr copt aeth arm] Chr, εφη 36 :  
om ABN p 13. 40. 137 vulg syr. ευξαμην [H]LN' c' 1 p [η]ε. P f]. rec (for  
μεγαλω) πολλω (see notes), with HLP rel 36 aeth Chr; [en πολλω κ. εν ολ. m:] txt  
ABN k p 13. 40 vulg syr-mg-gr copt arm.

30. rec ins kai tauta eikonotos autou bef ανεστη (addn for perspicuity), with HLP  
rel syr-w-hat Thl : kai tauta eikonotos 137 aeth-rom : om ABN c p 13 vulg Syr aeth-pl  
arm.—rec om τε : txt as above, but c 13. 40 syr copt Chr, have δε.

31. αξιον bef θανάτου A c copt : η δεσμων bef αξιον BN k m p 13. 40 vulg[exc tol].  
ins τι bef πρᾶσσει. AN k m p 13 vulg[not demid (copt)].

32. επικεκλη. AL 40 Thl : txt BH[P]N p 13. 36 rel Chr.

CHAP. XXVII. 1. και ουτως εκρινεν ο ηγεμων αναπεμψαι καισαρα 64: και ουτως  
εκρινεν αυτον ο ηγ. αναπεμψαι καισαιρ 97: ως ουν εκρινεν ο ηγ. του πεμπεσθαι αυτον  
προς καισαρα τη εκιουση εκαλεσεν εκατονταρχον τινα ονοματι ιουλιανον σπειρης σεβαστης  
παρεδιδου αυτω τον παυλον συν ετεροις δεσμωταις syr-mg : και εκρινε περι αυτου ο φηστος  
πεμπεσθαι αυτον προς καισαρα εις την ιταλ. κ.τ.λ. Syr. for ημας, τους περι παυλου  
(ως begins an eccl lection, see ch xxi. 8 rec) P[π. τον παυλον] m lectt : eum vulg.

29.] I could wish to God, (that whether  
with ease or with difficulty (on my part),  
not only thou, but all who hear me to-  
day, might become such as I am, except  
only these bonds. He understands ἐν  
ὀλίγῳ just as Agrippa had used it, easily,  
'with little trouble,' with slight exertion :'  
and contrasts with it ἐν μεγάλῳ (πολλῷ  
has been an alteration to suit the imagined  
supplement χρόνῳ), with difficulty, 'with  
great trouble,' 'with much labour.' Those  
interpreters who understand χρόνῳ above,  
render this 'seu tempore exiguo opus  
fuerit, seu multo' (Schött.); those who  
take ἐν ὀλ. for 'almost,' 'non propemodum  
tantum, sed plane' (Grot.) : 'not only  
almost, but altogether,' E. V. In εὐχασθαι  
θεῷ the dative implies the direction of  
the wish or request to God : so Æsch.  
Agam. 852, θεοῖσι πρῶτα δεῖξασθαι : Il.  
γ. 318, θεοῖσι δὲ χεῖρας ἀνέσχον, and freq.  
See examples in Bernhardt, Syntax, p. 86.

δεσμῶν] He shews the chain, which  
being in 'custodia militaris,' he bore on  
his arm, to connect him with the soldier  
who had charge of him. [This exception  
may be regarded as a proof of the perfect

courtesy of the great Apostle.] 31.

πράσσει] generally, of his life and habits.  
No definite act was alleged against him :  
and his apologetic speech was in fact a  
sample of the acts of which he was ac-  
cused.

32.] Agrippa in these words  
delivers his judgment as a Jew : 'For  
aught I see, as regards our belief and  
practices, he might have been set at liberty.'  
But now he could not : 'nam appellatio-  
ne potestas judicis, a quo appellatum est,  
cessare incipit ad absolvendum non minus  
quam ad condemnandum. Crimina enim  
integra servanda sunt cognitioni superi-  
oris.' Grot.

CHAP. XXVII. 1—XXVIII. 31.]  
PAUL'S VOYAGE TO ROME AND SOJOURN  
THERE. I cannot but express the benefit  
I have derived in my commentary on this  
section, from Mr. Smith's now well-known  
treatise on the voyage and shipwreck of St.  
Paul : as also from various letters which he  
has from time to time put into my hands,  
tending further to elucidate the subject.  
The substance of these will be found em-  
bodied in an excursus following the chro-  
nological table in the prolegomena.

τὴν Ἰταλίαν, <sup>m</sup> παρεδίδουν τὸν τε Παῦλον καὶ τινὰς <sup>m = ch. xii. 4.</sup>  
 ἑτέροισι <sup>a</sup> δεσμώτας ἑκατοντάρχῃ ὀνόματι Ἰουλίῳ <sup>a ver. 43 only.</sup> οὐ σπειρῆς  
<sup>b</sup> σεβαστῆς. <sup>2</sup> ἐπιβάντες δὲ πλοίῳ Ἀδραμυττηνῷ μέλ-  
 λοντι <sup>c</sup> πλείν [εἰς] τοὺς κατὰ τὴν Ἀσίαν τόπους, <sup>3</sup> ἀνήχ-  
 οντες.

21, 25. <sup>q</sup> = ch. xii. 2 (Matt. xxi. 5, from Zech. ix. 9. ch. xx. 18. xxi. 4. xlv. 1) only. dat., here  
 only. Luke only, exc. Rev. xviii. 17. constr. (accus.) here  
 only. Isa. xlii. 10. ἡλ. τ. θάλασσαν, Sir. xliii. 24. 1 Macc. xiii. 29. ἡλ. τὰ πλοία, Polyb. iii. 4. 10.  
 a ch. xlii. 13 ref.

παρεδίδον A a 40 demid Syr copt Thl-sif. om ετεροισι c p<sup>1</sup> 137 syr : δεσμ. bef et.  
 L. ins ιουλιῳ bef as well as after ονοματι N<sup>1</sup>.

2. αὐτ ἐπιβ. ins εν c 137. αδραμυττηνῳ AB<sup>1</sup> (13 copt arm), al vary.  
 rec μελλόντες (corr<sup>g</sup> to suit ἐπιβάντες), with HLP rel vulg [with fuld demid tol] Chr :  
 tat ABN a b c d o p 13. 36. 40. 137 am syr copt aeth-pl arin. rec om εις, with HLP  
 rel Chr, Thl-sif [circa vulg] : ins επι c 36. 137 syr : ins εις ABN p 13. 40 Thl-fin.

1.] τοῦ (see reff.) contains the purpose of ἐκρίθη. The matter of the decision implied in ἐκρίθη is expressed in this form as if governed by the substantive κρίσις, as in ch. xx. 3, ἐγένετο γνώμη τοῦ ὑποστρέφειν. Meyer remarks that the expressions κελύειν ἡν, εἰσὶν ἡν, θέλειν ἡν, &c. are analogous. ἡμᾶς] Here we have again the *first person*, the narrator having, in all probability, remained in Palestine, and in the neighbourhood of Paul, during the interval since ch. xxi. 18.

παρεδίδον] *Who?* perhaps the assessors with whom Festus took counsel on the appeal, ch. xxv. 12: but more likely the plural is used indefinitely, the subject being 'they,' = 'on' (Fr.), or 'man' (Germ.).

ἑτέροις 8.] This expression, says Meyer, is purposely chosen, to intimate, that they were prisoners of *another sort* (not also Christians under arrest). But De W. shews this to be a mistake, by ἑτέροι πολλοί, Luke viii. 3, = ἄλλοι πολλοί, Mark xv. 41, in both places meaning '*many others of the same sort.*' Here also they are of the *same class*, as far as δεσμῶται is concerned: further, nothing is implied in the narrative, one way or the other.

σπειρῆς σεβαστῆς] There is some difficulty in determining what this cohort was. We must not fall into the mistake of several of the Commentators, that of confounding this σπ. σεβαστῇ with an ἡλ ἰππέων καλουμένη Σεβαστηνῶν, mentioned by Josephus, B. J. ii. 12. 5, and Antt. xx. 6. 1, this latter implying '*natives of Samaria*' (Σεβαστῇ),—whereas our word is the same adjective as that name itself, and cannot by any analogy have reference to it. More than one of the *legions* at different times bore the honorary title 'Augusta.' Wetst. quotes from Claudian de Bell. Gild. 'Dic-taque ab Augusto legio:' from inscriptions in Mauritania, Legio III. Aug., II. Aug., VIII. Aug.: from Ptolemy, ii. 3, λεγὼν δευτέρα σεβαστῇ (in Britain); iv. 3, λεγὼν γ. σεβαστῇ; but of a '*cohort* Augusta,' or '*Augustana*,' we never hear. De

Wette and Meyer suggest (but we have no historical proof of the supposition) that it was one among the five cohorts stationed at Caesarea (see note, ch. xxv. 23) thus distinguished as the body-guard of the emperor (?), and therefore chosen for any services immediately concerning him, as in this case. Meyer thinks it may be the same (but then would the appellations be different?) with the σπείρα Ἰταλικῇ of ch. x. 1. It is remarkable that almost all the Commentators have assumed, without any reason, that this σπ. σεβαστῇ must have been stationed at Caesarea, whereas it may well have been a cohort, or body of men so called, at Rome. Wieseler is the only one that I have seen who has not fallen into this error. He controverts the other interpretations (Chron. d. Apost.-g. note, p. 391), and infers that Julius belonged to the *Augustani*, mentioned Tacitus xiv. 15, and Suet. Nero. 20 and 25 (see also Dio Cass. lxi. 20: ἦν μὲν γὰρ τι καὶ ἴδιον αὐτῷ σύστημα ἐς πεντακισχιλίους στρατιώτας περισκευασμένων. Λύγουστέιοι τε ὠνομάζοντο καὶ ἐξήρχον τῶν ἱππῶν, and lxi. 8), who appear to have been identical with the *evocati* (veterans specially summoned to service by the emperors), and to have formed Nero's body guard on his journey to Greece. The first levying of this band by Augustus, Dio relates, xiv. 12. To this Julius seems to have belonged,—to have been sent on some service into Asia, and now to have been returning to Rome.

We read of a Julius Priscus, Prefect of the Prætorian guards under Vitellius, who killed himself 'pudore magis quam necessitate,' after the military murder by Mucianus of Calpurnius Galerianus. This was ten years after the date of our narrative; but the identity of the two must be only conjectural.

2. Ἀδραμυττηνῷ] Adramyttium (Ἀδραμύτιον, -ιον, or Ἀτραμύτιον, and in Plin. v. 32, Adramytteos) was a seaport with a harbour in Mysia, an Athenian colony. It is now a village called Endramit. Grotius, Drusus, and other

ἡμεῖς, ὄντος σὺν ἡμῖν Ἀριστάρχου Μακεδόνης Θεσσαλο-  
 νικέως, <sup>3</sup> τῇ τε ἑτέρᾳ <sup>u</sup> κατήχθημεν εἰς Σιδῶνα, <sup>v</sup> φίλαν-  
 θρώπως τε ὁ Ἰούλιος τῷ Παύλῳ <sup>w</sup> χρησάμενος <sup>x</sup> ἐπέτρεψεν  
 πρὸς τοὺς <sup>y</sup> φίλους πορευθέντι <sup>z</sup> ἐπιμελείας <sup>a</sup> τυχεῖν. <sup>4</sup> κα-  
 κείβην <sup>b</sup> ἀναχθέντες <sup>b</sup> ὑπεπλεύσαμεν τὴν Κύπρον διὰ τὸ

1-2 ch. xx. 15. Xen. Cyr. iv. 6. 10. u same. = ch. xviii. 12 only. (act. ch. xiii. 15 reff.) v here only + 2 Macc. ix. 27 only. φίλ. δε- κείβην πρὸς . . . Polyb. i. 68. 13. (-πος, Wind. i. 6. -νίς, ch. xviii. 2. -πείρ, 2 Macc. xiii. 23.) w = (see 2 Cor. xiii. 10.) Gen. xxi. 29. Xen. Mem. iv. 6. 5 (often). x inf. aor., ch. xxi. 30 reff. pres., ch. xxi. 1 reff. y = 3 John 16. z here only. Prov. iii. 8. (-λψ, Prov. xi. 2 Sym. -λως, Luke xv. 8. -λείσθαι, Luke x. 34.) a = ch. xiv. 2 reff.

αριστάρχος N<sup>1</sup>.

(see ch. xx. 4).

θεσσαλονικέων, adding δε [τε c] αριστάρχ. κ. σκ. [c] 137 syr

3. for τε, δε LN<sup>3</sup> k m p 40 vulg copt Chr.

σιδῶνα N<sup>1</sup>.

ιουλιανος A.

Steph om τους, with c o: ins ABHLPN p 13 rel Chr Thl Œc.

rec

πορευθέντα, with HLP rel Chr, Thl-sif: txt ABN p 13. 86 Thl-fin.

erroneously suppose *Adrumetum* to be meant, on the north coast of Africa (Winer, Realw.).

πλείν [eis] τοὺς . . . ] The bracketed eis is in all probability an insertion to help off the harshness of the construction. But the accusative is indicative of the direction. We have ἦλθε Πολυνείκης χθόνα, Eur. Phœniss. 110. See Winer, edn. 6, § 32. 1, on the accus. after neuter verbs, and Bernhardt, Syntax, pp. 114 ff., and other instances in Wetstein.

Ἀριστάρχ.] See ch. xix. 29; xx. 4; Col. iv. 10; Philem. 24. In Col. iv. 10, Paul calls him his συναγχεύων, but perhaps only figuratively: the same term is applied to Epaphras, Philem. 23, where follows Ἀριστάρχος, Δημάς, Λουκάς, οἱ σύντροφοί μου.

3. Σιδῶνα.] This celebrated city is generally joined in the N. T. with Tyre, from which it was distant 200 stadia (Strabo, xvi. 756 ff.), and of which it was probably the mother city. It was within the lot of the tribe of Asher (Josh. xix. 28), but never conquered by the Israelites (Judg. i. 31; iii. 3). From the earliest times the Sidonians were renowned for their manufactures of glass ('Sidon artifex vitri,' Plin. v. 19), linen (πέπλοι παμπούκιλοι ἔργα γυναικῶν Σιδωνίων, Il. ζ. 290), silversmith's work (Il. ψ. 743, and Od. o. 115, &c.), and for the hewing of timber (1 Kings v. 6; Ezra iii. 7). In ancient times, Sidon seems to have been under Tyre, and to have furnished her with mariners (see Ezek. xxvii. 8). It went over to Shalmaneser, king of Assyria (Jos. Antt. ix. 14. 2); but seems under him, and afterwards under the Chaldeans and Persians, to have had tributary kings of its own (Jer. xxv. 22; xxvii. 3; Herod. viii. 67). The Sidonians furnished the best ships in Xerxes' navy, Herod. vii. 96, 99. Under Artaxerxes Ochus Sidon freed itself, but was by him, after a severe siege, taken and destroyed (Diod. Sic. xvi. 43 ff.). It was rebuilt, and soon after went

over to Alexander, keeping its own vassal kings. After his death it was alternately under Syrian and Egyptian rule, till it fell under the Romans. The present Saida is west of ancient Sidon, and is a port of some commerce, but insecure, from the sanding up of the harbour (Winer, Realw. See also Robinson, vol. iii. pp. 415 ff., who gives an account of the history of Sidon during the middle ages). πορευθέντι.] This dat. looks very like a grammatical correction: the πορευθέντα of the rec. would be an instance of an acc. with inf. after a dat. preceding, as ch. xvi. 20; xii. 17. The φίλοι here mentioned were probably Christian brethren (see ch. xi. 19, where the Gospel is said to have been preached in Phœnicia; and ch. xxi. 3, where we find brethren at Tyre); but it is usual in that case for ἀδελφοί or μαθηταί to be specified: cf. ch. xxi. 4, 7. The ἐπιμελείας τυχεῖν was perhaps to obtain from them that outfit for the voyage which, on account of the official precision of his custody at Caesarea, he could not there be provided with.

4. ὑπεπλεύσαμεν] sailed under, i. e. 'in the lee of,' Cyprus. "Ubi navis vento contrario cogitur a recto cursu decedere, ita ut tunc insula sit interposita inter ventum et navem, dicitur ferri infra insulam." Wetst., who also says, "Si ventus favisset, alto se commisissent, et Cyprum ad dexteram partem reliquissent, at Act. xxi. 3, nunc autem coguntur legere littus Ciliciæ, inter Cyprum et Asiam." With this explanation Mr. Smith agrees; and there can hardly be a doubt that it is the right one. The κατὰ τὴν Ἀσίαν τότε of ver. 2 being to the west of Pamphylia (which was not in Asia, ch. ii. 10), the direct course thither would have been S. of Cyprus; but having the wind contrary, i. e. from the W. or N.W. ("the very wind which might have been expected in this part of the Mediterranean at this season (summer). Admiral de Saumarez writes, Aug. 19, 1798, 'We

... τυχεῖν  
H.  
ABLPN  
a b c d f  
g h k l  
m o p 13  
[H is  
continued  
in an  
uncial  
writing  
of about  
the xith  
cent.]

τοὺς ἀνέμους εἶναι <sup>c</sup> ἐναντίους, <sup>d</sup> τό τε <sup>d</sup> πέλαγος τὸ <sup>e</sup> κατὰ <sup>c</sup> τὴν Κιλικίαν καὶ Παμφυλίαν <sup>f</sup> διαπλεύσαντες <sup>g</sup> κατήλθομεν εἰς Μύρρα τῆς Λυκίας. <sup>h</sup> κακεὶ εὐρὼν ὁ ἑκατοντάρχης πλοῖον Ἀλεξανδρίνον <sup>i</sup> πλέον εἰς τὴν Ἰταλίαν, <sup>j</sup> ἐνεβίβασεν ἡμᾶς εἰς αὐτό. <sup>k</sup> ἐν ἱκαναῖς δὲ <sup>l</sup> ἡμέραις <sup>m</sup> βραδυπολοῦντες καὶ <sup>n</sup> μόλις <sup>o</sup> γενόμενοι <sup>p</sup> κατὰ τὴν Κνίδον,

<sup>g</sup> = ch. xxi. 3. (ch. viii. 5 reff.)  
<sup>j</sup> = ch. ix. 32 reff.

<sup>k</sup> here only τ.

<sup>h</sup> ver. 2 reff.  
<sup>i</sup> ch. xiv. 18 reff.

<sup>l</sup> here only. Prov. iv. 11 only.  
<sup>m</sup> = ch. xx. 16 al.

5. om την α 137. πλεύσαντες H<sup>1</sup>. add δι ημερών δεκαπεντε c 137  
 syrr-w-asst. κατηλθαμεν AN: κατηχθημεν b d h o 14. 38. 57. 66. 76. 93-7-8-marg  
 113 lect-5: ηλθομεν 25 vulg Syr. for μυρρα, λυστρα A vulg copt arm-mg Cassiod.  
 Bede: λυστρα N: μοιραν H<sup>1</sup>: συμυρραν m Bede-gr [Jer<sub>1</sub>]: σμυρα arm[-ed]: txt B  
 [syrr-mg-gr Jer], and μυρα LP 13 rei syrr Chr Thl.  
 6. κακειθεν A l 24: κακεισε m 15. 25. 36. 40. 180. om την H<sup>1</sup> b c h k l o.  
 aft αυτο ins τουτο N<sup>1</sup> (N<sup>2</sup> disapproving).

have just gained sight of Cyprus, so invariably do the westerly winds prevail at this season." Smith, p. 27, they kept under shelter of Cyprus, i. e. between Cyprus and Cilicia; and so διαπλεύσαντες, having sailed the whole length of the sea off Cilicia and Pamphylia, they came to Myra. See the account of the reverse voyage, ch. xxi. 3, where, the wind being nearly in the same quarter (see ver. 1, ἐδυνδρομήσαντες εἰς τ. Κῶ), the direct course was taken, and they left Cyprus at a distance (for so ἀναφ. seems to imply) on their left, in going to Tyre. On the διαπλεύσαντες, &c., it may be well to quote (from Smith) the testimony of M. de Pagès, a French navigator, who, on his voyage from Syria to Marseilles, informs us that after making Cyprus, "the winds from the west, and consequently contrary, which prevail in these places during the summer, forced us to run to the north." We made for the coast of Caramania (Cilicia), in order to meet the northerly winds, which we found accordingly." δ. Μύρρα] εἰτα Μύρα ἐν

εἰκοσι σταδίοις ὑπὲρ τῆς θαλάττης ἐπὶ μετεώρου λόφου, Strabo xiv. 3.—Λέντιος ἐνικεμφθεις Ἀνδριάκη Μυρίαν ἐκινεῖται, τὴν τε ἄλυσιν ἐρρήξε τοῦ λιμένος, καὶ εἰς Μύρα ἀνέει. The neighbourhood is full of magnificent ruins; see Sir C. Fellows's Lycia, ch. ix. The name still remains. The various readings merely shew that the copyists were unacquainted with the place.

6.] The Alexandrian ship may have been laden with corn for Rome; but this cannot be inferred from ver. 38, for the ship had been lightened before, ver. 18. On her size, see below, ver. 37. Most probably this ship had been prevented taking the direct course to Italy, which was by the south of Crete, by the prevailing westerly winds. Under such circumstances, says Mr. Smith (p. 32), "ships, particularly

those of the ancients, unprovided with a compass, and ill calculated to work to windward, would naturally stand to the N. till they made the land of Asia Minor, which is peculiarly favourable for such a mode of navigation, because the coast is bold and safe, and the elevation of the mountains makes it visible at a great distance; it abounds in harbours, while the sinuosities of its shores and the westerly current would enable them, if the wind was at all off the land, to work to windward, at least as far as Cnidus, where these advantages ceased. Myra lies due N. from Alexandria, and its bay is well calculated to shelter a wind-bound ship. The Alexandrian ship was not, therefore, out of her course at Myra, even if she had no call to touch there for the purposes of commerce."

πλέον, the present, should be rendered on her voyage. 7. βραδυν[.] It is evident that the ship was encountering an adverse wind. The distance from Myra to Cnidus is only 130 geogr. miles, which, with a fair wind, would not take more than one day. Mr. Smith shews that the wind was N.W., or within a few points of it. "We learn from the sailing directions for the Mediterranean, that, throughout the whole of that sea, but mostly in the eastern half, including the Adriatic and Archipelago, N.W. winds prevail in the summer months; . . . the summer Etésiae come from the N.W. (p. 197); which agrees with Aristotle's account of these winds,—οἱ ἐτησίοι λεγόμενοι μὲν ἔχοντες τῶν τε ἀπὸ τῆς ἄρκτου φερομένων κ. (εφεύρου, de Mundo, ch. iv. According to Pliny (ii. 47), they begin in August, and blow for forty days."

μόλις] with difficulty: not as E. V., 'scarce,' which being also an adv. of time, gives the erroneous idea to the English reader that the ship had scarcely reached Cnidus when the wind became un-

m here only τ. μὴ ἢ προσεῶντος ἡμᾶς τοῦ ἀνέμου, ἡ ὑπεπλεύσαμεν τὴν ἈΒΛΡΗ  
 a ver. 4 only τ. Κρήτην κατὰ Σαλμώνην, ὁ μὸλις τε ὁ παραλεγόμενοι ἄβ c d f  
 o ver. 13 only τ. αὐτὴν ἤλθομεν εἰς τόπον τινὰ καλούμενον Καλοὺς ἡ ὁ p l s  
 Diad. Sic. xiii. 3. Διμέας, ὃ ἐγγὺς ἦν πόλις Λασαία. ὁ ἰκανοῦ δέ

p ch. viii. 11  
 ref.

#### 7. προσεῶντος Ν.

8. om τινὰ A 133 Syr [æth-pl]. πολὺς bef ἦν AN α² 13. for λασσα, αλασσα A  
 40. 96. 109 syr-mg (*Alasa*): *Thalassa* vulg æth and mss mentd by Jer: *Thessala* al:  
 λασσα N²: txt BH²LP p 13 rel syr copt æth-pl Chr Thl Ec Jer, (of these, H²LP rel  
 (exc m) Chr Thl have (*through common confusion of vowels*) λασαια), λασσαία N¹.

favourable. γεν. κατὰ] having come  
 over against, as E. V. Κνίδον]  
 Cnidus is a peninsula at the entrance of  
 the Ægean Sea, between the islands of Cos  
 and Rhodes, having a lofty promontory  
 and two harbours, Strabo, xiv. 2. "With  
 N.W. winds the ship could work up from  
 Myra to Cnidus; because, until she reached  
 that point, she had the advantage of a  
 weather shore, under the lee of which she  
 would have smooth water, and, as formerly  
 mentioned, a westerly current; but it  
 would be slowly and with difficulty. At  
 Cnidus that advantage ceased." Smith,  
 p. 37.

μὴ προσεῶντ.] The common  
 idea has been that the prep. in composition  
 implies that the wind would not suffer  
 them to put in at Cnidus. But this would  
 hardly be reconcileable with the fact; for  
 when off Cnidus they would be in shelter  
 under the high land, and there would be  
 no difficulty in putting in. I should be  
 rather inclined to regard this clause as  
 explaining the μὸλις above, and the πρὸς  
 in composition as implying *contribution*,  
 or *direction*: 'with difficulty, the wind  
 not permitting us by favouring our course.'

ὑπεπλ. [see above on ver. 4] τ. Κρ.  
 κ. Σαλμώνην] "Unless she had put into  
 that harbour (Cnidus), and waited for a fair  
 wind, her only course was to run under the  
 lee of Crete, in the direction of Salmone,  
 which is the eastern extremity of that is-  
 land."

Salmone (Capo Salomon) is de-  
 scribed by Strabo (x. 4) as ἐξὲν ἀκρωτήριον  
 τὸ Σαμόνιον, ἐπὶ τὴν Αἴγυπτον νύον, καὶ  
 τὰς Ῥοδίων νήσους. Pliny (iv. 12) calls it  
 Sammonium.

8. μὸλις παρ.] "After  
 passing this point (Salmone), the difficulty  
 they experienced in navigating to the  
 westward along the coasts of Asia, would  
 recur; but as the south side of Crete is also  
 a weather shore with N.W. winds, they  
 would be able to work up as far as Cape  
 Matala. Here the land trends suddenly  
 to the N., and the advantages of a weather  
 shore cease, and their only resource was to  
 make for a harbour. Now Fair Havens is  
 the harbour nearest to Cape Matala, the  
 farthest point to which an ancient ship  
 could have attained with N.W.-ly winds."

Smith, ib. παραλεγ. does not, as  
 Servius on Æn. iii. 127 supposes, imply that  
 the ship was towed ("funem legendo, i. e.  
 colligendo, aspera loca prætereunt"), but,  
 as Meyer explains it, that, the places on the  
 coast being touched (or perhaps, rather, ap-  
 pearing) one after another, are, as it were,  
 gathered up by the navigators.

Mr.  
 Smith (p. 42) exposes the mistake of Ens-  
 tathius (adopted by Valpy, from Dr. Fal-  
 coner), by which the ship taking the *S.*  
*coast of Crete* is attempted to be explained:  
 viz. *δυσλίμενος ἡ Κρήτη πρὸς τὴν βόρρην*:  
 whereas there are, in fact, excellent har-  
 bours on the N. side of Crete,—Souda and  
 Spina Longa. Καλοὺς Διμέας]

The situation of this anchorage was ascertained  
 by Pococke, from the fact of the name still  
 remaining. "In searching after Lebena  
 farther to the west, I found out a place  
 which I thought to be of greater conse-  
 quence, because mentioned in Holy Scrip-  
 ture, and also honoured by the presence of  
 St. Paul, that is, 'the Fair Havens, near  
 unto the city of Lasea;' for there is an-  
 other small bay about two leagues to the  
 E. of Matala, which is now called by the  
 Greeks good or fair havens (λιμένες  
 καλοὺς):" (Calolimounias of Mr. Brown's  
 letter: see excursus as above.) Travels  
 in the East, ii. p. 250: cited by Mr. Smith,  
 who adds: "The most conclusive evidence  
 that this is the Fair Havens of Scripture,  
 is, that its position is precisely that where  
 a ship circumstanced as St. Paul's was,  
 must have put in. I have already shewn  
 that the wind must have been about  
 N.W.;—but with such a wind she could  
 not pass Cape Matala: we must therefore  
 look near, but to the E. of this promon-  
 tory, for an anchorage well calculated to  
 shelter a vessel in N.W. winds, but not  
 from all winds, otherwise it would not  
 have been, in the opinion of seamen (ver.  
 12), an unsafe winter harbour. Now here  
 we have a harbour which not only fulfils  
 every one of the conditions, but still retains  
 the name given to it by St. Luke." Smith,  
 p. 45. He also gives an engraving of the  
 place from a sketch by Sigur. Schranz, the  
 artist who accompanied Mr. Pashley in his



ᾧ χρόνου ἡ διαγενομένου καὶ ὄντος ἤδη ἑπίσφαλους τοῦ  
 ἡ πλοῦς διὰ τὸ καὶ τὴν ἡ νηστείαν ἤδη ἡ παρεληλυθέναι,  
 ἡ παρήγει ὁ Παῦλος ἡ λέγων αὐτοῖς ἡ Ἄνδρες, ἡ θεωρῶ  
 ὅτι ἡ μετὰ ἡ ὑβρεως καὶ πολλῆς ἡ ζημίας οὐ μόνον τοῦ  
 ἡ φορτίου καὶ τοῦ πλοίου ἀλλὰ καὶ τῶν ἡ ψυχῶν ἡ ἡμῶν  
 ἡ μέλλειν ἡ ἐσεσθαι τὸν ἡ πλοῦν. ἡ ὁ δὲ ἡ εκατοντάρχης τῷ  
 ἡ κυβερνήτῃ καὶ τῷ ἡ ναυκλήρῳ μᾶλλον ἡ ἐπείθετο ἡ τοῖς

xiv. 15. 1 Pet. iv. 3. Jer. vii. 30. Dan. ii. 9 Theod. v ver. 23 only t. 2 Macc. vii. 25, 26  
 only. (-ρεσσε, Wied. viii. 9.) w ch. xiv. 26 reff. x = ch. v. 26. xiv. 23 al. fr. 1 Macc.  
 ix. 37. y = ver. 21 (2 Cor. xii. 10) only. τὴν ἀπὸ τῶν ὑβρεων ὑβρεων, Jos. Ant. iii. 6, 4.  
 end. (-ζέου, ch. xiv. 6. -ιστής, Rom. i. 30.) a ver. 21. Phil. iii. 7, 8 only. Ezra vi.  
 28. (-οῦν, 1 Cor. ii. 15.) a = here (Matt. xi. 20. xiii. 4. Luke xi. 26 bis. Gal. vi. 5)  
 only 5. (Sir. xxi. 16. -ρίζου, Matt. xi. 28.) b = ch. xv. 26 reff. c ch. x. 26 reff.  
 d Rev. xviii. 17 only. Prov. xiii. 24. Ezek. xiv. 8, 27, 28 only. (-ήν, Prov. xii. 5. -ήσιν, 1 Cor. xii. 28.)  
 e here only t. f = ch. v. 26, &c. reff.

10. θεωρῶ N<sup>1</sup>. [μεθ' εἰς] rec φορτου, with b c<sup>1</sup> o Thl-fin: txt ABH<sup>1</sup>LPN  
 p 13 rel 36. 40. 187 Chr, Thl-sif. ἡμῶν L<sup>2</sup>[Tischdf] N<sup>2</sup> lect-12 [copt].  
 11. rec κρείβετο bef μᾶλλον, with H<sup>1</sup>LP rel syrr [arm, Treg] Thl-sif: txt ABN k m

travels. There is no ground for identifying this anchorage with καλὴ ἀκτὴ mentioned as a city in Crete by Steph. Byzant. For *this* is clearly *not* the name of a city, by the subjoined notice, ἡ ἐγγὺς ἦν πόλις Λαοσία. Nor is there any reason to suppose, with Meyer, that the name καλοὶ λιμ. was euphemistically given,—because the harbour was not one to winter in: this (see above) it may not have been, and yet may have been an excellent refuge at particular times, as now, from prevailing westerly winds. Λαοσία.] This place was, until recently, altogether unknown; and from the variety of readings, the very name was uncertain. Pliny (iv. 12) mentions *Lasos* among the cities of Crete, but does not indicate its situation. It is singular, and tends to support the identity of *Lasos* with our *Lasea*, that as here *Alassa*, so there *Aloe*, is a various reading. The reading *Thalassa* appears to have been an error of a transcriber from *-αλασσα* forming so considerable a part of a word of such common occurrence. There is a *Lisia* named in Crete in the Peutinger Table, which may be the same. On the very interesting discovery of *Lasea* by the Rev. G. Brown in the beginning of the year 1856, see the excursus at the end of Prolegg. to Acts. The ruins are on the beach, about two hours eastward of Fair Havens. 9. ἡ ἀναρχίας χρ.] Not 'since the beginning of our voyage,' as Meyer:—the time was spent at the anchorage. τοῦ πλοῦς.] Not 'sailing,' but the voyage, viz. to Rome,—which henceforth was given up as hopeless for this autumn and winter. That this is the meaning of δ πλοῦς, see ch. xxi. 7. And by observing this, we avoid a difficulty which has been supposed to attend the words. *Sailing* was not

unsafe so early as this (see below); but to undertake so long a voyage, was. τὴν νηστείαν.] The fast, κατ' ἐξοχήν, is the solemn fast of the day of expiation, the 10th of Tisri, the seventh month of the Jewish ecclesiastical year, and the first of the civil year. See Levit. xvi. 29 ff.; xiii. 26 ff. This would be about the time of the autumnal equinox. The sailing season did not close so early: 'Ex die igitur tertio iduum Novembriar, usque in diem sextum iduum Martiarum, maria clauduntur.' Vegetius (Smith, p. 45, note) de Re Milit. iv. 39. 10.] From the use of θεωρῶ here, and from the saying itself, it seems clear to me that Paul was not uttering at present any prophetic intimation, but simply his own sound judgment on the difficult question at issue. It is otherwise at vv. 22—24. As Smith remarks, "The event justified St. Paul's advice. At the same time it may be observed, that a bay, open to nearly one half the compass, could not have been a good winter harbour." (p. 47.) μετὰ ὑβρεως is interpreted by Meyer as subjective—'accompanied with presumption on our part:' but not to mention that this would be a very unusual sense; ver. 21, κερῆσαι τὴν ἑβριν ταύτ. κ. τ. ζημίας, is decisive (De W.) against it. ὅτι . . . μᾶλλον.] A mixing of two constructions, see Winer, edn. 6, § 44. 8, remark 2. This is most flagrant in later writers, as Pausanias and Arrian,—see Bernhardy, Syntax, p. 369; but is also found earlier, e. g. Plato, Charm., p. 165: οὐκ ἂν αἰσχυνθῆναι ὅτι μὴ οὐχὶ ὁρθῶς φάσαι εἰρηκέναι. Iseus, περὶ τοῦ φιλοκτ. κληρ. p. 57: ἐπειδὴ δὲ προσδιαμεμαρτύρηκεν ὅτι οὐκ εἶναι γνήσιον Εὐκράτημον τοῦτον . . . See other references in Winer, l. c. 11. τ. ναυκλήρῳ]

g here only τ. (εἴθετος, Luke ix. 62.)  
 h here bis. ver. 8 only. Pa. cvi. 30.  
 i ch. ii. 30 ref.  
 k here only τ. Dioc. Sic. xix. 68 (see below [r]).  
 11 Cor. ix. 19 ref.  
 p Rom. i. 10. xi. 14. Phil. iii. 11 only. w. opt. here only.  
 11. 1 Cor. xvi. 6. Tit. iii. 12 only τ. (see above [k]).  
 note. (ch. viii. 26, 36. Phil. iii. 14.)

α here only. Judg. xix. 30.  
 q ch. xvi. 1 ref.  
 s — here only. Easch. xi. 1 al.  
 u here only. Gen. xiii. 14 al.

n = ch. v. 36 ref.  
 o ch. xiii. 13 ref.  
 r ch. xiviii.  
 t see

ABLPM  
 a b c d f  
 g h k l  
 m o p 13

ἰπὸ [τοῦ] Παύλου λεγομένοις. <sup>12</sup> εἰς ἀνευθέτου δὲ τοῦ ἁλιμένου ἱπάρχοντος πρὸς ἡ παραχειμασίαν ἰοὶ πλείονες ἔθεντο <sup>ma</sup> βουλήν ὁ ἀναχθῆναι ἐκείθεν, <sup>p</sup> εἰ ἢ πως δύναντο ἡ καταντίσαντες εἰς Φοίνικα ἡ παραχειμάσαι ἡ λιμένα τῆς Κρήτης ἡ βλέποντα ἡ κατὰ ἡ λίβα καὶ ἡ κατὰ ἡ χώρον.

p 13. 40 vulg arm Chr-comm, Thl-fin.  
 om ABN p.

rec ins του, with H<sup>2</sup>LP 13. 36 rel Chr<sub>2</sub> :

12. rec πλείους, with H<sup>2</sup>LP 13. 36 rel Chr<sub>2</sub> : txt ABN p 40. rec κακεῖθεν, with H<sup>2</sup>P rel syr Thl: txt ABLN b c h k o p 13. 36. 40 vulg Syr [copt] arm Chr. *δυναται* Α.

the owner of the ship. Wetst. cites from Plutarch, ναύτας μὲν ἐκλέγεται κυβερνήτης, καὶ κυβερνήτην ναύκληρος. So Hesych.: ναύκληρος, ὁ δεσπότης τ. πλοίου,—and Xen. Econ. viii. 12: φορτίων, ὅσα ναυκλήροις κέρθους ἔνεκα ἄγεται. (Kuin.) 12.] See above on ver. 8. The anchorage was sheltered from the N.W., but not from nearly half the compass. Grotius and Heinsius's rendering of πρὸς παραχειμ., 'ad vitandam tempestatem,' is contrary to usage, besides being singularly inconsistent with the fact in more ways than one. For *this purpose* the anchorage was εἴθετος, and in it they had (see next verse) actually ridden out the storm, before they left it. ἐκεῖθεν] The κακεῖθεν of the rec. would be thence also, as from their former stopping-places. Φοίνικα] Ptolemy (iii. 17) calls the haven φοινικοῦς, and the city (lying some way inland) φοῖνιξ. Strabo (x. 4) says, τὸ δὲ ἐνθεν ἰσθμὸς ἔστιν ὡς ἑκατὸν σταδίων, ἔχων κατοικίαν πρὸς μὲν τῇ βορείῳ θαλάττῃ Ἀμφιμάλλαν, πρὸς δὲ τῇ νοτιῇ φοινικὴ τῶν Λαμίων. This description, and the other data belonging to Phœnice, Smith (p. 48) has shewn to fit the modern Lutro, which, though not known now as an anchorage, probably from the silting up of the harbour, is so marked in the French admiralty chart of 1738, and "if then able to shelter the smallest craft, must have been capable of receiving the largest ships seventeen centuries before." See an inscription making it highly probable that Alexandrian ships did winter at Lutro, in the excursus at the end of Prolegg. to Acts. βλέποντα κατὰ λίβα κ. κατὰ χώρον] looking (literally) down the S.W. and N.W. winds; i. e. in the direction of these winds, viz. N.E. and S.E. For λίψ and χώρος are not quarters of the compass, but winds; and κατὰ, used with a wind, denotes the direction of its blow-

ing,—down the wind. This interpretation, which I was long ago persuaded was the right one, I find now confirmed by the opinion of Mr. Smith, who cites Herod. iv. 110, ἐφέροντο κατὰ κύμα καὶ ἄνεμον, and Arrian, Periplus Euxini, p. 3, ἄνευ νεφελῇ ἐπανάστασα ἐξέρχεται κατ' εὐρον. So also κατὰ ῥόον, Herod. ii. 96. And in Jos. Antt. xv. 9. 6, the coasts near Caesarea are said to be δύτορμα διὰ τὰς κατὰ λίβα προσβολὰς. See also Thucyd. vi. 104. In the ref., the substantive is not one of motion like λίψ, χώρος, or ῥόος, but of fixed location, as μεσημβρία, σκόρος. The direction then is towards the spot indicated, just as in the present case it is in that of the motion indicated. The harbour of Lutro satisfies these conditions; and is even more decisively pointed out as being the spot by a notice in the Synecdemus of Hierocles, φοινικὴ ἔστι Ἀράδηνᾳ νήσῳ Κλαύδος. Now Mr. Pashley found a village called Aradhena a short distance above Lutro, and another close by called Anopolis, of which Steph. Byz. says, Ἀράδην πόλιν Κρήτης ἢ δὲ Ἀνωπόλιν λέγεται, διὰ τὸ εἶναι ἄνω. From these data it is almost demonstrated that the port of Phœnice is the present port of Lutro. Ptolemy's longitude for port Phœnice also agrees. See Smith, pp. 61 ff. Mr. Smith has kindly sent me the following extract from a letter containing additional confirmation of the view: 'Loutro is an excellent harbour; you open it unexpectedly, the rocks stand apart and the town appears within. During the Greek war, when cruising with Lord Cochrane, . . . . chased a pirate schooner, as they thought, right upon the rocks; suddenly he disappeared, and when rounding in after him,—like a change of scenery, the little basin, its shipping, and the town of Loutro, revealed themselves.' See Prof. Hackett's note, impugning the above view and interpreta-

13 ὕποπνεύσαντος δὲ νότου δόξαντες τῆς προ-  
θέσεως κεκρατηκέναι, ἄραντες ἄσσον παρελέγοντο  
τὴν Κρήτην. 14 μετ' οὐ πολὺ δὲ ἔβαλεν κατ'

13. Str. xliii. 16 al.

iii. 8.

only. So Thucyd. ii. 23 al.

d = here only. see note.

z = here only.

(Heb. vi. 18.)

only. So Thucyd. ii. 23 al.

d = here only. see note.

y = Rom. viii. 28, ix. 11.

Eph. i. 11, iii. 11.

3 Tim. i. 9.

3 Macc.

z = here only.

comparat. = ch. xzv. 10 reff.

w = here only.

z = ch. xxviii.

13. Luke xii.

26 (xi. 31) Mt.

xiii. 28. Rev.

xvi. 13) only.

Exod. 2.

a = here

c ver. 8.

### 13. ὑποπνεύσαντες (sic) N.

tion; which however does not alter my opinion. Dean Howson gives his solution thus: "The difficulty is to be explained simply by remembering that sailors speak of every thing from their own point of view, and that the harbour (see chart in C. and H. ii. 397) does look—from the water towards the land which encloses it—in the direction of S.W. and N.W." But I cannot believe, till experience can be shown to confirm the idea, that even sailors could speak of a harbour as 'looking' in the direction in which they would look when entering it.

13. ὑποπνεύσαντες] as E. V., softly blowing, compare ὑπομειδῶ. The S. wind was favourable for them in sailing from Fair Havens to Phoenice.

ἔβλεπ. τ. πρὸς. κεκρατ.] imagining that they had (as good as) accomplished their purpose; i. e. that it would now be a very easy matter to reach Phoenice.

ἄραντες "may be translated either 'weighed,' or 'set sail;' for ancient authors supply sometimes τὰς ἀγκύρας, and sometimes τὰ ἱστία . . . . Julius Pollux, however, like St. Luke, supplies neither, which is certainly the most nautical way of expressing it: he says, αἰσπρτες ἀπὸ τῆς γῆς, lib. i. 103."

Smith, p. 55. ἄσσον παρ.] They crept close along the land till they passed Cape Matala.

"A ship which could not lie nearer to the wind than seven points, would just weather that point which bears W. by S. from the entrance of Fair Havens. We see therefore the propriety of the expression ἄσσον παρ., 'they sailed close by Crete,' which the author uses to describe the first part of their passage."

Smith, p. 56. The Vulg. has: 'quum sustulissent de Aeson,' connecting ἄραντες with ἄσσον, and understanding the latter as the name of a Cretan town. There is an Aeson mentioned by Pliny (iv. 12), but it is 'in Mediterraneo,' not on the coast,—and the construction would be inadmissible. Erasmus, Luther, &c., have taken ἄσσον as the accusative of direction, 'when they had weighed for Aeson.' But besides the local objection, this construction also would be most harsh, as ἄραντες does not indicate the progress of their voyage, but only the setting out. Heinsius took ἄραντες = ἀνα-

φανῆτες, ch. xxi. 3,—'postquam Aeson attollere se vix est' (Meyer). But there can be little doubt that all of these are mistakes, and that ἄσσον is the adverb.

14. ἔβαλεν κατ' αὐτῆς] These difficult words have been taken in three ways: (1) (The common interpretation) referring αὐτῆς to τὴν Κρήτην just mentioned. Thus they might mean, (a) 'drove (us) against Crete,' or (β) 'struck (blew) against Crete,' i. e. in the direction of Crete. Now of these, (a) is contrary to the expressed fact:—they were not driven against Crete. And (β) is inconsistent with the implied fact. Had the wind blown in the direction of Crete at all, they, who gave themselves up to it, and were driven before it (πιδόρτες ἐφερόμεθα, ver. 15), must have been stranded on the Cretan coast, which they were not. (2) referring αὐτῆς to the ship, understood. This is adopted by Dr. Bloomfield and Mr. Smith.

(The latter, I find by a letter received since this note was written, now understands it as I have explained it below.) But not to mention the harshness occasioned by having to supply a subject for αὐτῆς which has never yet been mentioned,—a decisive objection against this rendering is, that the ship throughout the narrative is τὸ πλοῖον, not ἡ ναῦς, in every place except ver. 41,—and τὸ πλ. occurs in the very next clause, which, had this been meant of the ship, would certainly have been expressed συναρπασθείσης δέ, or συναρπασθείσης δὲ αὐτῆς.

(3) referring αὐτῆς to προθέσεως. In that case ἔβαλεν κατ' αὐτῆς must either (a) = κατίβαλεν ἡμᾶς ἀπ' αὐτῆς, as Plato, Euthyph. 15 π, ἀπ' ἐκείδος με καταβαλὼν μεγάλῃς ἀπέρχει, which is harsh, and hardly allowable; or (β) be understood, taking the neuter sense of βάλλω (ποταμὸς εἰς ἅλα βάλλων, ll. λ. 722), as meaning 'blew against it,' so as to thwart their design. And so Luther: 'erhöb sich wider ihr Vorhaben.' But this mixture of literal and figurative is also harsh, and hardly allowable. (4) A method has occurred to me of rendering the words, which seems to remove all harshness, whether of reference in αὐτῆς, or of construction. There can be no question that the obvious reference of αὐτῆς is to Crete. What

• here only τ. (—, Isa. xlii. 21 Ag. [so Montf. from Jer. but ?])  
 αὐτῆς ἄνεμος • τυφωνικός ὁ καλούμενος ἑυρακύλων. ABLEP  
 15 ε συναρπασθέντος δὲ τοῦ πλοίου καὶ μὴ δυναμένου ἂντ- abcd f  
 οφθαλμεῖν τῷ ἀνέμῳ ἱ ἐπιδόντες κ ἐφερόμεθα. 16 ι νησίον ghkl  
 m op 13  
 f here only τ. ch. vi. 12 reff.  
 h here only τ. Wind. xlii. 14 only. i = here only τ. (ch. xv. 30 reff.)  
 k = (nautical) here bis only. Diod. Sic. xi. 16. (Lev. xxi. 36. see ch. ii. 2.) l here only.

14. for κατ' αὐτῆς, κατα ταύτης Ν. om ο καλ. ευρ. and συν of συναρπ. P<sup>1</sup> (ins P-corr). rec ευροκλυδων, with H<sup>1</sup>L P-corr p(ευρο κλυδω) rel Syr Chr<sup>1</sup>: ευροκλυδων B<sup>2</sup> 40. 133: ευρακλυδων syr-mg-gr: ευρακυκλων atin: aquilo maris (omg τυφ. ο καλ.) with: ευτρακηλων copt[-wilk]: ευρακηλων sah: ευρακοιδων (itacism) 13: xlt (see note) A B<sup>1</sup> (see table) N [copt-boet], confirmed by *Enroaquilo* vulg Cassiod., by 18 sah and in some measure (ευρακ.) by syr arm copt[-wilk].

15. δυναμένου B<sup>1</sup>. aft επιδόντες ins τα πλεοντι κ. συστειλαρτες τα ιστια c 137: τη προουση κ. συναγορτες τα ιστια syr-w-asl.

then is βαλεν κατ' αὐτῆς? βαλεν applied to wind may be understood as above, neuter, or reflexive, 'blew,' 'rushed.' Assuming this, and that there is no object to be supplied between βαλεν and the proposition, κατ' αὐτῆς may surely be rendered, as in βῆ δὲ κατ' Οὐλύμῳ κρη- νων,—κατ' Ἰδαίων ὄρεων,—κατὰ πέτρης, &c., viz. down (from) Crete, 'down the high lands forming the coast.' It is a common expression in lake and coasting navigation, that 'a gust came down the valleys.' And this would be exactly the direction of the wind in question. When they had doubled, or perhaps were now doubling, Cape Matata, the wind suddenly changed, and the typhoon came down upon them from the high lands;—at first, as long as they were sheltered, only by its down the gullies, but as soon as they were in the open bay past the cape, with its full violence. This, the hurricane rushing down the high lands when first observed, and afterwards συναρπάζων τὸ πλοῖον, seems to me exactly to describe their changed circumstances in passing the cape. A confirmation of this interpretation may be found by Luke himself using κατέβη to express the descending of a squall from the hills on the lake of Gennesareth, Luke viii. 23, where Matt. and Mark have only ἐγένετο and γίνεταί. Mr. Smith also suggests κατὰ τοῦ κρημοῦ, Luke viii. 33, as confirmation. The above is also Dean Howson's view. See, in the excursus appended to the Prolegg. to Acts, the confirmation of this view in what actually happened to the Rev. G. Brown's party. τυφωνικός] "The sudden change from a south wind to a violent northerly wind, is a common occurrence in these seas. (Captain J. Stewart, R.N., in his remarks on the Archipelago, observes, "It is always safe to anchor under the lee of an island with a northerly wind, as it dies gradually away; but it would be extremely dangerous with southerly winds, as they almost invariably shift

to a violent northerly wind.") The term 'typhonic' indicates that it was accompanied by some of the phenomena which might be expected in such a case, viz. the agitation and whirling motion of the clouds caused by the meeting of the opposite currents of air when the change took place, and probably also of the sea, raising it in columns of spray. Pliny (ii. 48), speaking of 'repentini flatūs,' says, 'vorticism facient qui Typhon vocatur.' Aul. Gell. xix. 1, 'Turbines etiam crebriores . . . et figuræ quædam nubium tremendæ quas τυφῶνας vocabant.'" Smith, p. 60. εὐρακύλων] I have adopted the reading of ABN, according to my principle of going, in all cases where there is no overpowering objection, by our most ancient mss. It may be that εὐρακύλων had become in common parlance corrupted into εὐροκλύδων, an anomalous word, having no assignable derivation, but perhaps arising from the Greek sailors having changed the Latin termination into one having significance for themselves. Mr. Smith, in his appendix, 'On the Wind Euroclydon,' has satisfactorily answered the objections of Bryant to the compound εὐρακύλων,—by shewing that εὐρος properly, was not the S.E., but the E. wind; and that compounds of Greek and Latin in the names of winds are not unknown, e.g. Euro-Auster.

The direction of the wind is established by Mr. S., from what follows, to have been about half a point N. of E.N.E.; and the subsequent narrative shews that the wind continued to blow from this point till they reached Malta. 15. συναρπ.] being hurried away, 'borne along,' by it: see reff.

ἀντοφθαλμαῖν] It is hardly likely that this term, which is used so naturally and constantly of men facing an enemy (Polyb. i. 17. 3, and eight times more), and also metaphorically of resisting temptation (μη δύνασθαι τοῖς χρήμασιν ἀντοφθαλμαῖν, Polyb. xxviii. 17. 18), should have been originally a naval term,

δέ τι ὑποδραμόντες καλούμενον Κ[λ]αῦδα, ἰσχύσαμεν

ἡ μολίς ὁ περικρατεῖς γενέσθαι τῆς σκάφης, ἦν ἄραντες  
βοηθείαι ἐχρῶντο, ὑποζωννύντες τὸ πλοῖον, φοβού-

only τ. Bel & Dr. 33 (32) only, but not —. (—, 2 Macc. xii. 3, 6.) Heb. iv. 16 only. Pa. vii. 10. Sir. xi. 24 al. (—, ch. xxi. 26. —, Heb. xiii. 6.) 1 Cor. vii. 21 al. L.P. Wld. ii. 6. 2 here only τ. 2 Macc. iii. 19 only. Polyb. xvii. 3. 3. Plato, Rep. i. 614. 3, εἰς αὐτὸν γὰρ τοῦτο τὸ φῶς σύνδεσμον τοῦ οὐρανοῦ, ὅταν τὰ ὑποζύματα τ. τριῶν, οὕτως πᾶσαν ξυνέχον τὴν περιφορὰν. see Thucyd. i. 29.

16. [υπεδρ. α:] υποδραμόντες B<sup>1</sup> 93-5.

rec κλαυ-, with AH<sup>1</sup>LP N (but Λ erased) p rel 13. 36. 40. 137 syr syr-mg-gr [copt arm] Chr Thl (Ec: καυ- B vulg sēth Jer., Kyra or Kenda Syr., Gaudem Cassiod.,—rec -δην, with H<sup>1</sup>LP rel: -δαν c 25 lect-12, -dam fuld: -δα BN p 13. 40. 137 vulg syr syr-mg-gr copt sēth [arm]. (A has only ΚΑΑ, the remaining letters are gone at the end of a line.) rec μολίς bef ισχυ-σαμεν (corrpn of order?), with H<sup>1</sup>LP rel 36 syrr copt sēth-pl Chr,; txt ABN m p 13 (40) vulg.

17. βοηθείαι H<sup>1</sup> c p 36. 96 lect-12: -θειαν N<sup>1</sup>.

derived from the practice of painting eyes on either side of the beaks of ships. More probably the expression was transferred to a ship from its usage in common life.

ἐπιδόντες] So Plutarch de Fortun. Rom. cited in note on ver. 26. Either 'the ship,' or 'ourselves,' may be supplied: or better perhaps, *neither*, but the word taken generally—giving up. ἐπαρόμεθα] passive: we were driven along.

16. ὑποδραμόντες] running under the lee of. "St. Luke exhibits here as on every other occasion, the most perfect command of nautical terms, and gives the utmost precision to his language by selecting the most appropriate: they ran before the wind to leeward of *Clauda*, hence it is ὑποδραμόντες: they sailed with a side wind to leeward of *Cyprus* and *Crete*: hence it is *ὑπεκλευσαμεν*" (Smith, p. 61, note). Κλαῦδα] Here again, there can be little doubt that the name of the island was Καῦδα, or Γαῦδα, as we have in some MSS., or, as in Pliny and Mela, Gaudos: but Ptol. (iii. 7) has Κλαῦδος, and the corruption was very obvious. The island is the modern Gozzo.

λοχύσαμ. μὲλ. κ.τ.λ.] "Upon reaching *Clauda*, they availed themselves of the smooth water under its lee, to prepare the ship to resist the fury of the storm. Their first care was to secure the boat by hoisting it on board. This had not been done at first, because the weather was moderate, and the distance they had to go, short. Under such circumstances, it is not usual to hoist boats on board, but it had now become necessary. In running down upon *Clauda*, it could not be done, on account of the ship's way through the water. To enable them to do it, the ship must have been rounded to, with her head to the wind, and her sails, if she had any set at the time, trimmed, so that she had no head-way, or progressive movement. In this position

she would drift, broadside to leeward. I conclude they passed round the east end of the island: not only because it was nearest, but because 'an extensive reef with numerous rocks extends from Gozzo to the N.W., which renders the passage between the two isles very dangerous' (Sailing Directions, p. 207). In this case the ship would be brought to on the starboard tack, i.e. with the right side to windward." . . . "St. Luke tells us they had much difficulty in securing the boat. He does not say why: but independently of the gale which was raging at the time, the boat had been towed between twenty and thirty miles after the gale had sprung up, and could scarcely fail to be filled with water." Smith, pp. 64, 65.

17.] ἔδραντες, having taken on board. βοηθείαι] measures to strengthen the ship, strained and weakened by labouring in the gale. Pliny (ii. 48) calls the typhoon 'præcipua navigantium pestis, non antennis modo, verum ipse navigia contorta frangens.' Grot., Hein-sius, &c., are clearly wrong in interpreting βοηθελ., 'the help of the passengers.'

ὑποζωννύντες τ. πλ.] undergirding, or frapping the ship. "To frap a ship (*ceintrer un vaisseau*) is to pass four or five turns of a large cable-laid rope round the hull or frame of a ship, to support her in a great storm, or otherwise, when it is apprehended that she is not strong enough to resist the violent efforts of the sea: this expedient, however, is rarely put in practice." Falconer's Marine Dict.—Smith, p. 60, who brings several instances of the practice, in our own times. See additional ones in C. and H. ii. 404. f. Horace seems to allude to it, Od. i. 14. 3, 'ac sine funibus Vix durare carinæ Possint impetuosius Æquor.' See reff. τὴν σφύρην] The Syrtis, on the African coast; there were two, the greater and the lesser (αἱ φαβερὰ καὶ τοῖς ἀκούουσι Σφύρταις, Jos.

u here only t. v = vv. 20, 23 only. Diod. Sic. ii. 60, ἀπεσπῶν εἰς ἄμμου, and al.  
 w ch. ix. 25 reff.  
 x here only: Jonah i. 5. Xen. (Ec. viii. 12).  
 y here only. Gen. vii. 19 A compl. Sir. xlii. 13 (only ?). (-ρός, Exod. x. 19.)  
 1 reff. xvi. 21 al. fr. ἀπὸ τῶν τριῶν, Diod. Sic. xiv. 79, only. Gen. xxi. 15. (-πνεῖν, ch. xxi. 23.)  
 only. Deut. xxxiii. 2. (-πνεῖν, 2 Thess. ii. 8. -πνεῖν, ch. ii. 30.)  
 40 reff. 1 = Matt. xvi. 3 (xxiv. 30) Mk. John x. 32. 2 Tim. iv. 31 only. Job xxxvii. 6.  
 xli. 18 reff. n = here (Luke v. 1. xlii. 23. John xi. 38. xli. 9. 1 Cor. ix. 12. Heb. ix. 10) only. Job xli. 3. o = 2 Tim. iv. 6.  
 z here only. Prov. xxvi. 10 only.  
 c alone, Luke xlii. 32 only. Exod. xxi. 29. w. ἡμέρα, Matt. e here only. Gen. xxi. 35 Ad. (Jonah i. 6 ?) only. σκευὴν f ver. 29. Matt. ix. 36. xv. 30. xxvii. 5. Luke iv. 35. xvi. 3 g ch. vii. 43 reff. h Luke i. 79. Tit. ii. 11. iii. 4 i ch. xlii. 31 reff. k = ch. ii. 40 reff. m ch. ii. 40 reff. m ch. ii. 40 reff.

ἀπεσπῶσιν N<sup>1</sup>. ins και bef χαλ. P [arm]. om το N<sup>1</sup>.

18. for δε, τε A 25 spec Syr with-pl.

19. rec ἐριψαμεν (corrū to first person to suit αυτοχειρες: so Meyer, which is much more probable than that, as De W., -αμεν should have been altered to -αν, to suit ποιοῦντο: see note), with HLP rel syrr copt with-pl Chr.; txt AB<sup>2</sup>C a b o p 18. 36. 40 vulg spec [arm], ἐριψαν B<sup>1</sup>, ἐριψαν N.

20. πλειονος N<sup>1</sup> c[appy] g 101. om λοιπον B.

B. J. ii. 16. 4), of which the former was the nearer to them. ἀπεσπῶσιν] See reff. and add φερόμενοι τῷ πνεύματι . . .

ἐξέπικτον πρὸς τὰς πέτρας, Herodot. viii. 13. χαλ. τ. σκεῦος] "It is not

easy to imagine a more erroneous translation than that of our authorized version: 'Fearing lest they should fall into the quicksands, they strake sail, and so were driven.' It is in fact equivalent to saying that, fearing a certain danger, they deprived themselves of the only possible means of avoiding it." Smith, p. 67. He goes on to explain, that if they had struck sail, they must have been driven directly towards the Syrtis. They therefore set what sail the violence of the gale would permit them to carry, turning the ship's head off shore, she having already been brought to on the starboard tack (right side to the wind). The adoption of this course would enable them to run before the gale, and yet keep wide of the African coast, which we know they did. But what is χαλ. τὸ σκεῦος? It is interpreted by Meyer, De W., and most Commentators, of striking sail (as E.V.): but this (see above) could not be: "In a storm with a contrary wind or on a lee-shore, a ship is obliged to lie-to under a very low sail: some sail is absolutely necessary to keep the ship steady, otherwise she would pitch about like a cork, and roll so deep as to strain and work herself to pieces." Encycl. Brit. art. 'Seamanship': Smith, p. 72, who interprets the words, lowering the gear, i. e. sending down upon deck the gear connected with the fair-weather sails, such as the *suppara*, or top-sails. A modern ship

sends down top-gallant masts and yards, a cutter strikes her topmast, when preparing for a gale. In this case it was perhaps the heavy yard which the ancient ships carried, with the sail attached to it, and the heavy ropes, which would by their top-weight produce uneasiness of motion as well as resistance to the wind. See a letter addressed to Mr. Smith by Capt. Spratt, R.N., quoted in C. and H. ii. p. 406, note 5. οὐτως] i. e. "not only with the ship undergirded, and made snug, but with storm-sails set, and on the starboard tack, which was the only course by which she could avoid falling into the Syrtis." Smith, ib. 18. ἐκβολ. ἔσρας.]

"The technical terms for taking cargo out of a ship, given by Julius Pollux, are ἐκθέσθαι, ἀποφορτίσασθαι, κουφίσαι τὴν ναῦν, ἐκελάρηναι, ἐκβολὴν ποιήσασθαι τῶν φορτίων. So that both here, and afterwards in ver. 38 (ἐκούφισον τ. πλοῖον), St. Luke uses appropriate technical phrases." Smith, ib.

Of what the freight consisted, we have no intimation. Perhaps not of wheat, on account of the separate statement of ver. 38. See ref. 19. τ.

σκευὴν τ. πλ. ἑρῶν.] ἡ σκευὴ is the furniture of the ship—beds, moveables of all kinds, cooking utensils, and the spare rigging. αὐτόχειρες is used with ἑρῶν as shewing the urgency of the danger—when the seamen would with their own hands, cast away what otherwise was needful to the ship and themselves. This not being seen, αὐτόχ. has been supposed to imply the first person, and ἑρῶν has crept in: see var. readd. 20.]

The sun and stars were the only guides of

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 f g h k l  
 m o p 18

ἡ περιηρεῖτο ἐλπίς πᾶσα <sup>1</sup> τοῦ σῶζεσθαι ἡμᾶς. <sup>21</sup> πολλῆς <sup>2</sup> τε ἰσχυρίας ὑπαρχούσης, τότε ἵσταθείς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν Ἐδεῖ μὲν, ὦ ἄνδρες, <sup>3</sup> πειθαρχήσαντάς μοι μὴ ἂν ἀνάγεσθαι ἀπὸ τῆς Κρήτης, <sup>4</sup> κερδήσαι τε τὴν ὕβριν ταύτην καὶ τὴν ἡμίαν. <sup>22</sup> καὶ ἵ τὰ ἵ νῦν <sup>5</sup> παραινῶ ὑμᾶς <sup>6</sup> εὐθυμεῖν <sup>7</sup> ἀποβολὴ γὰρ <sup>8</sup> ψυχῆς οὐδεμία ἔστα· ἐξ ὑμῶν <sup>9</sup> πλὴν τοῦ πλοίου. <sup>23</sup> παρέστη γὰρ μοι ταύτῃ τῇ νυκτὶ τοῦ θεοῦ οὐ εἰμὶ [ἐγὼ] <sup>10</sup> ὃ καὶ <sup>11</sup> λατρεύω ἄγγελος, <sup>24</sup> λέγων Μὴ φοβοῦ, Παῦλε· Καίσαρι σε δεῖ ἵ παραστῆναι καὶ ἰδοῦ <sup>12</sup> κεχαρίσται σοι ὁ θεὸς πάντας τοὺς <sup>13</sup> ἡ πλέοντας μετὰ σοῦ. <sup>25</sup> διὸ <sup>14</sup> εὐθυμεῖτε, ἄνδρες· πιστεύω

Joe. Ant. ii. 3. 3. x ver. 10. y ch. iv. 20 reff. s ver. 9 only (reff.).  
a here dia. James v. 13 only. Pa. lxxvii. 18 (17) Ald. [Trom.] only. (see ver. 36 al.) b Rom.  
xl. 15 only. (-βάλλειν, Mark x. 50. Heb. x. 35.) c = ch. xv. 26 reff. d [John  
viii. 10.] ch. xv. 28. xx. 23. Deut. i. 36. e ch. vii. 7 reff. f = Rom. xiv. 10. Dan.  
vii. 10. g 2 Cor. ii. 10 reff. h ver. 2 reff.

rec πᾶσα bef ελπίς, with CH<sup>2</sup>P<sup>2</sup>N rel 86 Chr<sub>1</sub>: π. η ελ. L [a]: txt AB k m p 13 vulg spec.

<sup>21</sup>. rec δε, with H<sup>1</sup>LP rel syr copt Chr<sub>1</sub>: txt ABCN c p 13. 40. 187 vulg spec Syr  
sath-pl [arm] Thl-sin. om τότε A 21. εμμεσω A. for αυτων, ημων c 137.  
om της H<sup>1</sup> [d]. ζημμιαν(sic) P.

<sup>22</sup>. αποβλη(sic) P. ουδεμια bef ψυχης N<sup>1</sup> 80.

<sup>23</sup>. for ταυτη, τηδε N<sup>1</sup>. rec τη νυκτι bef ταυτη: txt ABCH<sup>2</sup>LP(N) rel 40. 137  
vulg [spec] arm Chr, Thl-sif (Thl-sin om ταυτ.). rec αγγελος bef του θεου (corrupt  
of order), with H<sup>1</sup>LP rel vulg spec; bef ω κ. λατρευω 13: txt ABCN m 40.  
137. rec om εγω, with BC<sup>2</sup>H<sup>1</sup>LP p 13 rel spec Chr<sub>1</sub>: ins AC<sup>2</sup>N 40 vulg copt  
sath[P] arm.

the ancients when out of sight of land. The expression, all hope was taken away, seems, as Mr. Smith has noticed, to betoken that a greater evil than the mere force of the storm (which perhaps had some little abated)—x. οὐκ ὀλίγον seems to imply that it still indeed raged, but not as before) was afflicting them, viz., the leaky state of the ship, which increased upon them, as is shewn by their successive lightnings of her.

<sup>21</sup>. ἀσυντίας] "What caused the abstinence? A ship with nearly 800 people on board, on a voyage of some length, must have had more than a fortnight's provisions (and see ver. 38): and it is not enough to say with Kuinoel, 'Continui labores et metus a periculis effecerant ut de cibo capiendi non cogitarent.' 'Much abstinence' is one of the most frequent concomitants of heavy gales. The impossibility of cooking, or the destruction of provisions from leakage, are the principal causes which produce it." Smith, p. 75: who quotes instances. But doubtless anxiety and mental distress had a considerable share in it. τότε brings vividly before us the consequence of the ἀσυντία—when they were in that condition, languid and exhausted with fasting and fears. κερδήσαι] 'lucrifecisse,' to have gained, not = to have incurred,—

but to have turned to your own account, i. e. 'to have spared or avoided.' So Jos. in ref. Aristotle, Magn. Mor. ii. 8, § κατὰ λόγον (ζημίαν ἦν λαβεῖν, τὸν τοιοῦτον κερδάναντα εὐτυχῇ φάμεν ('if he escape it'). Plin. vii. 40, 'quam quidem injuriarum lucrifecit ille.' Cicero, Verr. i. 12, 'lucreretur indicia veteris infamiae' ('may have them wiped out,' and so make gain of them by getting rid of them). ὕβριν] See on ver. 10. "The ὕβριν was to their persons, the (ζημίαν to their property." C. and H. ii. 410, note 4. <sup>22</sup>.] The neglect of precision in ἀποβολὴ ψυχῆς οὐδεμία . . . πλὴν τοῦ πλοίου is common enough. So Rev. xxi. 27, οὐ μὴ εἰσέλθῃ . . . πάντων κούναι κ. τοῖων βδέλυγμα . . . εἰ μὴ οἱ γεγραμμένοι ἐν τῷ β. τ. (ωῆς. See Winer, edn. 6, § 67. 1. e. <sup>23</sup>.]

Paul characterizes himself as dedicated to and the servant of God, to give solemnity to and bespeak credit for his announcement. At such a time, the servants of God are highly esteemed. <sup>24</sup>. κεχάρισται] "Etiam centurio, subserviens providentiæ divinæ, Paulo condonavit captivos, ver. 43. . . . Non erat tam periculoso alioqui tempore periculum, ne videretur Paulus, quæ necessario dicebat, gloriose dicere." Bengel. μετὰ σοῦ] "Paulus,

i ch. xv. 11  
only. see ch.  
i. 11 reff.  
Rom. iii. 2.  
k = ver. 17.  
l ver. 25.  
Gen. xiv. 6.  
m ch. xiii. 40.  
n = ch. xvi. 25.  
Heb. iii. 8.  
from Ps. xciv.  
9.  
o here only.  
see ch. xvi.  
25. Matt.  
xv. 6.  
p ch. xiii. 25  
reff.

γὰρ τῷ θεῷ ὅτι οὕτως ἔσται <sup>1</sup> καθ' <sup>1</sup> ὃν <sup>1</sup> τρόπον λελάληται <sup>ABCLP</sup>  
μοι. <sup>26</sup> εἰς ἡῶσον δέ τινα δεῖ ἡμᾶς <sup>2</sup> ἐκπεσεῖν. <sup>27</sup> Ὡς δέ <sup>ABCLP</sup>  
<sup>1</sup> τεσσαρεςκαιδεκάτῃ νύξ ἐγένετο <sup>m</sup> διαφερομένων ἡμῶν ἐν <sup>ABCLP</sup>  
τῷ Ἀδρίᾳ, <sup>n</sup> κατὰ <sup>o</sup> μέσον τῆς <sup>o</sup> νυκτός <sup>p</sup> ὑπενόουν οἱ <sup>a</sup> ναῦται <sup>ABCLP</sup>  
<sup>1</sup> προσάγειν τινὰ αὐτοῖς χώραν, <sup>28</sup> καὶ <sup>o</sup> βολλίσαντες <sup>1</sup> εὖρον <sup>ABCLP</sup>  
<sup>u</sup> ὀργυιάς εἰκοσι, <sup>v</sup> βραχὺ δέ <sup>w</sup> διαστήσαντες καὶ πάλιν <sup>ABCLP</sup>  
<sup>u</sup> βολλίσαντες <sup>1</sup> εὖρον <sup>u</sup> ὀργυιάς δεκαπέντε, <sup>29</sup> φοβούμενοι <sup>ABCLP</sup>

q here bis. Rev. xviii. 17 only t. (-ταῖς, 3 Kings ix. 27. Jonah i. 6.) r = here only. (ch.  
i. 20 reff.) Josh. iii. 9. 1 Kings vii. 10 al. fr. s here bis only t. (-λή, Luke xxii. 41.) t = ch.  
xix. 19. 1 Chron. xx. 2. u here bis only t. v = Luke xxii. 98. ch. v. 34 (John vi. 7. Heb.  
ii. 7 (from Ps. viii. 5), 9. xiii. 22) only. Isa. lviii. 17. w Luke xxii. 50. xxi. 51 only. trans., Isa. lix. 2.

26. ημας bef dei B.

27. επγενετο A p vulg: txt BCH\*LPN rel 36 Chr. for προσαγειν, προαναχειν

B<sup>2</sup>: προσαχειν B<sup>1</sup>: προσεγγιζειν c 137: προσαγαγειν 40: προαγαγειν N<sup>1</sup>.

28. for 1st και, οιντες N<sup>1</sup>. οργνας (twice) b<sup>1</sup> p 13, so (once) H<sup>r</sup> o.  
for 2nd ευρον, ευρομεν C<sup>1</sup>.

in conspectu Dei, princeps navis, et consiliis gubernator." Ib. 26. δεῖ] Spoken prophetically, as also ver. 31: not perhaps from actual revelation imparted in the vision, but by a power imparted to Paul himself of penetrating the future at this crisis, and announcing the Divine counsel.

Mr. Humphry compares and contrasts the speech of Cæsar to the pilot under similar circumstances: τόλμα κ. δέδιθι μῆνιν, ἀλλὰ ἐπιδίδου τῇ τύχῃ τὰ ἱστία καὶ δέχου τὸ πνεῦμα, τῷ πνέοντι πιστεύων, ὅτι Καίσαρα φέρεις καὶ τὴν Καίσαρος τύχην, Plut. de Fortun. Rom. p. 518. 27. διαφέρ.] driven about, or up and down, as E. V., not 'drifting through,' as Dr. Bloomf., though this may have been the fact: see examples below. Plutarch speaking of the tumult during which

Galba was murdered, τοῦ φορέου καθάπερ ἐν κλύδωνι δεῦρο κακῇ διαφερομένου (probably from Tacitus, 'Agebatur huc illuc Galba, vario turba fluctuantis impulsu,' Hist. i. 40); Philo, de Migr. Abr. p. 454, ἐπαμφοτεριστὰ πρὸς ἑκάτερον τοῖχον, ὥς περ σκάφος ὑπ' ἐναντίων πνευμάτων διαφερόμενον, ἀποκλινόντες. The reckoning of days counts from their leaving Fair Havens: see vv. 18, 19. ἐν τῷ

Ἀδρίᾳ] Adria, in the wider sense, embraces not only the Venetian Gulf, but the sea to the south of Greece:—so Ptolemy (iii. 16), ἡ δὲ Πελοπόννησος ὀρίσεται . . . ἀπὸ δυμῶν καὶ μεσημβρίας τῷ Ἀδριατικῷ πελάγει. So also (iii. 4) ἡ δὲ Σικελία ὀρίσεται . . . ἀπὸ δὲ ἀνατολῶν ὑπὸ τοῦ Ἀδρίου πελάγους. In fact, he bounds Italy on the S., Sicily on the E., Greece on the S. and W., and Crete on the W. by this sea, which notices sufficiently indicate its dimensions. So also Pausanias (v. 25), speaking of the straits of Messina, says that the sea there is θαλάσσης χειμεριωτάτης

πάσης. οἱ τε γὰρ ἀνέμιοι ταράσσειν αὐτὴν ἀμφοτέρωθεν τὸ κύμα ἐπάγοντες, ἐκ τοῦ Ἀδρίου, καὶ ἐξ ἐτέρου πελάγους δὲ καλεῖται Τυρρηνός. ὑπενόουν] What gave rise to this suspicion? Probably the sound (or even the apparent sight) of breakers. "If we assume that St. Paul's Bay, in Malta, is the actual scene of the shipwreck, we can have no difficulty in explaining what these indications must have been. No ship can enter it from the east without passing within a quarter of a mile of the point of Koura: but before reaching it, the land is too low and too far from the track of a ship driven from the eastward, to be seen in a dark night. When she does come within this distance, it is impossible to avoid observing the breakers: for with north-easterly gales, the sea breaks upon it with such violence, that Capt. Smyth, in his view of the headland, has made the breakers its distinctive character." Smith, p. 79.

I recommend the reader to study the reasonings and calculations by which Mr. Smith (pp. 79—86) has established, I think satisfactorily, that this χώραν could be no other than the point of Koura, east of St. Paul's Bay, in Malta. προσάγειν] was approaching them. The opposite is ἀναχωρεῖν, 'recedere.' 'Lucas optice loquitur, nautarum more.' Kuin. 28. βολλίσαντες] βολλί(ζειν, ἵγουν βάθος θαλάσσης μετρεῖν μολυβδίνη καθέτω, ἡ τοιοῦτης τινί. Eustath. on Il. ε. p. 427 (Wetst.).

ὀργυιάς] ὀργυία σημαίνει τὴν ἑκτασιν τῶν χειρῶν σὺν τῷ πλάτει τοῦ στήθους (Etymol. Magn.) = therefore very nearly one fathom. Every particular here corresponds with the actual state of things. At twenty-five fathoms depth (as given in evidence at the court-martial on the officers of the Lively, wrecked on this point in 1810), the curl of the sea was seen on the



τε μή που <sup>x</sup> κατὰ <sup>y</sup> τραχεῖς τόπους <sup>k</sup> ἐκπέσωμεν, ἐκ  
<sup>a</sup> πρύμνης <sup>b</sup> ῥίψαντες <sup>b</sup> ἀγκύρας τέσσαρας <sup>c</sup> εὐχόντο  
<sup>d</sup> ἡμέραν <sup>d</sup> γενέσθαι. <sup>30</sup> τῶν δὲ <sup>a</sup> ναυτῶν <sup>c</sup> ζητούντων  
φυγεῖν ἐκ τοῦ πλοίου καὶ <sup>e</sup> χαλασάντων τὴν <sup>e</sup> σκύφην  
εἰς τὴν θάλασσαν, <sup>b</sup> προφάσει <sup>i</sup> ὥς ἐκ <sup>k</sup> πύρας  
<sup>b</sup> ἀγκύρας μελλόντων <sup>i</sup> ἐκτείνειν, <sup>31</sup> εἶπεν ὁ Παῦλος  
τῷ ἐκατοντάρχη καὶ τοῖς στρατιώταις Ἐὰν μὴ οὔτοι

xi. 2. d ch. xii. 18 reff. e = ch. xiii. 9 reff.  
g ver. 16. h Mark xii. 40; L. John xv. 22. Phil. i. 18. 1 Thess. ii. 5 only. Pa. xxi. 4.  
i = ch. xxiii. 15 reff. k ver. 41 only t. (-πύρις, Esak. xxvii. 26) l = here only. Pa.  
lx. 8 (10). claw. w. χεῖρ, ch. xxvi. 1 al.

29. for τε, δε CN c p 13 vulg syr copt Thl-sif. rec μπας (corr to simpler word), with H<sup>1</sup>LP rel 36 copt Chr: μπας A: txt BCN c p 13. 40 Thl-sif. (πας is written above the line by N<sup>1</sup> or corr<sup>1</sup>.) rec (for κατα) eis, with H<sup>1</sup>LP rel 36 Chr: txt ABCN c p 13. 40 Thl-sif. rec εκπεσωσιν, with c d f p sah [seth-pl arm Thl]: txt ABCN<sup>1</sup>LPN 13 rel 137 vulg syr copt Chr. (ευχοντο, so B<sup>1</sup>CH<sup>1</sup>.)

30. εκφυγειν A c 96. 137-42. πρυμης A[N<sup>1</sup>] d 13: πλωρης N<sup>1</sup>. rec μελλαντων bef αγκυρας (corr of order for euphony), with H<sup>1</sup>LPN rel am [demid tol] Chr: txt ABC m p 13. 40.

rocks in the night, but no land. The twenty fathoms would occur somewhat past this: the fifteen fathoms, in a direction W. by N. from the former, after a time sufficient to prepare for the unusual measure of anchoring by the stern. And just so are the soundings (see Capt. Smyth's chart, Smith, p. 88), and the shore is here full of *τραχεῖς τόποι*, mural precipices, upon which the sea must have been breaking with great violence.

29. ἐκ πρύμνης] The usual way of anchoring in ancient, as well as in modern navigation, was *by the bow*: 'anchora de prora jacitur.' But under certain circumstances, they anchored *by the stern*; and Mr. Smith has shewn from the figure of a ship which he has copied from the "Antichità de Ercolano," that their ships had hawse-holes aft, to fit them for anchoring by the stern. "That a vessel can anchor by the stern is sufficiently proved (if proof were needed) by the history of some of our own naval engagements. So it was at the battle of the Nile. And when ships are about to attack batteries, it is customary for them to go into action prepared to anchor in this way. This was the case at Algiers. There is still greater interest in quoting the instance of the battle of Copenhagen, not only from the accounts we have of the precision with which each ship let go her anchors astern as she arrived nearly opposite her appointed station, but because it is said that Nelson stated after the battle that he had that morning been reading Acts xxvii." C. and H. ii. p. 414. The passage from Cæsar, Bell. Civ. i. 25, 'has quaternis ancoris ex quatuor angulis distinebat, ne fluctibus moverentur,' is not to

the purpose, for it was in that case a platform composed of two vessels, and anchored by the four corners. "The anchorage in St. Paul's Bay is thus described in the Sailing Directions: 'The harbour of St. Paul is open to E. and N.E. winds. It is, notwithstanding, safe for small ships; the ground, generally, being very good: and while the cables hold, there is no danger, as the anchors will never start.'" Smith, p. 92.

εὐχοντο] Uncertain, whether their ship might not go down at her anchors: and, even supposing her to ride out the night safely, uncertain whether the coast to leeward might not be iron-bound, affording no beach where they might land in safety. Hence also the ungenerous but natural attempt of the seamen to save their lives by taking to the boat. See Smith, p. 97.

30.] "We hear of anchors being laid out from both ends of a ship (*ἐκατέρωθεν*), Appian, Bell. Civ. p. 723." ib. ἐκτείνειν] because in this case they would carry out the anchors to the extent of the cable which was loosened.

31. εἰ μὴ κ.τ.λ.] "Mirum est quod reliquos vectores saluos posse fieri negat, nisi retentis nautis: quasi vero Dei promissionem exinanire penes ipso fuerit. Respondeo, Paulum hic de potentia Dei præcise non disputare, ut eam a voluntate et mediis sejungat: et certe non ideo fidelibus virtutem suam Deus commendat, ut contemptis mediis torpori et socordiae indulgeant, vel temere se projiciant, ubi certa est cavendi ratio. . . . Neque tamen propterea sequitur, mediis vel adminiculis alligatam esse Dei manum, sed quum Deus hunc vel illum agendi modum ordinat, hominum sensus continet, ne

m Mark ix. 45. 46. John xviii. 10, 26. Gal. v. 13 only. Dent. xxi. 1. n John ii. 15 only. 2 Kings viii. 3. o = ch. xii. 7 ref. p ch. vii. 18 ref. q ver. 29. r = ch. xxi. 27 ref. s = and constr., ch. xxi. 4. t ch. ii. 46 ref. u ch. ix. 19 ref. v ver. 27. Gen. xiv. 6. w absol., Matt. xxiv. 50. ch. (iii. 6. x. 34 ref.) xxviii. 6. x here only + (-ία, ver. 31). y here only. Deut. ix. 7. Jer. xx. 18. 2 Macc. v. 37 only. z = ver. 36 only. (ch. xxviii. 2 al.) a = here only. ἐπι- σκεψάμεθα ἰδὼν τι ψαῖν πρὸς λόγον ᾧ, Plato, Gorg. 459. b ch. viii. 16 ref. c Matt. x. 30. 1 Kings xiv. 45. d Luke xxi. 18. e Rom. i. 21 ref. f = Luke i. 19. Gen. xiv. 51. g ch. ii. 46 ref. h here only +. 2 Macc. xi. 28 only. (-μεν, ch. xxiv. 10. -μεν, vv. 23, 25.) i gen., Rev. ii. 17. Winer, edn. 6, § 30. 7. c. j Matt. xxiii. 30 bis. Eph. ii. 3 only. k so ch. xix. 7.

31. εν τω πλοιω bef μεινωσιν N<sup>1</sup> c h [vulg syr Thl-sif].  
 32. rec οι στρατιῶνται bef απεκοψαν (corr<sup>n</sup> of order for perspicuity), with H<sup>1</sup>LP rel coopt [arm Thl-fin] Chr<sub>1</sub>: txt ABCN c m 13. 40. 187 vulg syr æth [Treg] Thl-sif.  
 33. rec ημελλεν bef ημερα, with H<sup>1</sup>LP rel [Syr] syr æth [(Treg) arm] Chr Thl: txt ABCN p 13 vulg. (ημελλεν, so BCLP c l p 18. 40 Thl-sif.) rec μηθεν, with CH<sup>1</sup>LP rel 86 Chr: txt ABN 40. προσλαμβανομενοι (corr<sup>n</sup> to suit προσδοκωντες) A 40 lect-12, -λαμβομ., but μ marked for erasure, P.  
 34. aft διο ins και B. παρακα(sic) N. rec προσλαβειν (from προσλ. above), with H<sup>1</sup>LP rel Thl-sif: txt ABCN b d h k o 13. 36. 137 Chr, Thl-fin. add τι N<sup>1</sup>: τινος c [137 Thl-sif]. for προς, προ B 101. ημετερας ALP a h syr Thl-fin: txt BCH<sup>n</sup> p 13 rel [vulg Syr coopt æth-pl arm] Chr Thl-sif. ουθενος A. rec (for αρο) εκ (corr<sup>n</sup> from Luke xxi. 18), with H<sup>1</sup>LPN rel Thl: txt ABC p 13. 36. 40. 137. rec πεσειται (corr<sup>n</sup> to LXX, see 3 Kings i. 52, 1 Kings xiv. 45, 2 Kings xiv. 11. If, as Meyer supposes, απολ. were a corr<sup>n</sup> from Luke xxi. 18, we should not have had the future, but as there, ου μη αποληται), with H<sup>1</sup>LP rel syr sah Chr.: txt ABCN m p 13. 40 vulg Syr copt æth arm Thl-fin.  
 35. rec ειπων (corr<sup>n</sup> to more usual form), with H<sup>1</sup>LP p 13 rel 36 [Bas, Chr.]: txt ABCN 24. ηυχαρ. P [l m] p 137: ευχαριστησας N: και ευχαριστησας 40 [ευχαριστησας τε(appy) k].  
 36. αναντες N<sup>1</sup>(but a erased). προσελαβον A 40: προσελαμβανον c: μετελαμβανον 137: μεταλαβαν(sic) N.  
 37. rec ημεν (corr<sup>n</sup> to more usual form), with CH<sup>1</sup>LP 13. 36 rel Chr<sub>1</sub>: txt ABN p 40. rec εν τω πλοιω bef αι πασαι ψ. (corr<sup>n</sup> of order to connect ψυχαι and διακ.), with H<sup>1</sup>LP rel [(Syr)] syr Chr [Thl-fin]: txt (A)BCN (k m p) 13. 40. 187 vulg copt arm (Chr-comm), Thl-sif.-om ai A k m p, πασαι bef αι [13] Chr-comm, [απασαι m]. for διακοσαι εβδομηκοντα εβ, Coe p(so Scriv; [Tischdf also, ed 8.]) for διακοσαι, as (mistake arising from ω of πλοιω and C of the numeral, so Tischdf

prescriptas sibi metas transiliant." Calvin.

33.] This precaution on the part of Paul was another means taken of providing for their safety. All would, on the approaching day, have their strength fully taxed: which therefore needed recruiting by food. ἄχρι . . . οὐ . . . until it began to be day: i. e. in the interval between the last-mentioned occurrence and daybreak, Paul employed the time, &c. προσδοκῶντες] waiting

the cessation of the storm. The following expressions, ἄσιτ. διατ., μηθ. προσλ., are spoken hyperbolically, and cannot mean literally that they had abstained entirely from food during the whole fortnight. πρὸς with a gen. ('e salute vestra') is only found here in N. T.: compare ref., and ἡπίστας πρὸς ἑαυτοῦ τὸν χρησμένον εἶναι, Herodot. i. 75. 35.] "Paul neither celebrates an ἀγάτη (Olah.), nor acts as the father of a family (Meyer), but simply

ἔβρομῃ κοινῶς. <sup>38</sup> καὶ κορεσθέντες δὲ ὁ τροφῆς ἑκούφισον <sup>m</sup> 1 Cor. iv. 8 only. Dent. xxii. 30 only. <sup>n</sup> here only. <sup>o</sup> = here only. <sup>p</sup> = here only. <sup>q</sup> = here only. <sup>r</sup> = here only. <sup>s</sup> = here only. <sup>t</sup> = here only. <sup>u</sup> = here only. <sup>v</sup> = here only. <sup>w</sup> = here only. <sup>x</sup> = here only. <sup>y</sup> = here only. <sup>z</sup> = here only. <sup>aa</sup> = here only. <sup>ab</sup> = here only. <sup>ac</sup> = here only. <sup>ad</sup> = here only. <sup>ae</sup> = here only. <sup>af</sup> = here only. <sup>ag</sup> = here only. <sup>ah</sup> = here only. <sup>ai</sup> = here only. <sup>aj</sup> = here only. <sup>ak</sup> = here only. <sup>al</sup> = here only. <sup>am</sup> = here only. <sup>an</sup> = here only. <sup>ao</sup> = here only. <sup>ap</sup> = here only. <sup>aq</sup> = here only. <sup>ar</sup> = here only. <sup>as</sup> = here only. <sup>at</sup> = here only. <sup>au</sup> = here only. <sup>av</sup> = here only. <sup>aw</sup> = here only. <sup>ax</sup> = here 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only. <sup>up</sup> = here only. <sup>uq</sup> = here only. <sup>ur</sup> = here only. <sup>us</sup> = here only. <sup>ut</sup> = here only. <sup>uu</sup> = here only. <sup>uv</sup> = here only. <sup>uw</sup> = here only. <sup>ux</sup> = here only. <sup>uy</sup> = here only. <sup>uz</sup> = here only. <sup>va</sup> = here only. <sup>vb</sup> = here only. <sup>vc</sup> = here only. <sup>vd</sup> = here only. <sup>ve</sup> = here only. <sup>vf</sup> = here only. <sup>vg</sup> = here only. <sup>vh</sup> = here only. <sup>vi</sup> = here only. <sup>vj</sup> = here only. <sup>vk</sup> = here only. <sup>vl</sup> = here only. <sup>vm</sup> = here only. <sup>vn</sup> = here only. <sup>vo</sup> = here only. <sup>vp</sup> = here only. <sup>vq</sup> = here only. <sup>vr</sup> = here only. <sup>vs</sup> = here only. <sup>vt</sup> = here only. <sup>vu</sup> = here only. <sup>vv</sup> = here only. <sup>vw</sup> = here only. <sup>vx</sup> = here only. <sup>vy</sup> = here only. <sup>vz</sup> = here only. <sup>wa</sup> = here only. <sup>wb</sup> = here only. <sup>wc</sup> = here only. <sup>wd</sup> = here only. <sup>we</sup> = here only. <sup>wf</sup> = here only. <sup>wg</sup> = here only. <sup>wh</sup> = here only. <sup>wi</sup> = here only. <sup>wj</sup> = here only. <sup>wk</sup> = here only. <sup>wl</sup> = here only. <sup>wm</sup> = here only. <sup>wn</sup> = here only. <sup>wo</sup> = here only. <sup>wp</sup> = here only. <sup>wq</sup> = here only. <sup>wr</sup> = here only. <sup>ws</sup> = here only. <sup>wt</sup> = here only. <sup>wu</sup> = here only. <sup>wv</sup> = here only. <sup>wx</sup> = here only. <sup>wy</sup> = here only. <sup>wz</sup> = here only. <sup>xa</sup> = here only. <sup>xb</sup> = here only. <sup>xc</sup> = here only. <sup>xd</sup> = here only. <sup>xe</sup> = here only. <sup>xf</sup> = here only. <sup>xg</sup> = here only. <sup>xh</sup> = here only. <sup>xi</sup> = here only. <sup>xj</sup> = here only. <sup>xk</sup> = here only. <sup>xl</sup> = here only. <sup>xm</sup> = here only. <sup>xn</sup> = here only. <sup>xo</sup> = here only. <sup>xp</sup> = here only. <sup>xq</sup> = here only. <sup>xr</sup> = here only. <sup>xs</sup> = here only. <sup>xt</sup> = here only. <sup>xu</sup> = here only. <sup>xv</sup> = here only. <sup>xw</sup> = here only. <sup>xx</sup> = here only. <sup>xy</sup> = here only. <sup>xz</sup> = here only. <sup>ya</sup> = here only. <sup>yb</sup> = here only. <sup>yc</sup> = here only. <sup>yd</sup> = here only. <sup>ye</sup> = here only. <sup>yf</sup> = here only. <sup>yg</sup> = here only. <sup>yh</sup> = here only. <sup>yi</sup> = here only. <sup>yj</sup> = here only. <sup>yk</sup> = here only. <sup>yl</sup> = here only. <sup>ym</sup> = here only. <sup>yn</sup> = here only. <sup>yo</sup> = here only. <sup>yp</sup> = here only. <sup>yq</sup> = here only. <sup>yr</sup> = here only. <sup>ys</sup> = here only. <sup>yt</sup> = here only. <sup>yu</sup> = here only. <sup>yv</sup> = here only. <sup>yw</sup> = here only. <sup>yx</sup> = here only. <sup>yy</sup> = here only. <sup>yz</sup> = here only. <sup>za</sup> = here only. <sup>zb</sup> = here only. <sup>zc</sup> = here only. <sup>zd</sup> = here only. <sup>ze</sup> = here only. <sup>zf</sup> = here only. <sup>zg</sup> = here only. <sup>zh</sup> = here only. <sup>zi</sup> = here only. <sup>zj</sup> = here only. <sup>zk</sup> = here only. <sup>zl</sup> = here only. <sup>zm</sup> = here only. <sup>zn</sup> = here only. <sup>zo</sup> = here only. <sup>zp</sup> = here only. <sup>zq</sup> = here only. <sup>zr</sup> = here only. <sup>zs</sup> = here only. <sup>zt</sup> = here only. <sup>zu</sup> = here only. <sup>zv</sup> = here only. <sup>zw</sup> = here only. <sup>zx</sup> = here only. <sup>zy</sup> = here only. <sup>zz</sup> = here only.

[ed 77] B sah. for εξ, περτε A : om m.  
<sup>38</sup> ins της βελ τροφης H<sup>1</sup>LP d g l m Chr<sub>i</sub>. εκουφισον L a. om την N<sup>1</sup>.  
<sup>39</sup> for εκεγ., ενιμωσκον B 25. for εις, προς A. rec εβουλευσαντο, with  
H<sup>1</sup>LP rel Chr<sub>i</sub>: εβουλετο A p aeth-pl: txt BCN [k] 18(sic) 36 vulg [syrr copt arm].  
for δυναϊστο, δυνατον CH<sup>1</sup>LP rel 36 Syr aeth[(?) arm] Chr<sub>i</sub>: txt ABN [m] p 13  
vulg [syrr] Thl. εκωσσαι B<sup>1</sup>C copt aeth [arm].  
<sup>40</sup> προελοντες N<sup>1</sup>.

as a pious Jew, who asks a blessing before he eats." De Wette. <sup>38</sup>] When we

reflect who were included in these πάντες, —the soldiers and their centurion, the sailors, and passengers of various nations and dispositions, it shews remarkably the influence acquired by Paul over all who sailed with him.

<sup>37</sup>] Explanatory of πάντες: q. d., 'and this was no small number; for we were,' &c. <sup>38</sup>.

ἐκούφ. τ. πλοῖον] See above on ver. 18.

This wheat was either the remainder of the cargo, part of which had been disposed of in ver. 18—or was the store for their sustenance, the cargo having consisted of some other merchandise. And this latter is much the more likely, for two reasons: (1) that σῆτες is mentioned here and not in ver. 18, which it would have been in all probability, had the material cast out there been the same as here; and (2) that the fact is related immediately after we are assured that they were satisfied with food: from whence we may infer almost with certainty that ὁ σῆτες is the ship's provision, of part of which they had been partaking. It is a sufficient answer to Mr. Smith's objection to this ("to suppose that they had remaining such a quantity as would lighten the ship is quite inconsistent with the previous abstinence," p. 99), that the ship was provisioned for the voyage to Italy for 276 persons, and that for the last fourteen days hardly any food had been touched. This would leave surely enough to be of consequence in a ship ready to sink from hour to hour.

<sup>39</sup>] It may be and has been suggested, that some of the Alexandrian seamen must have known Malta;—but we may answer with Mr. Smith that "St. Paul's Bay is remote from the great harbour, and possesses no marked features by

which it might be recognized." p. 100.

κόλπον . . . ἔχοντ. αἰγιαλόν] a creek having a sandy beach. Some Commentators suppose that it should be αἰγιαλὸν ἔχοντα κόλπον, since every creek must have a beach: but what is meant is, a creek with a smooth, sandy beach, as distinguished from a rocky inlet. ἔξωσαι]

Not, 'to thrust in,' as E. V., but to strand, 'to run a-ground': so Thucyd., ref., and more in Wetat. <sup>40</sup>] (1)

They cut away all four anchors (the *peri* may allude to the cutting round each cable in order to sever it, or to the going round and cutting all four), and left them in the sea (εἰς τ. θάλα., 'in the sea, into which they had been cast'). This they did to save time, and not to encumber the water-logged ship with their additional weight. (2) They let loose the ropes which tied up the rudders. "Ancient ships were steered by two large paddles, one on each quarter. When anchored by the stern in a gale, it would be necessary to lift them out of the water, and secure them by lashings or rudder bands, and to loose these bands when the ship was again got under way." Smith, p. 101. (3) They raised (ἔπαυον, 'to raise up,' contrary to κατέχων, 'to haul down,' a sail) their ἀρτέμων to the wind. It would be impossible in the limits of a note to give any abstract of the long and careful reasoning by which Mr. Smith has made it appear that the 'artemon' was the foresail of the ancient ships. I will only notice from him, that the rendering 'mainsail' in our E. V. was probably a mistaken translation from Bayfius or De Baif, the earliest of the modern writers 'de re navali,' and perhaps the only one extant when the translation was made: he says, "est autem artemon velum majus navis, ut in Actis Apost. xxvii.

d here only t. e constr., here only. f = here only. Polyb. i. 25. 7. Thucyd. viii. 23. g Luke x. 30. James i. 2 only. 2 Kings i. 6. h here only t. οὐκ εἰσὶν διδάσκα- τον εἶναι τὸ πᾶσι τοῖς Ἀτλαντικῶν, Strabo, i. p. 11. i here only t. Hom. Od. i. 146. k here m here only. Prov. v. 5. Polyb. iii. 46. 1. o ver. 23 reff. p = Rev. v. r Matt. viii. 24 | Mk. xiv. 24. Jude t ver. 1 only. Gen. xxxix. 20. v here only. Josh. viii. 22.

τὸν ἄρτεμόωνα τῇ πνεούσῃ κατέχουν εἰς τὸν αἰγιαλόν. 41 ε περιπεσόντες δὲ εἰς τόπον διθάλασσον, ἐπέκειλαν τὴν ναῦν καὶ ἡ μὲν πρῶρα ἐρείσασα ἔμεινεν ἀσάλευ- 42 τος, ἡ δὲ ὁ πρύμνα ἐλύετο ὑπὸ τῆς βίας [τῶν κυμάτων]. τῶν δὲ στρατιωτῶν βουλὴ ἐγένετο ἵνα τοὺς δεσμώ- 43 τας ἀποκτείνωσιν, μήτις ἐκκολυμβήσας διαφύγῃ

rec *arte-moona*, with L<sup>p</sup> 18[e sil] rel: txt AB<sup>2</sup>CH<sup>2</sup>N a b<sup>2</sup> c d f g l m<sup>2</sup> p syr-mg-gr, *apto- muona* B<sup>1</sup>.

41. rec *επεκείλαν*, with B<sup>2</sup>H<sup>2</sup>(*εποκείλαν*) L<sup>p</sup> rel 36: txt AB<sup>1</sup>CN p 13. 40. for *πρῶρα*, *πρωτῇ* A. *εμενεν* A H<sup>2</sup>[Tischdf; e contra, Treg] c h vulg: txt BCLPN 13 rel Chr<sub>1</sub>. *πρῖμνα* B<sup>1</sup>. *διελυτο* L m [b o] 137 lect-12: *ελυτο* N. *απα* N<sup>1</sup> k. om *των κυμάτων* (possibly because the transcriber's eye passed from *των* to *των* in ver 42) ABN<sup>1</sup> [syr copt]: ins CH<sup>2</sup>LPN<sup>2</sup> 13. 36 rel [arm(Treg); but Griesb cites it as omg *της βίας*] Chr<sub>1</sub>: a vi maris vulg: a *fluctibus maris* uth.

42. om *δε* C<sup>1</sup>. ins *ινα* bef *μητις* N<sup>2</sup>. *εκκολυμβήσας*(sic) N: *εγκολυμβ.* g. rec *διαφύγοι* (grammatical emendation, see note), with k m: txt ABCH<sup>2</sup>LPN p 13 rel 36. 137 Chr<sub>1</sub>.

.. etenim etiam nunc nomen Veneti vulgo retinent et artemon vocant." These words, 'velum majus,' they rendered by *mainsail*; whereas the *largest sail* of the Venetian ships at the time was the *foresail*. The French 'artimon,' even now in use, means the sail at the *stern* (mizen). But this is no clue to the ancient meaning, any more than is our word *mizen* to the meaning of the French *misaine*, which is the *foresail*.

The usual technical name of the *foresail* was *δόλων*, that of the mizen, *ἐπι-δρομος*. See on the whole question, Smith's Dissertation on the Ships of the Ancients, appended to his Voyage and Shipwreck of St. Paul. Mr. Pusey informs me that Syr. translates *ἀρτέμωνα* by '*armonon par-oum*' (*armonon* being its word for *σκεῦος*, ver. 17), and syr. in a note says that *ἀρτέμων* is "a small *armonon* at the ship's head." τῇ πνεούσῃ scil. αἰῶν. Dat. commodi;—for the wind (to fill);—or (according to Meyer and De Wette) of direction,—to the wind. (4) They made for the beach. The expression, *κατέχευ* (ναῦν or νηὶ) εἰς . . . for "to steer to land," is not uncommon in the classics: cf. examples in Wetst. It seems to get this meaning by a pregnant construction, "to keep the ship (or, to keep one's course in the ship) in hand (and direct it) towards . . ."

41. *τόπον διθάλασσον*] At the west end of St. Paul's Bay is an island, Selmoon or Salmonetta, which *they could not have known to be such* from their place of anchorage. This island is separated from the mainland by a channel of about 100 yards

wide, communicating with the outer sea. Just within this island, in all probability, was the place where the ship struck, in a place where two seas met. *επε-κείλαν*] *ἐπέκειλε* is used by Homer (ref.) in the sense of 'adpellere navem.' Its commoner use is intransitive: see Hom. ib. ver. 138, and Apollon. Rhod. ii. 352, 382; iii. 575. In Od. ε. 114, it is said of the ship itself, *ἥελπε ἐπέκειλε*. The *εποκείλει* of the rec. is used several times by Thucydides, and has the same twofold usage: cf. Thucyd. iii. 12; iv. 23; viii. 102: *they ran the ship a-ground*.

"The circumstance which follows, would, but for the peculiar nature of the bottom of St. Paul's Bay, be difficult to account for. The rocks of Malta disintegrate into very minute particles of sand and clay, which when acted on by the currents, or by surface agitation, form a deposit of tenacious clay: but in still water, where these causes do not act, mud is found; but it is only in the creeks where there are no currents, and at such a depth as to be undisturbed by the waves, that mud occurs. . . . A ship therefore, impelled by the force of the gale into a creek with a bottom such as that laid down in the chart, would strike a bottom of mud, graduating into tenacious clay, into which the fore part would fix itself and be held fast, while the stern was exposed to the force of the waves." Smith, p. 103.

43.] *ινα* gives not only the *purpose*, but the substance of the *βουλὴ*. Their counsel was,—to kill, &c.: this it *was*, and to this it *tended*. *διαφύγοι* has probably been

δὲ ἑκατοντάρχης, βουλόμενος \* διασωσαι τὸν Παῦλον, <sup>w</sup> see ch. xxiil. 24 reff.   
 \* ἐκόλυσεν αὐτοὺς τοῦ ὁ βουλήματος, ἐκέλευσεν τε τοὺς <sup>x</sup> ch. x. 47 reff.   
 δυναμένους \* κολυμβᾶν \* ἀπορρίψαντας πρώτους ἐπὶ <sup>const., here only. Mic. ii. 4. Xen. Cyr. ii. 4. 23. Polyb. ii. 8. 5.</sup>   
 τὴν γῆν ὁ ἐξίεναι, <sup>44</sup> καὶ τοὺς λοιποὺς ὁ οὗς μὲν ἐπὶ <sup>7. Rom. ix. 19. 1 Pet. iv. 3 only.</sup>   
 ὁ σανίσιν ὁ οὗς δὲ ἐπὶ τινων τῶν ὁ ἀπὸ τοῦ πλοίου. <sup>2 Macc. xv. 5 only.</sup>   
 καὶ οὕτως ὁ ἐγένετο πάντας \* διασωθῆναι ἐπὶ τὴν γῆν. <sup>ὁπρ ἦν τοῦτους βούλημα, Demosth. 1109. 15.</sup>   
 XXVIII. <sup>1</sup> Καὶ \* διασωθέντες τότε \* ἐπέγνωμεν ὅτι <sup>1 here only.</sup>   
 Μελίτη ἡ νῆσος καλεῖται. <sup>2</sup> οἱ τε ὁ βάρβαροι ὁ παρεῖχαν <sup>1ma. xxv. 11</sup>   
 οὐ τὴν \* τυχοῦσαν ὁ φιλανθρωπίαν ἡμῖν \* ἄψαντες γὰρ

Symm. (Ζήθρα, Joha v. 2.) a = and constr., here only. Lucian, Ver. Hist. i. 30, ἀπορρίψαν-  
 τες ὁπρ ἦν τοῦτους βούλημα, Demosth. 1109. 15. c 1 Cor. xi. 21 reff.  
 d here only. 4 Kings xii. 9 Ed-vat. P (not AB) Ald. Cant. viii. 9. Ezek. xxvii. 5 only. e see ch. xii.  
 1. xv. 26. f g constr., Luke vii. 37. ch. xix. 34. xxii. 29. Ezek. xvi.  
 42. see ch. xxvii. 30. h here bis. Rom. i. 14. 1 Cor. xiv. 11 (bis). Col. iii. 11 only. Ezek.  
 xli. 31. i = ch. xvi. 16 reff. xxii. 2. 1 Tim. vi. 17. k - ch. xix. 11 reff.  
 1 Tit. iii. 4 only. 2 Macc. vi. 22. (-σως, ch. xxvii. 3.) m = Luke viii. 14. xi. 33. xv. 8 (xxii.  
 65 v. r.) only. Judith xiii. 13.

43. ἑκατοντάρχος P[HL Chr, Thl-sif]. τὸν παῦλον bef διασωσαι A 13. 68. 8-pe.  
 for βουλήματος, βήματος N<sup>1</sup>: βουλήματος a f. for τε, δε C c p 13. 40. 137  
 syr copt. ακολουμβαν B. απορρίψαντας CN. της γης N<sup>1</sup> c [137].

CHAP. XXVIII. 1. aft διασωσάντες ins οι περι (τον) παυλον εκ του πλοος (beginning of  
 an ecclesiastical portion) C<sup>3</sup>-marg L b g k m o Thl-sif: τον is omd by C<sup>3</sup>: alii aliter:  
 οι περι τ. π. βαρβαροι 1-marg. rec επεγνωσαν (corr to suit ch xxvii. 89 f), with  
 C<sup>3</sup>-marg H<sup>1</sup>LP rel 36 Chr<sub>1</sub>: txt ABC<sup>1</sup>N c<sup>1</sup> p 13. 137 vulg syrr copt mē [arm].

μελίτην B<sup>1</sup> [syr-mg-gr arm].  
 2. rec δε (allern of characteristic τε), with H<sup>1</sup>LPN rel 36 [vulg arm] copt Chr<sub>1</sub>:  
 txt ABC c p 13. 40 syrr mē Thl-sif. (παρεῖχαν, so ABN.) rec αναψάντες  
 (corr to more precise word), with H<sup>1</sup>LP rel 36 Chr<sub>1</sub>: txt ABCN [c] p 13. 40.

a correction to suit ἐγένετο. But the sub-  
 junctive after the past is merely a mixture  
 of construction of the historic past with the  
 historic present, and is used where the  
 scene is intended to be vividly set before  
 the reader. 43.] ἀπορρίψαντας is

reflective, sc. ἐαυτούς. 44. τοὺς  
 λοιπούς] scil. ἐπὶ τὴν γῆν ἐξίεναι.

τινων τῶν ἀπὸ τ. π.] probably, as E. V.,  
 broken pieces of the ship:—some of the  
 parts of the ship: the σανίδες being whole  
 planks, perhaps of the decks.

δια-  
 σωθ. ἐπὶ] may be = διασ. κ. ἀφικέσθαι ἐπὶ,  
 —a constructio praeognans, but this need  
 not be, as διασωθῆναι is to get safe through,  
 and ἐπὶ is simply the direction in which the  
 act is carried out.

XXVIII. 1. Με-  
 λίτη] The whole course of the narrative  
 has gone to shew that this can be no other  
 than MALTA. The idea that it is not  
 MALTA, but Meleda, an island off the  
 Illyrian coast in the Gulf of Venice, seems  
 to be first found in Constantine Porphy-  
 rogenitus, de Adminiculis Imperii, p. 36—  
 νῆσος μεγάλη τὰ Μέλετα ἦτοι τὸ Μαλο-  
 ζᾶται, ἦν ἐν ταῖς πράξεσι τ. ἀποστ. ὁ  
 ἅγιος Λουκᾶς μέμνηται, Μελίτην ταύτην  
 προσαγορεύων. It has been adopted by  
 our own countrymen, Bryant and Dr. Fal-  
 coner, and abroad by Giorgi, Rhoer, and

more recently Paulus. It rests principally  
 on three mistakes:—1. the meaning of the  
 name Adria (see above on ch. xxvii. 27),—

2. the fancy that there are no poisonous  
 serpents in Malta (ver. 3).—3. the notion  
 that the Maltese would not have been  
 called βάρβαροι. The idea itself, when  
 compared with the facts, is preposterous  
 enough. Its supporters are obliged to place  
 Fair Havens on the north side of Crete, —  
 and to suppose the wind to have been the  
 hot Sirocco (compare ver. 2).

Further  
 notices of this question, and of the state  
 of Malta at the time, will be found in the  
 notes on the following verses. Observe,  
 their previous state of ignorance of the  
 island is expressed by the imperf. επεγί-  
 νωσκον;—the act of recognition by the  
 aor. επεγνωμεν [ch. xxvii. 30].

2.  
 βάρβαροι] A term implying very much  
 what our word natives does, when speak-  
 ing of any little-known or new place. They  
 were not Greek colonists, therefore they  
 were barbarians (Rom. i. 14). If it be  
 necessary strictly to vindicate the term,  
 the two following citations will do so:  
 ἔστι δὲ ἡ νῆσος αὕτη (Malta) Φοινίκων  
 ἄποικοι, Diod. Sic. v. 12.—ἐν δὲ Σικελίᾳ  
 ἔθνη βάρβαρα τὰδε ἔστιν, Ἐδύνοι, Σικανοί,  
 Σικελοί, Φοίνικες, Τρώες, Scylax, Periplus,

n here bis  
 1. Judith vii. 5  
 al.  
 o — Rom. xiv.  
 1, 3. xv. 7.  
 Philom. 17.  
 Ps. xvi. 10.  
 lxvii. 24.  
 p ch. xiv. 17  
 ref.  
 q = here only.  
 δ εφεστώς  
 ζόφος, Polyb.  
 xviii. 3, 7. see  
 2 Tim. iv. 6.  
 r John xviii. 18. 2 Cor. xi. 27 only. Gen. viii. 22.  
 xiv. 30. (συστροφή, ch. xiv. 40.)  
 13. John xxi. 6.  
 1. Luke ix. 5 al. Sir. xiv. 3.  
 only. Job xx. 25.  
 καθήκον. So Xen. Cyneg. vi. 9.  
 c ch. vii. 52 ref.  
 πῦρ ἀν ὁ προσελάβοντο πάντας ἡμᾶς διὰ τὸν ὕπνον  
 τὸν εἰσεστώτα καὶ διὰ τὸ ψῦχος. 3. συστρέψαντος δὲ  
 τοῦ Παύλου φρυγάνων τι πλῆθος καὶ ἐπιθέντος ἐπὶ  
 τὴν πῦρ ἀν ἔχιδνα ἀπὸ τῆς θερμῆς διεξελλοῦσα  
 καθήκον τῆς χειρὸς αὐτοῦ. 4. ὥς δὲ εἶδον οἱ βάρβαροι  
 κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, πρὸς ἀλλή-  
 λους ἔλεγον Πάντως φονεύς ἐστὶν ὁ ἄνθρωπος οὗτος,  
 a here (Matt. xvii. 22 v. r.) only. Judg. xi. 3 B. 2 Macc.  
 t here only. — Job xxx. 7. Isa. xl. 34.  
 u = Luke ii.  
 x here only. Job vi. 17. (μαίρεσθαι, Mark xiv. 54.)  
 s here only t. trans., Polyb. viii. 8. 3, τὰς πρῶτας τῶν ὁργάνων εἰς ἀκίνητον  
 a ch. v. 30 ref. 1 Macc. i. 61.  
 b ch. xxi. 23 ref.

προσελαβανον N<sup>1</sup> c [προσελαβ. 137]. om παντας A copt sath[P] Chr-ms, 2nd  
 ημας bef παντας 13 lect-12 [vulg]: om ημας 40. ηφεστωτα L 13. om 2nd  
 δια N<sup>1</sup> [vulg].

3. σφρυγανων (but σ marked for erasure) N<sup>1</sup>. rec om τι (as unnecessary), with  
 H<sup>1</sup>LP rel 36 syr [Syr arm Thl-sif] Chr: ins ABCN(perhaps *prima manu*: in small  
 letters) 13. 40 vulg(not at) Thl-fin, τς p. επιθεντας(sic) N. [add του παυλου  
 A.] rec (for αρο) εκ (see note), with rel Chr Thl-sif: txt ABCN<sup>1</sup>LPN b c k o p  
 13. 36. 40. 137 Thl-fin, a calore vulg. rec εξελθουσα (corrtn, the compound διεξ-  
 not being elaso found in N T, and its force not being seen, vide note), with [A]BCN  
 p 13. 36 rel Chr-comm, Thl-fin: txt H<sup>1</sup>LP a d f g k l o Thl-sif. καθηκατο C b h  
 o 36. 40. 137 Chr.

4. ειδαν B. rec ελεγον bef προς αλληλους (corrtn of order for perspicuity), with  
 H<sup>1</sup>LP rel copt [sath(Treg) arm] Chr: om προς αλληλους Syr: txt ABCN c m p 13.  
 40. 137 vulg syr Thl.

p. 4. προσελάβ.] received us, not  
 to their fire (Meyer), but as in ref.  
 θερών. Post ingentes ventos solent imbres  
 sequi. Grot. τὸν εἰσεστ. not, 'which  
 came on suddenly' (Meyer), but which was  
 on us:—another instance of overlooking  
 the present sense of εἰστροκα. ψυχος  
 This is decisive against the Sirocco, which  
 is a hot and sultry wind even so late as the  
 month of November, and moreover (Smith,  
 p. 109) seldom lasts more than three days.

3. συστρέψαντος ["vinci officium  
 faciebat submisce, aliis quoque inserviens."  
 Bengel. φρυγάνων] From the circum-  
 stance of the concealed viper, these were  
 probably heaps of neglected wood gathered  
 in the forest. επιθέντος κ.τ.λ.] The  
 difficulty here is, that there are now no  
 venomous serpents in Malta. But as Mr.  
 Smith observes, "no person who has studied  
 the changes which the operations of man  
 have produced on the animals of any coun-  
 try, will be surprised that a particular  
 species of reptiles should have disappeared  
 from Malta. My friend, the Rev. Mr.  
 Landsborough, in his interesting excu-  
 rsions in Arran, has repeatedly noticed the  
 gradual disappearance of the viper from  
 the island since it has become more fre-  
 quented. Perhaps there is no where a  
 surface of equal extent in so artificial a  
 state as that of Malta is at the present  
 day,—and no where has the aboriginal

forest been more completely cleared. We  
 need not therefore be surprised that, with  
 the disappearance of the woods, the noxious  
 reptiles which infested them should also  
 have disappeared." pp. 111, 112. The  
 reading εκ τ. θερμ. has been an explanation  
 of ἀπό, which here signifies from locally,  
 not 'on account of.' To suppose the con-  
 verse ("the ἀπό was adopted by those who  
 thought the sense was 'on account of the  
 fire,'" Dr. Bloomf.),—is simply absurd;  
 for 1) no man ever could suppose the sense  
 of εκ in such a connexion to be this: and  
 2) even if any one did, he would not have  
 substituted another ambiguous preposition,  
 ἀπό. Paul had placed the faggot on the  
 fire, and was settling or arranging it in its  
 place, when the viper glided out of the  
 heat and fixed on his hand. διεξελθ.  
 gives the more precise sense, and is a less  
 usual word than εξελθ. The serpent  
 glided out through the sticks.  
 καθήκον] attached itself: a usage un-  
 exemplified in earlier Greek. The narrative  
 leaves no doubt that the bite did veritably  
 take place. 4.] The natives, who were  
 sure to know, here positively declared it  
 to have been a venomous serpent. I make  
 these remarks to guard against the dis-  
 ingenuous shifts of rationalists and semi-  
 rationalists, who will have us believe either  
 that the viper did not bite, or that if it did,  
 it was not venomous. πάντως φον.



1 ch. i. 16 ref.  
 u and constr.,  
 ch. xiii. 50  
 ref.  
 v Heb. xi. 17  
 only +  
 2 Macc. vi.  
 15, viii. 38  
 only.  
 w here only +  
 2 Macc. (iii. 9.  
 Xen. Cyr. v.  
 5. 32.  
 (φρασίς  
 1 Pet. iii. 9  
 rec. φρο-  
 σίνης, 2 Macc.  
 ii. 25.)  
 z ch. x. 23 ref.  
 y constr., ch.  
 iv. 5 ref.  
 a Matt. viii. 16 +. John iv. 53 only. Deut. xxviii. 32 only. (-φρασίς, Matt. viii. 14.) a here only +.  
 b = Matt. iv. 24. Luke iv. 38. viii. 37, 46 al. Job iii. 24. see 2 Cor. v. 14 ref. (-φρασίς, 2 Cor. ii. 4.) c = Mark  
 i. 30. John v. 8, 9. Prov. vi. 9. d w. πρός, ch. xi. 3 ref. e absol., ch. x. 9 ref.  
 f ch. viii. 17 ref. g = Matt. xiii. 17. Luke x. 15 al. fr. 3 Macc. ix. 21, 22. h ch. viii. 7 ref.  
 i = Rom. xiii. 7 (see note). j Sir. xxviii. 1. k ch. xiii. 13 ref. l = here  
 only. Xen. Cyr. viii. 2, 4. m Luke xiv. 32. xix. 43. 2 Pet. i. 3. n ch. xx. 34 ref.

7. rec *τρεις* bef *ημερας*, with **AH<sup>1</sup>LPN** p (13) rel 36 Chr<sub>1</sub>: om a 69: txt B c k m 40. 137.

8. rec *δυσεντερία*, with p rel 36 [Synop.] Chr<sub>1</sub>: -τερίος 13: -ας 25. 40: txt ABH<sup>1</sup> LPN m. *προσέλθων* P. aft *προσευξ., ευχαριστος* is repeated by B<sup>1</sup>, but marked for erasure.

9. rec for *δε, ουν* (seemingly more natural copula), with H<sup>1</sup>LP rel 36 Thl: txt ABIN c g k p 13. 40. 137 syr copt Chr<sub>1</sub>. aft γενομ. ins υγιους H<sup>1</sup>. om 1st και B [copt]. rec *εχοντες ασθενειας* bef *εν τη νησω*, with H<sup>1</sup>LP rel 36 syr Chr<sub>1</sub> [Thl-sif]: txt ABIN k m p 13. 40 vulg (Syr) copt Thl-fln. *προσπρχον* B.

10. om οί P 73 lect-13. for τα, τας A 137: om N<sup>1</sup>. rec την χρεϊαν (*Meyer thinks τα χρεϊας a gloss for τα προς την χρεϊαν, — De W., that the plur has crept in from ch xx. 34. But Bornemann rightly objects (1) that the τας preceding in A 137 shows the transcriber's eye to have passed on to τας of τας χρεϊας in earlier copies, (2) that the use of the plur is much rarer than of the singular: see also note*), with H<sup>1</sup>LP p rel 36 Chr<sub>1</sub>: txt ABIN 13. 40. 137 vulg syr.

this can hardly be inferred: nor are we sure of the theogony of these Phœnician barbarians.

7.] *πρῶτος Μελιταίων* was probably an official title: the more so, as Publius can hardly have borne the appellation from his *estates*, during his father's lifetime. Two inscriptions have been found in Malta, at Citta Vecchia, which seem to establish this view: a Greek one, containing the words α(υ)τος κ(α)στ(ρι)κιος κυρ. *πρωτῆς ἰκπευς ρωμ πρωτος μελιταιων και πατρων αρχας και αμφιπολεως α (Αὐγούστου σεβαστῆ) θεω . . .*, and a Latin one, with the same title, 'Mel. primus.' If so (and his Roman name further confirms it), Publius was *legatus of the Prator of Sicily*, to whose province Malta belonged; see Cic. in Ver. ii. 4. 18. *ἡμᾶς*

Hardly perhaps more than Paul and his companions, and, it may be, Julius. At ver. 10, a *special reason* had occurred for his honouring Paul and his company: at present, his hospitality must have been prompted by the courtesy of Julius, who could hardly fail himself to be included in it. The three days were probably till they could find a suitable lodging. 8. *πυρετοῖς*]

Hippocrates also uses the plural. It probably indicates the recurrence of

fever fits. *δυσεντερία*] *δυσεντερία*, Ἄτ-  
*τικῶς* -ριον, Ἑλληνες. *Morris*; -*dysen-*  
*tory*. Dr. Falconer makes this an argument against 'Melita Africana' being meant. "Such a place, dry and rocky, and remarkably healthy, was not likely to produce a disease which is almost peculiar to moist situations." But Mr. Smith answers, that the changed circumstances of the island might produce this change also: and besides, that he is informed by a physician of Valetta, that the disease is by no means uncommon in Malta. *ἐπιθεῖς τ.*

*χεῖρας αὐτῷ*] It is remarkable, that so soon after the 'taking up of serpents,' we should read of Paul having 'laid his hands on the sick and they recovered.' See the two in close connexion, Mark xvi. 18.

10. *τιμαῖς*] The ordinary interpretation of this as *rewards, gifts*, may be right, but is not necessary. In all the passages quoted to support it, ref. Sir. Cicero, ad Diversos, xvi. 9 ('Curio misi ut medico honos haberetur'), the expression *τιμῆ* is *general*, and the *context* renders an inference probable as to *what sort of τιμῆ* is meant. See especially 1 Tim. v. 3, 17 and notes. Here there is no such unavoidable indication, whereas the other meaning



11 Μετὰ δὲ τρεῖς μῆνας <sup>1</sup> ἀνήχθημεν ἐν πλοίῳ <sup>ο</sup> παρα-  
 κεχειμακότεν ἐν τῇ νήσῳ, Ἀλεξανδρίνῳ, <sup>ρ</sup> παρασήμῳ  
 Διοσκούροις. <sup>12</sup> καὶ <sup>α</sup> καταχθέντες εἰς Συρακούσας <sup>ι</sup> ἐπ-  
 εμείναμεν ἡμέρας τρεῖς. <sup>13</sup> ὅθεν <sup>π</sup> περιελθόντες <sup>ι</sup> κατηντή-  
 σαμεν εἰς Ῥήγιον καὶ μετὰ μίαν ἡμέραν <sup>α</sup> ἐπιγενομένου  
 νότου <sup>ν</sup> δευτεραῖοι ἤλθομεν εἰς Ποσιόλους, <sup>14</sup> οὐ εὐρόντες  
 ἀδελφοὺς <sup>κ</sup> παρεκλήθημεν παρ' αὐτοῖς <sup>ι</sup> ἐπιμεῖναι ἡμέρας

only, but not —. πνεύματος ἐπιγενομένου, Thucyd. iv. 30.  
 w here only. see John xi. 30. 1 Kings ix. 30. Xen. Cyr. v. 2. 2, beg.  
 pass. here only.

11. ἡχθημεν [for ἀνηχ.] H<sup>a</sup> a b<sup>1</sup> k l m o. Dioskouroi P<sup>1</sup> (corr'd appy eadem manu)  
 b p<sup>1</sup> 40.  
 12. συρακουσας B (Tischdf). ημερας τρισιν B. 13. περιελοντες BN<sup>1</sup>.  
 14. rec (for παρ) ετ', with H<sup>a</sup> LP rel Chr, Thl-sif: txt ABIN d m<sup>1</sup> p 13. 36. 40  
 Thl-fn. επιμειναντες H<sup>a</sup> c 137 syr (adding apud eos with ast) Thl: [μειναντες  
 1:] επιμεινα(sic) A.

is rendered probable by the form of the sentence, which opposes to these τιμαί, bestowed on them during their whole stay, τὰ πρὸς τ. χρεῖας, with which they were loaded at their departure. Render it therefore honoured us with many honours (or 'distinctions,' or 'attentions'). τὴν χρεῖαν has perhaps been an alteration after St. Paul's ἀπαξ κ. δις εἰς τὴν χρεῖαν μοι ἐπέμψατε, Phil. iv. 16. 11.] They probably set sail (see on ch. xxvii. 9) not earlier than the sixth of the ides of March (i. e. Mar. 10). παρασήμῳ Διοσκούροις] with the sign (of) the Dioscuri, as δνόματι Ποσειδῶν, ver. 7; not, 'with the Dioscuri as a sign.' So in the inscription found by the Rev. G. Brown at Lútro (Phenice) in Crete, given at length in the excursus at the end of the prolegg. to Acts, we have "gubernator navis parasemo Iso-pharia." The ancient ships carried at their prow a painted or carved representation of the sign which furnished their name, and at the stern a similar one of their tutelary deity. Sometimes these were one and the same, as appears to have been the case with this ship. Cyril, in Cat., says, ἔθος αἰεὶ πᾶσι ἐν ταῖς Ἀλεξανδρίων μάλιστα ναυσὶ πρὸς γὰρ τῇ πρῶρῃ δεξιὰ τε καὶ εἰς εὐδόνια γραφὰς εἶναι τοιαύτας. See Virg. Æn. x. 209; Ovid, Trist. i. 9. 1; Pers. Sat. vi. 30. Castor and Pollux, sons of Jupiter and Leda, were considered the tutelary deities of sailors. See Hor. Od. i. 3. 2; 12. 28. 12.] Syracuse is about eighty miles, a day's sail, from Malta. 13.] περιελθόντες apparently denotes the roundabout course of a vessel tacking with an adverse wind. That the wind was not favourable, follows from ἐπιγενομένου below. Mr. Lewin's account is, "as the wind was westerly, and they were under shelter of the high mountainous range of

Etna on their left, they were obliged to stand out to sea in order to fill their sails, and so came to Rhegium by a circuitous sweep." And he cites a case of a passage from Syracuse to Rhegium, in which a similar circuit was taken for a similar reason, p. 736. The day at Rhegium, as perhaps the three at Syracuse before, was spent probably in waiting for the wind. ἐπιγ. νότ.] the South wind having sprung up.—succeeded the one which blew before. δευτεραῖοι] viz. after leaving Rhegium: a distance of about 180 nautical miles. Ποσιόλους] Puteoli (anciently Dicæarchia, Strab. v. 4, now Puzzuoli) was the most sheltered part of the bay of Naples. It was the principal port of Southern Italy, and, in particular, formed the great emporium for the Alexandrian wheat ships. Strabo, xvii. 1. Seneca (Ep. 77) gives a graphic account (cited by Smith, p. 117) of the arrival of the Alexandrine fleet at Puteoli: "Subito nobis hodie Alexandrinæ naves apparuerunt, quæ præmitti solent et nuntiare secuturæ classis adventum; tabellariæ vocant. Gratus illarum adspectus Campaniæ est. Omnis in pilis Puteolorum turba constitit, et ex ipso genere velorum, Alexandrinas quamvis in magna turba navium intelligit, solis enim licet supparum (the topsail) intendere quod in alto omnes habent naves. Nulla enim res æque adjuvat cursum, quam summa pars veli; illinc maxime navis urgetur. Itaque quoties ventus increbuit majorque est quam expedit, antenna submittitur, minus habet virum flatu ex humili: cum intrare capras et promontorium ex quo 'Alta procellos speculatur vertice Pallas,' ceteræ velo jubentur esse contentæ, supparum Alexandrinarum insigne est." 14.] These Christians were perhaps Alexandrines, as the commerce was so con-

y = Rom. v.  
12 reff.  
z ch. xxiv. 10  
reff.

a (in N. T. al-  
ways w. eis.)  
Matt. xiv. 8.  
1 Thess. iv.  
17 only.  
1 Kings ix.  
14. (-τῶν).  
Matt. xxviii.  
9.)

b ch. xi. 5 reff.  
c Rom. i. 8 reff.  
f ch. xvi. 25, 27 reff.

d here only. ἀναλ. θ., Job xvii. 9. (-σύν, ch. xxiii. 11.)  
g here only †.

h = and constr., ch. xxvi. 1 reff.

e = ch. xxvii. 1 reff.

ABILP  
Mabcd  
fg h k l  
m o p 13

ἐπτά· καὶ ὣτως εἰς τὴν Ῥώμην ἦλθαμεν. <sup>15</sup> καὶ κείμενοι  
οἱ ἀδελφοὶ ἀκούσαντες τὰ περὶ ἡμῶν ἦλθαν εἰς  
ἀπάντησιν ἡμῶν ἄχρι Ἀππίου Φόρου καὶ Τριῶν Τα-  
βερνῶν, οὓς ἰδὼν ὁ Παῦλος εὐχαριστήσας τῷ θεῷ ἔλαβεν  
ἄθάρσος.

<sup>16</sup> Ὅτε δὲ εἰσῆλθομεν εἰς Ῥώμην, \*<sup>h</sup> ἐπετράπη τῷ

rec ἡλθομεν, with H<sup>1</sup>IP p rel 36 : εἰσῆλθομεν L : txt ABN.—ηλθ. bef eis (την) ρωμην AI  
[b k o] p 13. 40 vulg [Syr copt aeth (Treg)].—om την AI a b c k o 13. 40. 137 Thl-fin.

15. om oi B 96. rec εἰσῆλθον, with H<sup>1</sup>LP rel 36 Chr<sup>1</sup> : txt BIN, -θον A p 40.  
(13 def.) υπαντησιν N<sup>1</sup> [40] : συναντησιν g. ημεν I c d g k o p 13. 36. 40  
[arm] Thl-sif: υμιν N<sup>1</sup>. rec αχρις, with H<sup>1</sup>ILP rel 36 : txt ABN p 13. aft  
αχρι, π was written by N<sup>1</sup>, but marked and erased.

16. rec ἡλθομεν (the force of the compound not being regarded), with LP rel 36  
vulg syr Chr, Thl Ec: ηλθον H<sup>1</sup> : txt ABIN d m p 13. 40 Syr copt aeth. (-θαμεν A,  
but not BN rel. [I doubtful.]) ins την bef ρωμην LN<sup>1</sup>(N<sup>2</sup> disapproving) c 137  
lect-12 3-pe. \*rec aft ρωμην ins ὀκτακονταρχος \*παρέδωκε τοὺς δεσ-

μίους τῷ \*στρατοπεδάρχῃ(-χῷ H<sup>1</sup>LP g<sup>1</sup> (k P) l m), going on τῷ δὲ Παύλῳ  
ἐπετράπη, with H<sup>1</sup>LP rel 36 syr-w-ast Thl : om ABIN p 40 vulg (Syr) arm Chr,

siderable between the two places.

οὕτως] after this stay with them : imply-  
ing that the request was complied with.

15.] The brethren at Rome had  
heard probably by special message sent by  
some of their fellow-voyagers. See a de-  
tailed account of the stages of the journey  
not here mentioned, in C. and H. ii., pp.  
438 ff. τὰ περὶ ἡμῶν] the news con-  
cerning us, i.e. that we were coming.

Ἀππίου Φόρου κ. Τ. Ταβερνῶν]  
Luke writes as one of the travellers to  
Rome, who would come on Appii Forum  
(forty-three miles from Rome) first. It  
was on the Via Appia ("Censura clara eo  
anno (u.c. 442) Appii Claudii, et C. Plautii  
fuit: memoriam tamen felicioris ad posterum  
nomen Appii, quod viam munivit et aquam  
in urbem duxit, eaque unus perfecit."  
Liv. ix. 29), which leaving Rome by the  
Porta Capena, passed through the Pontine  
marshes, as far as Capua. Being not far  
from the coast (Strabo, v. 233), it was the  
resort of sailors ('Forum Appi differtum  
nautis, cauponibus atque malignis.' Hor.  
Sat. i. 5. 3. It has been suggested to me,  
that these may have been sailors belonging  
to the canal boats, as Appii Forum is too  
far inland to have been resorted to by  
sailors from the coast), and an unpleasant  
halting-place for travellers, having, besides,  
'aqua deterrima' (ib. ver. 7). The

'Tres Tabernae' was a 'taberna deversoria,'  
or way-side inn, ten miles nearer Rome.  
Cicero mentions both in the letters to  
Atticus, ii. 10, 'Ab Appii Foro hora  
quarta: dederam aliam paullo ante Tribus  
Tabernis.' The brethren were in two

parties: some had come the longer, others  
the shorter distance, to meet the Apostle.  
We have in Jos. Antt. xvii. 12. 1, an ac-  
count of the pretended Alexander, on his  
way to Rome, landing at Dicæarchia (Pu-  
teoli, see above), and it is added, προσελ-  
θόντος εἰς τὴν Ῥώμην λόγου τοῦ περὶ  
αὐτοῦ, πᾶν τὸ τῆδε Ἰουδαίων πλῆθος  
ὀπαντῶντες ἐξέβησαν. Suet. relates, on  
Caligula's return from Germany, "populi  
R. sexum, ætatem, ordinem omnem usque  
ad vicesimum lapidem effudisse se." Cal.  
c. 4. And Tacit. Ann. iii. 5, speaking of  
the honours paid by Augustus to the body  
of Drusus, says, "ipsum quippe asperrimo  
hiemis Ticinum usque progressum, neque  
abscedentem a corpore simul urbem intra-  
visse."

ἄθάρσος] Both encouragement  
as to his own arrival, as a prisoner, in the  
vast metropolis,—in seeing such affection,  
to which he was of all men most sensible;  
and encouragement as to his great work so  
long contemplated, and now about to com-  
mence in Rome,—in seeing so promising a  
beginning for him to build on.

16.]  
[The omission of the words δ ἐκατ. . . . to  
στρατοπεδάρχῃ(-χῷ) [though too strongly  
attested to allow us to retain them in the  
text] may have been originally caused by  
the transcriber's eye passing from -αρχος  
to -αρχω, as in Syr. ('permisit centurio  
Paulo'): this done, the emendation of the  
text so as to construe by ejecting δ ἐκατόν-  
ταρχος was obvious. It does not follow,  
from the singular being used, that there  
was but one præfectus prætorio at this  
time, and that one Burrus;—though it  
may have been so. The præfect mentioned

Παῦλος μένειν <sup>1</sup> καθ' εαυτὸν σὺν τῷ <sup>2</sup> φυλάσσοντι αὐτὸν στρατιώτῃ. <sup>17</sup> ἐγένετο δὲ μετὰ ἡμέρας τρεῖς <sup>3</sup> συγκαλέσασθαι αὐτὸν τοὺς ὄντας τῶν Ἰουδαίων <sup>4</sup> πρώτους· <sup>5</sup> συνελθόντων δὲ αὐτῶν ἔλεγεν πρὸς αὐτοὺς Ἐγώ, ἄνδρες ἀδελφοί, οὐδὲν <sup>6</sup> ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς <sup>7</sup> ἔθουσιν τοῖς πατρώοις, <sup>8</sup> δέσμιος ἔξ Ἱεροσολύμων <sup>9</sup> παρα-  
<sup>10</sup> ἐδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων, <sup>11</sup> οἵτινες ἀνακρί-  
<sup>12</sup> ναντές με ἐβούλοντο ἀπολύσαι διὰ τὸ μηδεμίαν <sup>13</sup> αἰτίαν <sup>14</sup> θανάτου <sup>15</sup> ὑπάρχειν ἐν ἐμοί. <sup>16</sup> ἀντιλεγόντων δὲ τῶν <sup>17</sup> Ἰουδαίων <sup>18</sup> ἠναγκάσθη <sup>19</sup> ἐπικαλέσασθαι Καίσαρα, οὐχ <sup>20</sup> ὡς τοῦ ἔθνους μου ἔχων τι <sup>21</sup> κατηγορεῖν. <sup>22</sup> διὰ ταύτην

[txt and comm]. (18 def, but has not space enough for the addition.)

for εαυτ.,

αὐτον B. add εἰς τῆς παρεμβολῆς 137 demid syr-w-ast.

17. rec for αὐτον, τον παυλον, with H<sup>2</sup>LP rel Syr sath[-pl(Tischdf) Chr<sub>1</sub>]: txt ABIN k p 13. 36. 40. 137 vulg syr copt [meth(1'reg) arm]. δε aft συνελθ. is written twice by N<sup>1</sup>. rec ανδρες αδελφοι bef εγω, with H<sup>2</sup>LP rel 36 Syr Chr<sub>1</sub> [Thl-sif]: txt ABI(N) c p 13. 40. 137 vulg syr copt arm Thl-ñn.—for εγω, λεγων N<sup>1</sup> (but corrd).

18. ins πολλα bef ανακριναντες c 137 syr-w-ast.

ανακρινοντες N<sup>1</sup>.

add

με N<sup>1</sup> (N<sup>3</sup> disapproving).

16. aft ιουδαιων ius και επικραζοντων αιρε τον εχθρον ημων c 137 syr-w-ast.

aft

μον ins ου (but marked and erased) N<sup>1</sup>.

rec κατηγορησαι, with H<sup>2</sup>LP rel 36 Chr<sub>1</sub>:

txt ABN p 13. 40.

add αλλα ινα λυτρωσωμαι την ψυχην μου εκ θανατου c 137

syr-w-ast.

might be *one of the two* who preceded Burrus, or one of the two who followed him—so that no chronological datum is here contained (against Wieseler, who builds upon it: Chron. der Apostg. p. 86). He attempts to meet the above argument by accounting it improbable that the prisoners would be *consigned to either* of the prefects; this may have been so,—but they certainly would be delivered to *one, not to both*; and the fact might well be thus related. Luke is not so precise in Roman civil and military matters, as that he necessarily should in this case have written *ἐν τῶν στρατοπεδάρχων*. The '*praefectus praetorio*' was the person officially put in charge with the prisoners sent from the provinces: so Plin. Epp. x. 65, "Vinctus mitti ad praefectos praetorii mei debet." The praetorian camp was outside the Porta Vinialis, where it had been fixed and fortified by Sejanus: see Tacit. Ann. iv. 2. [It was incorporated in Aurelian's walls, and now forms a square projection from their line.] *ἐπετρέπη* τῷ Π.] This permission probably resulted from the letters of Festus, expressing that no crime was laid to the charge of Paul; perhaps also partly from the favour of

Julius, and his report of the character and bearing of Paul on the journey.

*στρατιώτῃ*] a Praetorian, to whom he was chained; see below, ver. 20; and note on ch. xxiv. 23.

17.] The banishment of Jews from Rome (ch. xviii. 2) had either tacitly or openly been abrogated some time before this. Priscilla and Aquila had returned when the Epistle to the Romans was written, Rom. xvi. 3.

Paul was naturally anxious to set himself right with the Jews at Rome—to explain the cause of his being sent there, in case no message had been received by them concerning him from Judaea,—and to do away if possible with the unfavourable prejudice which such letters, if received, would have created respecting his character. The fact of his sending for them, and their coming to him, seems to shew (as in the gloss on ver. 16: see digest) that he was not imprisoned in the Praetorian camp, but was already in a private lodging.

18. *ἔβουλ. ἀπολύσαι*] This may have been at ch. xxv. 8. The possibility of such a release is asserted by Agrippa, ch. xxvi. 32.

19.] 'My appeal was a defensive and necessary step—not an offensive one, to complain of my nation.'

The inf.

<sup>e</sup> = here only. <sup>κ</sup> οὖν τὴν αἰτίαν <sup>ε</sup> παρεκάλεσα ὑμᾶς <sup>ι</sup> ἰδεῖν καὶ <sup>ε</sup> προσλαλήσαι· <sup>ABLFW</sup>  
<sup>κ</sup> εὐεκεν γὰρ τῆς <sup>h</sup> ἐλπίδος τοῦ Ἰσραὴλ τὴν ἄλυσιν ταύτην <sup>abcd f</sup>  
<sup>κ</sup> περίκειται. <sup>21</sup> οἱ δὲ πρὸς αὐτὸν εἶπαν Ἡμεῖς οὔτε <sup>ghkl</sup>  
<sup>κ</sup> γράμματα περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας, οὔτε <sup>m op 13</sup>  
<sup>κ</sup> παραγενόμενός τις τῶν <sup>h</sup> ἀδελφῶν ἀπήγγειλεν ἡ ἐλά-  
<sup>κ</sup> λησέν τι περὶ σοῦ πονηρόν. <sup>22</sup> ὁ ἀξιούμεν δὲ παρὰ σοῦ  
<sup>κ</sup> ἀκοῦσαι ὁ <sup>ρ</sup> φρονεῖς· περὶ μὲν γὰρ τῆς <sup>κ</sup> αἰρέσεως ταύ-  
<sup>κ</sup> τῆς <sup>ι</sup> γνωστὸν ἡμῖν ἔστιν ὅτι <sup>ε</sup> πανταχοῦ <sup>ι</sup> ἀντιλέγεται.

20. παρεκαλεσαν (but <sup>ρ</sup> erased) N'.  
 so N, but <sup>ι</sup> erased.

for προσλ., λαλήσαι H'.

εὐεκεν A,

21. The greater part of this ver is def in P, and smaller portions of vv 22 and 23.  
 (ειπών, so ABH'N p.) ἐδεξάμεθα bef περι σου A P[appy] 13 vulg æth-pl

Thl-fin: txt BH'LN p rel 36 syrr Chr, [Euthal,] Thl-sif.—for περι, κατα N.

22. ακουσαι bef παρα σου LN b d o 40: om ακουσαι 13.—for παρα, περι H'.

rec εστιν bef ημιν, with H'LP rel vulg spec Chr, Thl-sif: txt ABN k m p 13. 40 [Ps-Ath,] Thl-fin.—υμιν p.

aor. of the rec. would point to *some one definite charge*: κατηγορεῖν means 'to play the accuser against my nation in any thing' indicating the habit. 20.]

παρεκάλεσα is here in its primary meaning, I have called you to me.

διὰ ταύτ. τ. αἰτ., for the reason just stated: because I have no hostile feeling to my nation. Then εὐεκεν γὰρ . . . adds another motive; for not only so, but I may well wish to see and speak with you, being a prisoner for the *hope of Israel* (see ch. xxvi. 6, and notes). 21.] It may seem strange that they had received no tidings concerning him. But, as Meyer well remarks, (1) *before* his appeal, the Jews in Judea had no definite reason to communicate with the Jews in Rome respecting him, having no expectation that Paul, then a prisoner in Judea, and the object of their conspiracies there, would ever go to Rome, or come into connexion with their brethren there. And (2) *since* his appeal, it would have been hardly possible for them to have sent messengers who should have arrived before him. For his voyage followed *soon after his appeal* (ch. xxv. 18; xxvii. 1), and was *so late in the year*, that for the former reason it is as unlikely that any deputation from them should have left *before* him, as for the latter, *after* him. Had any left within a few days, the same storm would have in all probability detained them over the winter, and they could not certainly have made a much quicker voyage than Paul's ship to Puteoli. Still, as casual, non-official tidings might have reached them, Paul shewed this anxiety. It appears, however, that *none*

*had come.* Olshausen's view, that the banishment of the Jews from Rome under Claudius had interrupted the relations between the Roman and Judean Jews, is hardly probable: see on ver. 17. 22.]

The δὲ and μέν are inverted: "μέν ai dicitur non sequente δὲ, aut intelligi potest δὲ, aut omittitur illa pars orationis in qua sequi debebat δὲ, quæ aliquando præcedit." Herm. ad Viger., p. 839. It precedes, because it connects with the foregoing.

ἀξ. παρὰ σοῦ, we beg of thee: see ref. τῆς αἰρ. ταύτ.] To which they perhaps inferred that Paul belonged, from ver. 20: or they might have heard thus much generally respecting him by rumour, though they had received no special message.

Their short notice of Christianity is perhaps the result of caution, seeing as they did the favour shewn by the authorities towards Paul (see Hackett, p. 392): or perhaps of dissimulation. Many Commentators have noticed the omission of all mention of the *Christian Church at Rome*, and of Paul's connexion with or work among them. And some recently in Germany (e. g. Bauer) have called in question the credibility of the Acts on this account. But without any reason: for the work of the Apostle among *churches already founded* is not the subject of our history, and is seldom related by Luke, without a special reason. Of the three years at Ephesus (ch. xx. 31),—the year and a half (ch. xviii. 11), and three months (ch. xx. 3) at Corinth, we know from the narrative nothing that took place among the Christians themselves. Besides, one great object of this history is to shew forth Paul as

23 \* ταζάμενοι δὲ αὐτῷ ἡμέραν \* ἦλθον πρὸς αὐτὸν εἰς τὴν  
 \* ξενίαν \* πλείονες, οἷς \* ἐξετίθετο \* διαμαρτυρόμενος τὴν  
 \* βασιλείαν τοῦ \* θεοῦ, \* πείθων τε αὐτοὺς περὶ τοῦ Ἰησοῦ  
 \* ἀπὸ τε τοῦ \* νόμου Μωυσέως καὶ τῶν \* προφητῶν, \* ἀπὸ  
 \* α<sup>a</sup> πρωτ<sup>a</sup> δ<sup>a</sup> ἕως δ<sup>a</sup> ἑσπέρας. 24 καὶ οἱ μὲν \* ἐπειθόντο τοῖς λε-  
 γομένοις, οἱ δὲ ἡγήσονται. 25 ἰσχύοντες δὲ ὄντες πρὸς  
 ἀλλήλους \* ἀπελύνοντο εἰπόντος τοῦ Παύλου ἰσχύοντες ἔν,  
 ὅτι \* καλῶς τὸ πνεῦμα τὸ ἅγιον \* ἐλάλησεν διὰ Ἡσαίου  
 τοῦ προφήτου πρὸς τοὺς \* πατέρας \* ὑμῶν 26 ῥα λέγων ἠ Πορεύ-  
 ῃσθε πρὸς τὸν λαὸν τοῦτον καὶ εἰπὼν Ἀκοῇ ἀκούσατε καὶ  
 οὐ μὴ συνήτε· καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε.  
 27 ἑπαχύνθη γὰρ ἡ καρδιά τοῦ λαοῦ τούτου, καὶ τοῖς  
 ὤσιν \* βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν  
 ἑκάλμυσαν· μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὤσιν  
 ἀκούσωσιν καὶ τῇ καρδίᾳ συνώσιν καὶ \* ἐπιστρέψωσιν καὶ  
 ἰάσωμαι αὐτούς. 28 \* γνωστὸν οὖν ὑμῖν ἔστω ὅτι τοῖς

Σ παρ-  
 εσθῆτι...  
 ABELP  
 m a b c d  
 f g h k l  
 m o p 13

16. Luke xxiv. 11, 41. Rom. iii. 3. 2 Tim. ii. 13 only t. Wisd. x. 7 al. i here only t. Wisd. xxvii.  
 10 only. εἰς. πρ. ἀλλήλους, Diod. Sic. iv. 1. h = ch. xiii. 3 reff. 1 Matt. xxvii. 14, see  
 Matt. xli. 24. m = Matt. xv. 7 al. Jer. i. 12. a ch. iii. 21 reff. o ch. iii.  
 30 reff. p constr., Rev. iv. 7, 8 al. see ch. xli. 22. q Isa. vi. 9, 10.  
 v = Matt. xiii. 15 (from l. c.) only. 2 Matt. xiii. 15 (from l. c.) only. Gen. xxi.  
 35. 2 Macc. xi. l. xiv. 27 only. t Matt. xiii. 15 only. Isa. l. c. xxix. 10. Lam. iii. 44 only.  
 u = ch. iii. 19 reff. v ch. xiii. 30 reff.

23. \* rec ἦκον, with H<sup>1</sup>LP rel Chr<sub>1</sub>; ἦλθον A(-θαν) BN k p 13. 36. 40. δια-  
 μαρτυροῦμενος p 36 Thl-fin: διαμαρτυραμενοι N<sup>1</sup>: -ραμενος N<sup>2</sup>: παρατεθειμενος A. [—add  
 αυτοις L.] om 1st τε N<sup>1</sup>; καὶ πείθων d. rec ins τα bef περι (as rec in ch viii.  
 13, and txt in ch xix. 8), with L rel Chr<sub>1</sub>; om ABH<sup>1</sup>N a c p 13. 36. 40. 137 vulg spec  
 [syrr copt eth(Treg) arm].

24. aft μεν ins ουν N<sup>1</sup>.

25. for 1st δε, τε N<sup>1</sup> [36. 40 vulg Syr]. for δια, περι N<sup>1</sup>. π. τ. πατερας  
 υμων bef δια ησ. τ. προφ. A.—rec ημων (most prob altered to conform it to Paul's being  
 a Jew, and to the tone of his other speeches: not as Meyer and Bornemann, altered  
 to υμ. to distinguish him from the Jews, or because the speech was solely addressed  
 to Jews. The υμ. here has an important and characteristic meaning), with H<sup>1</sup>LP  
 rel 36 vulg spec copt [æth-pl arm] Chr, Ambr<sub>1</sub>; om syr: txt ABN k p 13. 40 Syr  
 Ath[-int<sub>1</sub>] Cyr-jer<sub>1</sub> Bas<sub>1</sub> Did<sub>1</sub> [Amm-c<sub>1</sub>] Qumest<sub>1</sub>.

26. rec λεγων, with AH<sup>1</sup> rel 36 [Bas<sub>1</sub>] Chr<sub>1</sub>; txt BLPN f 13 [Euthal.] Thl. rec  
 ειπε (commoner form), with c [Did<sub>1</sub>] Thl: txt ABH<sup>1</sup>LPN p 13 rel [Bas<sub>1</sub>] Chr<sub>1</sub>.  
 ακουσατε and βλεψατε AE [m] (p) 13 Thl-sif: -σατε and -ψητε H<sup>1</sup>N<sup>2</sup>: txt BLPN<sup>1</sup> rel  
 36 [Bas<sub>1</sub>] Chr Thl-fin. [—om κ. βλεψ. βλεψ. p.] συνειπε L p Thl-fin: συνειπε 13.

27. εβαρυνθη N<sup>1</sup>. aft 1st ωσιν ins αυτων AN b d o 13 tol (Syr) æth-pl arm  
 [Sev-c<sub>1</sub>] Thl-fin Jer.(om<sub>2</sub>). om καὶ τη καρδια συνωσιν N<sup>1</sup>. επιστρεψωσιν  
 [so LXX-N] AE p Thl[-sif]. rec ιασωμαι (so in Matt xiii. 15), with E p 13 Chr<sub>1</sub>:  
 txt [so LXX] ABH<sup>1</sup>LPN g<sup>1</sup> l 137 Sev Thl.

28. rec εστω bef υμων, with AEH<sup>1</sup>LPN rel: txt B m p.

working out to the Lord's implied command  
 (ch. i. 8), to preach the Gospel 'to the Jew  
 first, and also to the Gentile,' and, having  
 every where done this, it is but natural that  
 he should open his commission in Rome by  
 assembling and speaking to the Jews.

23. τ. ξενίαν] Probably the μίσθωμα of  
 ver. 30: hardly, as Olsh., the house of  
 Aquila. πείθων] persuading: not

'teaching,' as Kuin., nor 'trying to per-  
 suade.' Meyer well remarks,—Paul, on his

part, subjectively, performed that indicated  
 by πείθειν; that this did not produce its  
 objective effect in all his hearers, does not  
 alter the meaning of the word.

25. εἰπόντες] they departed, but not before  
 Paul had said one saying. It is very  
 remarkable, that the same prophetic quota-  
 tion with which our Lord opened his teach-  
 ing by parables [Matt. xiii. 14, 15], should  
 form the solemn close of the historic  
 Scriptures.

26.] the πορεθ. κ. εἰπόν

w see ch. xiii. 26.  
 x = Luke ii. 30.  
 iii. 6. Eph.  
 vi. 17 only.  
 Ps. xcvi. 2.  
 Isa. lx. 8.  
 y fut. mid.,  
 John v. 23, 28.  
 otherwise,  
 Acts (ch. iii.  
 22, 23. xvii.  
 32) only.  
 Num. ix. 8.  
 z ch. xv. 7  
 (ref.) only t.  
 a ch. xiv. 22  
 ref.  
 b ch. xiv. 27  
 only. (-της,  
 Matt. ii. 16.  
 2 Macc. x. 3.)  
 see ch. xx. 31.  
 c here only f. (Deut. xxiii. 18.) (-ουθας, Matt. xx. 1, 7.)  
 d ch. ii. 41 ref.  
 e w. πρός, here only. Euth. ii. 14. f ch. xx. 25 (ref.). g ch. xiv. 8 ref. h ch.  
 xiii. 11. Sir. xix. 30. i ch. ii. 29 ref. k here only t. Job xxxiv. 31 Symm. (-τος, Wind.  
 vii. 22.)

ἔθνεσιν \* ἀπεστάλη τούτο τὸ \* σωτήριον τοῦ θεοῦ· αὐτοὶ καὶ ἰσχύουσιν \*.  
 30 \* Ἐνέμεινεν δὲ διέτιαν ὅλην ἐν ἰδίῳ \* μισθώματι, καὶ ἀπέδεχτο πάντας τοὺς εἰσπορευομένους πρὸς αὐτόν,  
 31 \* κηρύσσων τὴν βασιλείαν τοῦ θεοῦ καὶ διδάσκων τὰ περὶ τοῦ κυρίου Ἰησοῦ χριστοῦ ἑμετὰ πάσης παρρησίας ἀκωλύτως.

ABELP  
 N a b c d  
 f g h k l  
 m o p 13

## ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ.

rec om τούτο (as unnecessary?), with E[-gr] H<sup>1</sup>LPN<sup>3</sup> tol aeth[(Treg) copt(Treg) arm Euthal.] Thl: ins ABN<sup>1</sup> c p 13. 36. 40 vulg E-lat syrr [æth-pl(Tischdf)] Chr<sub>1</sub>.

[29. \*rec ins καὶ ταῦτα αὐτοῦ εἰπόντος ἀπήλθον οἱ Ἰουδαῖοι, πολλὰ ἔχοντες ἐν ἑαυτοῖς \* συζητήσιν, with H<sup>1</sup>LP rel 36 syr-w-ast æth[-rom(Treg) arm-usc] Chr<sub>1</sub> Thl: om ABEN c p 13. 40 am(with demid fuld &c) spec[from the space] Syr copt [æth-pl arm-zoh]. (*In the paucity of uncial MSS, and seeing that there are no considerable varr in the omitted passage, I have treated it as doubtful. It is perhaps one of those many additions which D alone of the first class MSS would have contained, had it been preserved to us, and was inserted on acct of the abrupt transition from ver 28 to ver 30: but see notes.*)

30. rec (for ενεμ.) εμεινεν, with AEH<sup>1</sup>LPN<sup>3</sup> rel 36 Chr<sub>1</sub>: επεμεινεν c 137-56: txt B(N<sup>1</sup>)

p 13.—ενεμειναν(sic) N<sup>1</sup>. rec aft δε ins ο παυλος, with H<sup>1</sup>LP rel 36 tol Syr syr-w-ast æth Chr: om ABEN c p 13. 40 vulg copt arm. aft αυτον ins ιουδαιους 137: ιουδαιους τε και ελληνας c tol syr-w-ast.

31. aft διδασκων, add quoniam hic est Christus filius Dei, per quem omnis mundus iudicabitur tol: aft ακωλυτως, λεγων οτι ουτος εστιν χριστος ιησους ο υιος του θεου δι' ου κοσμος ολος μελλει κρινεσθαι syr demid. om ιησου N<sup>1</sup>. at end add αμην c 15-8. 36. 40-3. 96 am fuld harl syr Chr-ma.

SUBSCRIPTION. πραξεις των αγιων αποστολων AEH<sup>1</sup>L: om d g l in [k 13]: επληρωθησαν αι πρ. τ. αγ. απ. P: τελος των πραξεων b o: τελ. συν χει των πρ. τ. απ. 137: τελος τ. πραξ. τ. αγιων αποστ. f: πραξεις των αποστολων p: txt BN.

is referred to *himself*, in his application of the prophecy. These words are not cited by our Lord (Matt. xiii. 14). [28.] τούτο was probably omitted as superfluous, and perhaps to suit Luke iii. 6. It adds greatly to the force: *this, the message of God's salvation, q. d. 'there is no other for those who reject this.'* αὐτοὶ καὶ &c.] They will also (besides having it sent to them) hear it. "Quod expertus erat Paulus in multis Asiæ et Europæ urbibus, ut apud gentes sermonis feliciore esset seges, idem et nunc futurum prospiciebat." Grot. [29.] This verse has not the usual characteristic of spurious passages,—the variety of readings in those manuscripts which contain it. It may perhaps, after all, have been omitted as appearing superfluous after ver. 25.] 30, 31.] It is evident that Paul was not released from custody, but continued with

the soldier who kept him,—(1) from the expressions here; *he received all who came in to him*, but we do not hear of his preaching in the synagogue or elsewhere: he preached and taught *with all boldness and unhindered*, both being mentioned as remarkable circumstances, and implying that there were reasons why this could hardly have been expected: and (2) from his constantly speaking of himself in the Epistles written during this period, as a *prisoner*, see Eph. vi. 19, 20; Col. iv. 3, 4; Philem. 9; Philipp. passim. On the whole question regarding the chronology of his imprisonment,—and the reason of this abrupt ending of the history, see Prolegg. to Acts, §iv. 4-7:—and on its probable termination and the close of St. Paul's life, see the Prolegg. to the Pastoral Epistles, § ii. 17 ff.

## ΠΡΟΣ ΡΩΜΑΙΟΥΣ.

I. <sup>1</sup> Παῦλος <sup>a</sup> δούλος Ἰησοῦ χριστοῦ, <sup>b</sup> κλητὸς ἀπό- Phil. i. 1.  
James i. 1.  
2 Pet. i. 1.  
2 Kings xv. 11.

—απο-  
στολος  
G.

ABCEK  
L[P]m a  
b c d f g  
h i l m  
n o 17  
[47]

b = vv. 6, 7. 1 Cor. i. [1] 2, 24. Jude 1 al. 2 Kings xv. 11.

TITLE.—*τὸς παυλου του αποστολου η προς ρωμαιους επιστολη*: *επ. παυ. πρ. ρω. l*: του αγιου και πανευφημου αποστ. παυ. επ. προς ρω. L 14. 44. 80: *παυλου [επ.] επ. πρ. ρω. m*: *πρ. ρω. παυ. επ. k*: *παυ. επ. πρ. ρω. 17*: [*επ. τ. παναγιου π. τ. επ. πρ. ρωμ. P*: *πρ. ρ. επ. h*:] txt ABCM n o [47] and D[F] at head of pages. (*προς ρ.*.) *a*(.) *us* is legible in C.)

CHAP. I. 1. *χριστου* bef *ιησου* B(sic: see table) am(with fuld tol &c) [arm] Orig, Aug, Ambr, Ambrst, [Cassiod,] Bede.

CHAP. I. 1—7.] ADDRESS OF THE EPISTLE, WITH AN ANNOUNCEMENT OF PAUL'S CALLING, TO BE AN APOSTLE OF THE GOSPEL OF THE SON OF GOD. "Epistola tota sic methodica est, ut ipsum quoque exordium ad rationem artis compositum sit. Artificium quum in multis apparet, quæ suis locis observantur, tum in eo maxime, quod inde argumentum principale deducitur. Nam Apostolatus sui approbationem exorsus, ex ea in Evangelii commendationem incidit: quæ quum necessario secum trahat disputationem de fide, ad eam, quasi verborum contextu manu ducente, delabitur. Atque ita ingreditur principalem totius Epistolæ questionem, fide nos justificari: in qua tractanda versatur usque ad finem quinti capituli." Calvin. Paul in the addresses of his Epistles never uses the common Greek formula *χαίρειν* (James i. 1), but always a *prayer for blessing* on those to whom he is writing. In all his Epistles (as in both those of Peter, and in the Apocalypse) this prayer is for *χάρις* and *εἰρήνη*, except in 1 and 2 Tim., where it is for *χάρις*, *ἐλεος*, and *εἰρήνη*, as in 2 John. In Jude only we find *ἐλεος*, *εἰρήνη*, and *ἀγάπη*.

The address here differs from those of most of Paul's Epistles, in having *dogmatic clauses* parenthetically inserted:—such are found also in the Epistle to Titus, and (in much less degree) in that to the Galatians. These dogmatic clauses regard, 1. the *fore-announcement of the Gospel through the prophets*: 2. the de-

*scription and dignity of Him* who was the subject of that Gospel: 3. the *nature and aim of the apostolic office* to which Paul had been called,—including the *persons addressed* in the objects of its ministrations.

1. *δούλος* 'I. χ.] so also Phil. i. 1, and Tit. i. 1 (*δούλος θεοῦ, ἀπόστ.* δδ χ. 'I.). —but usually *ἀπ.* χ. 'I. (2 Cor. Eph. Col. 1 Tim. 2 Tim.): [*κλητὸς*] *ἀπ.* χ. 'I. (1 Cor.), —simply *ἀπόστολος* (Gal.), —*δέσμιος* χ. 'I. (Philem.), but in almost all these places the reading varies between *χριστοῦ Ἰησοῦ* and *Ἰησοῦ χριστοῦ*. The expression answers to the Hebr. *נָתַן תַּנְי*, the especial O. T. title of Israel, and of individuals, as Moses, Joshua, David, Daniel, Job, and others, who as prophets, kings, &c., were raised up for the express work of God. See Umbreit's note, *Der Brief an die Römer auf dem Grunde des alten Testaments ausgelegt*, p. 153 f. It must not be rendered *slave* with Schrader, nor *pious cultor* with Fritzsche: because, as Mehring remarks, the former excludes the element of freewill, while the latter does not express the entire dedication to Christ.

*κλητὸς ἀπόστ.*] In naming himself *a servant of Jesus Christ*, he bespeaks their attention as *a Christian speaking to Christians*: he now further specifies the *place which he held by the special calling of God*: called, and that to the very highest office, of an apostle; and even more—among the Apostles, not one by original selection, but one *especially called*. "Ceteri

c Acts xiii. 2. Gal. i. 15. Lev. xx. 26. d ch. xv. 16. ref. e 2 Cor. ix. 5 only f plur. Acts xvii. 2 ref. g here only. see ch. xvi. 26. 2 Tim. iii. 16. h = Gal. iv. 4. Phil. ii. 7. Acts xix. 26. i Luke i. 65. John vii. 42. (Acts xiii. 23.) 2 Tim. ii. 8. Jer. xxii. 30. k = ch. iv. 1. ix. 3, 6. 1 Cor. x. 18. Gal. iv. 23, 29 al. Paul only. see John vii. 18. 2 Cor. xi. 18. 1 Acts xvii. 26 ref.

C του γενομένου...  
ABCEK  
L[F]m a  
b c d f g  
h k l m  
n o 17  
[47]

quidem apostoli per diuinam cum Jesu consuetudinem educati fuerunt, et primo ad sequelam et disciplinam vocati, deinde ad apostolatam producti. Paulus, persecutor antehac, de subito apostolus per vocationem factus est. Ita Judei erant sancti ex promissione: Græci, sancti ex mera vocatione, ver. 6. Præcipuam ergo *vocatus apostolus* cum *vocatis sanctis* similitudinem et conjunctionem habebat." Bengel.

ἀποστόλος must not be taken here in the wider sense, of a *missionary*, as in ch. xvi. 7, but in its higher and peculiar meaning, in which the Twelve bore the title (*οὗτοι καὶ ἀποστόλοις ὀνόμασεν*, Luke vi. 13), and Paul (and perhaps Barnabas), and James the Lord's brother. This title was not conferred on Paul by the *ἀπορίσσετε δὲ μοι* of the Holy Spirit, Acts xiii. 2, but in *virtue of his special call by the Lord in person*; compare *σκεῦος ἐκλογῆς*, Acts ix. 15, with *ἐξελέσμεν*, John vi. 70; xiii. 18; xv. 16; Acts i. 2. "Neque enim iis assentior, qui eam de qua loquitur vocationem ad æternam Dei electionem referant." Calvin.

ἀφωρισμένος] not in Acts xiii. 2, merely, though that was a particular application of the general truth:—but (as in Gal. i. 15, *ὁ ἀφωρίσας με ἐκ κοιλίας μητρὸς μου*) *from his birth*. "Idem Pharisæi etymon fuerat: hoc autem loco Paulus se non solum ex hominibus, ex Judæis, ex discipulis, sed etiam ex doctoribus segregatum a Deo significat." Bengel.

εὐαγγέλιον θεοῦ = τὸ εὐαγγ. τοῦ θ., which (see ref.) is the usual form. Bp. Middleton (on ver. 17) remarks on the *anathrōusness* of Paul's style, and cites from Dion. Hal. de Comp. Verb. c. 22, as a character of the *ἀνστήρη ἀρμονία*, that it is *ὀλιγοσύνηδμος, ἀναρβρος*. See the passage cited at length in the Prolegomena, § v. 2, —the good tidings sent by (not concerning) God. The genitive is not, as in τὸ εὐαγγέλιον τῆς βασιλείας, Matt. iv. 23, one of apposition, but of *possession* or origin; God's Gospel. And so, whenever the expression 'the Gospel of Christ' occurs, it is not 'the Gospel about Christ,' but *Christ's Gospel*; that Gospel which flows out of His grace, and is His gift to men. Thus in the very beginning of the Epistle, these two short words announce

that 'the Gospel is of God,—in other words, that *salvation is of grace only*.'

2.] This *good tidings* is no new invention, no after-thought,—but was *long ago announced* in what God's prophets wrote concerning His Son:—and announced by way of *promise*, so that God stood pledged to its realization. *ἐπειδὴ δὲ καὶ καινοτομίαν ἐνεκάλουν τῇ πράγματι, δεικνύσιν αὐτὸ πρεσβύτερον Ἑλλήνων ἔν, καὶ ἐν τοῖς προφήταις προδιαγραφόμενον*. Chrys. Hom. ii. p. 431. γραφ. ἀγ.] not, 'in sacred writings,'—nor 'in passages of Holy Writ'—but in the Holy Scriptures. The expression used is defined enough by the adjective, to be well understood without the article;—so πνεῦμα ἁγίον. below,—πν. ἁγίον passim. See Winer, edn. 6, § 19. 2 (and for nouns in government, Middleton, ch. iii. § 6). But one set of writings being holy, it was not necessary to designate them more particularly. See also above on εὐαγγ. θεοῦ. This expression (εὐαγγ. δὲ προσηγγ.) is used in the strictest sense. Moses gave the Law: the prophets proclaimed the Gospel. See Umbreit's note, p. 159.

3. περὶ τοῦ υἱοῦ αὐτοῦ] belongs to δ προκτ. above,—which he promised beforehand, &c., concerning His Son, i. e. 'which (good tidings) He promised beforehand, &c., and indicated that it should be concerning His Son.' This is more natural than to bind these words to εὐαγγ. θεοῦ which went before. Either meaning will suit ver. 9 equally well. Christ, the Son of God, is the *great subject* of the good news. γενομένου] not ὄντος, see John i. 1—3, and notes [nor as in E. V. 'was made.' There is nothing in the word indicating *creation*, however true that may have been: see John i. 14]. κατὰ σάρκα] On the side of His humanity, our Lord ἐγένετο; that nature of (His begins only then, when He was γενομένος ἐκ γυναικός, Gal. iv. 4. σὰρξ is here used exactly as in John i. 14, δ λόγος σὰρξ ἐγένετο, to signify that *whole nature, body and soul*, of which the outward visible tabernacle of the FLESH is the concrete representation to our senses.

The words ἐκ σπέρματος Δαυιδ cast a hint back at the *promise* just spoken of. At the same time, in so solemn an enuncia-



<sup>m</sup> ἐν <sup>n</sup> δυνάμει <sup>a</sup> κατὰ <sup>no</sup> πνεῦμα <sup>op</sup> ἁγιοσύνης <sup>q</sup> ἐξ <sup>r</sup> ἀναστάσεως <sup>m</sup> νεκρῶν, Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν, <sup>5</sup> δι' οὗ ἐλά-

n Gal. iv. 29.

vii. 1. 1 Thess. iii. 13 only. Pa. xcv. 6. xvi. 12. xlii. 5. 2 Macc. iii. 12 only.

ii. 18 (bis). Rev. viii. 11 al.

o here only. see John xv. 17. 2 Tim. i. 7. 1 John iv. 6.

r 1 Cor. xv. 12 reff. L.P.H.

m Mark ix. 1.  
ch. xv. 13.  
19. 1 Cor. iv.  
20. xv. 43.  
Col. i. 29 al.

p 2 Cor.  
q = James

tion of the dignity of the Son of God, they serve to shew that even according to the human side, His descent had been fixed in the line of him who was Israel's anointed and greatest king. 4.] The

simple antithesis would have been, τοῦ μὲν γενομένου . . . υἱοῦ δὲ υἱοῦ θεοῦ κατὰ πνεῦμα, see 1 Tim. iii. 16. But (1) wonderful solemnity is given by dropping the particles, and taking up separately the human and divine nature of Christ, keeping ὁ υἱὸς αὐτοῦ as the great subject of both clauses, and thus making them, not contrasts to one another, but correlative parts of the same great whole. And (2) the Apostle, dwelling here on *patent facts*,—the announcements of prophecy,—the history of the Lord's Humanity,—does not deal with the *essential subsistent Godhead of Christ*, but with *that manifestation of it* which the great fact of the Resurrection had made to men. Also (3) by amplifying πνεῦμα into π. ἁγιοσύνης, he characterizes the Spirit of Christ as one of absolute holiness, i. e. as *divine* and *partaking of the Godhead*: see below.

ὁρισθέντος] "Multo plus dicit quam ἀφορισμένος, ver. 1: nam ἀφορίζεται unus a pluribus, ὁρίζεται unusquisque a singulis." Bengel. See reff. Nor does it = προορισθέντος, as vulg. *prædestinatus*, and as Irenæus (iii. 22. 1, p. 219) and Augustine de Prædest. Sanctorum, c. 15, vol. x. p. 982:—"Prædestinatus est ergo Jesus, ut qui futurus erat secundum carnem filius David, esset tamen in virtute Filius Dei secundum Spiritum Sanctificationis: quia natus est de Spiritu Sancto et Virgine Maria." But this is one of the places where Augustine has been misled by the Latin:—the text speaks, not of the *fact* of Christ's being the Son of God barely, but of the *proof* of that fact by His Resurrection. Chrysostom has given the right meaning: τί οὖν ἔστιν ὁρισθέντος; τοῦ δειχθέντος, ἀποφανθέντος, κριθέντος, ὁμολογηθέντος παρὰ τῆς ἀνάντων γνώμης καὶ ψήφου . . . Hom. ii. p. 432. That an example is wanting of this exact use of the word, is, as Olsh. has shewn, no objection to such use; the ὁρίσκειν here spoken of is not the objective 'fixing,' 'appointing' of Christ to be the Son of God, but the *subjective manifestation in men's minds that He is so*. Thus the objective words ποιεῖν (Acts ii. 36), γινῆναι (Acts xiii. 33) are used of the same *proof* or

manifestation of Christ's Sonship by His Resurrection. So again ἐδικαιώθη, 1 Tim. iii. 16. ἐν δυνάμει belongs to ὁρισθέντος,

—not to υἱοῦ θεοῦ,—nor again is it a parallel clause to κατ. π. ἁγ. and ἐξ ἀναστ. νεκ. (as Chrys., who interprets it ἀπὸ τῶν θαυμάτων ἀπερ ἔπραττε, Theophyl. &c.) manifested with power (to be) the Son of God. See reff.

κατὰ πνεῦμα ἁγιοσύνης; ἁγισμ. is not = ἁγιον; this epithet would be inapplicable here, for it would point out the *Third Person in the Blessed Trinity*, whereas it is the *Spirit of Christ Himself*, in distinction from His Flesh, which is spoken of. And this Spirit is designated by the gen. of quality, ἁγιοσύνης, to shew that it is not a human, but a divine Spirit which is attributed *here* to Christ,—a Spirit to which holiness belongs as its essence. The other interpretations certainly miss the mark, by overlooking the κατὰ σάρκα and κατὰ πνεῦμα, the two sides of the Person of Christ here intended to be brought out. Such are that of Theodoret (διὰ τῆς ἐκ τοῦ παναγίου πνεύματος ἐνεργουμένης δυνάμεως),—Chrys. (ἀπὸ τοῦ πνεύματος, δι' οὗ τὸν ἁγιασμὸν ἔδωκεν), &c. Calvin and Olshausen seem to wish to include the notion of *sanctifying* (ἁγιασμός) in ἁγιοσύνη,—which however true, is more than strictly belongs to the words. See by all means, on the whole, Umbreit's important note, pp. 164—172.

ἐξ] not 'from and after' (as Theodoret, Luther, Grotius, al.), nor = ἐκός, which could not be used here, but by, as indicating the source, *out of* which the demonstration proceeds.

ἀναστάσεως νεκρῶν] not = ἀναστ. ἐκ νεκρῶν,—which, besides the force done to the words, would be a weakening of the strong expression of the Apostle, who takes here summarily and by anticipation the Resurrection of Jesus as being, including, involving (ἐγὼ εἶμι ἡ ἀνάστασις, John xi. 25) *the (whole) Resurrection of the dead*. So that we must not render as E. V. 'the resurrection from the dead,' but *the resurrection of the dead*, regarded as accomplished in that of Christ. It was the full accomplishment of *this*, which more than any thing declared Him to be the Son of God: see John v. 25—29. Thus in these words lies wrapped up the argument of ch. vi. 4 ff.

Ἰησ. χρ. τ. κυρ. ἡμ.] Having given this description of the Person and dignity of the Son of God, very Man and very God, he now identifies

βομεν \* χάριν καὶ ἁποστολὴν ὡς εἰς ὡς ὑπακοὴν ὡς πίστει  
 ἐν πᾶσιν τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ, ὅ ἐν οἷς  
 ἐστε καὶ ὑμεῖς \* κλητοὶ Ἰησοῦ χριστοῦ, ἡ πᾶσιν τοῖς  
 οὖσιν ἐν Ῥώμῃ \* ἀγαπητοῖς θεοῦ, \* κλητοὶς ὁ ἁγίοις.

7. om εν ρωμη G schol-in-47 (το εν ρωμη, ουτε εν τη εξηγησει, ουτε εν τω ρητω  
 μνημονευει). for αγαπητ. θεου, εν αγαπη θεου G am fuld<sup>1</sup> D<sup>1</sup>-lat Ambrosi-  
 E 83.

this divine Person with JESUS CHRIST, the Lord and Master of Christians,—the historical object of their faith, and (see words following) the Appointer of himself to the apostolic office.

5. 8<sup>1</sup> οἱ] as in Gal. i. 1; 1 Cor. i. 9, designating the Lord Himself as the Agent in conferring the grace and Apostleship. [ἐλάβομεν] not 'all Christians,'—but we, the Apostles himself, as he not unfrequently speaks. No others need be here included in the word. *Those to whom he is writing* cannot be thus included, for they are specially contrasted with the subject of ἐλάβομεν by the following ὑμεῖς. Nor can the aor. ἐλάβομεν refer to any general bestowal of this kind, indicating, as it must, a definite past event, viz. the reception of the Apostleship by himself. To maintain (as Dr. Peile, Annotations on the Epistles, vol. i. Appendix) that the subject of ἐλάβομεν must be the same as the ἡμῶν which has preceded, is to overlook, not only the contrast just noticed, and the habit of Paul to use indiscriminately the singular or plural, when speaking of himself,—but also the *formula* character of the expression, 'Jesus Christ our Lord,' in which the 'we' alluded to in 'our' is too faintly indicated to become the subject of a following verb.

χάριν] Hardly, as Augustine, "*gratiam cum omnibus fidelibus, apostolatum autem non cum omnibus communem habet*" (Olish.): for he is surely speaking of *that peculiar χάρις*, by which he wrought in his apostleship more than they all; see reff.

ἀποστολὴν] Strictly, apostleship, 'the office of an Apostle,' see reff.: not any mission, or power of sending ministers, resident in the whole church, which would be contrary to the usage of the word. The existence of such a power is not hereby denied, but *this place* refers solely to the office of Paul as an Apostle. Keep the χάρις κ. ἀποστ. separate, and strictly consecutive, avoiding all nonsensical figures of Hendiads, Hypallage, and the like. It was the general bestowal of grace, which conditioned and introduced

the special bestowal (καί, as so often, coupling a specific portion to a whole) of apostleship: cf. 1 Cor. xv. 10. εἰς] with a view to,—in order to bring about.

ὑπακοὴν πίστει] The anarthrous character above remarked (on εἰς αὐτὸν θεοῦ, ver. 1) must be here borne in mind, or we shall fall into the mistake of supposing ὁ π. to mean 'obedience produced by faith.' The key to the words is found in ref. Acts, πολὺς τε ὄχλος τῶν ἱερῶν ἀκήκουον τῇ πίστει, compared with Paul's own usage of joining an objective genitive with ὑπακοή, see 2 Cor. x. 5, εἰς τὴν ὑπακοὴν τοῦ χριστοῦ. So that πίστει is the faith; not = 'the gospel which is to be believed' (as Fritzsche, citing ch. x. 16), but the state of salvation, in which men stand by faith. And so these words form an introduction to the great subject of the Epistle. ἐν πᾶσιν τ. ἔθνεσιν] in order to bring about obedience to the faith among all (the) nations. The Jews do not here come into account. There is no inclusion, and at the same time no express exclusion of them: but Paul was commissioned as the Apostle of the Gentiles, and he here magnifies the great office entrusted to him.

ἐν ὀνόματι τ. ἑ. αὐτοῦ] on behalf of His name, i. e. 'for His glory': see reff. "In the name of Christ is summed up what He had done and was, what the Christian ever bore in mind, the zeal which marked him, the name wherewith he was named." Jowett. See also Umbreit's note. The words are best taken as belonging to the whole, from δι' οὗ το ἔθνεσιν [as declaring the purpose for which the grace and apostleship had been received].

ὅ ἐν οἷς . . .] The whole to χριστοῦ should be taken together: among whom ye also are called of Jesus Christ; otherwise, with a comma at ὑμεῖς, the assertion, 'among whom are ye,' is flat and unmeaning. De Wette and Calvin would take Ἰησοῦ χρ. as a gen. of possession, because the call of believers is generally referred to the FATHER: but sometimes the SON is said to call likewise, see John v. 25;

ἡ χάρις ὑμῖν καὶ ἡ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ. c see introductory note  
d w. dat., Luke xviii. 11.  
Joh. xi. 41.  
Acts xxviii.  
35. xxviii.  
15. 1 Cor. i. 4 al. Judith

8 Πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ χριστοῦ περὶ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν κατα- viii. 26. (Wind. xviii. 2.) 2 Macc. i. 11 only.  
1 Cor. i. 4. 1 Cor. xii. 21. Phil. i. 3. iv. 19. Phil. ii. 4. Rev. ii. 7. iii. 12 (four times)  
only. Psalms and Prophets passim. f Acts xiii. 5 ref.

8. om δια της. χρ. N<sup>1</sup> (ins corr<sup>1</sup>) c. rec (for περι υπερ (see note), with D<sup>3</sup>GL[P] rel Chr Thdrt: [pro latt syr arm Orig-int,:] txt ABCD<sup>1</sup>KN o 17 [Syr] Damasc.

1 Tim. i. 12:—and with ἀγαπητοὶ θεοῦ following so close upon it, the expression can I think hardly be taken otherwise than as called by Jesus Christ. ἐλεεκτοὶ αὐτοῦ, Matt. xxiv. 31, cited by De W. is hardly parallel. 7.] This verse follows, in the sense, close on ver. 1.

ἀγ. θ., κλητ. ἀγ.] Both these clauses refer to all the Christians addressed: not (as Bengel) the first to Jewish, the second to Gentile believers. No such distinction would be in place in an exordium which anticipates the result of the Epistle—that Jew and Gentile are one in guilt, and one in Christ.

ἀπ. θ. πατ. ἡμ. κ. κυρ. Ἰ. χ.] Not, as Erasmus, 'from God, the Father of us and of our Lord Jesus Christ,'—but from God our Father, and from the Lord Jesus Christ. God is the Giver of Grace and Peace,—Christ the Imparter.

8—17.] OPENING OF THE EPISTLE. \* His thankfulness for the faith of the Romans: remembrance of them in his prayers: wish to visit them: hindrances hitherto, but still earnest intention of doing so, that he may further ground them in that Gospel, of which he is not ashamed, inasmuch as it is THE POWER OF GOD TO ALL WHO BELIEVE. This leads to the announcement (in a citation from the Scripture) of one great subject of the Epistle,—viz.: JUSTIFICATION BY FAITH.

8.] This placing himself in intimate connexion with his readers by mention of and thankfulness for their faith or Christian graces, is the constant habit of Paul. The three Epistles, Gal., 1 Tim., and Titus, are the only exceptions: Olsh. adds 2 Cor., but in ch. i. 3—22 we have an equivalent: see especially vv. 6, 7, 11, 14.

μὲν] The corresponding δέ follows, ver. 13. 'Ye indeed are prospering in the faith: but I still am anxious further to advance that fruitfulness.' There is no *επειτα* to follow to πρῶτον.

τῷ θεῷ μου] ὅρα μὲθ' ὧν διαθήσεως εὐχαριστοῦ. οὐ γὰρ εἶπε, τῷ θεῷ, ἀλλὰ τῷ θεῷ μου· ὃ καὶ οἱ προφῆται ποιοῦσι, τὸ κοινὸν ἰδιοποιούμενοι. καὶ τί θαυμαστὸν εἰ οἱ προφῆται; αὐτὸς γὰρ αὐτὸ συνεχῶς ὁ θεὸς φαίνεται ποιεῖν ἐπὶ τῶν δούλων, θεὸν Ἀβραὰμ καὶ Ἰσαὰκ

καὶ Ἰακώβ ἰδίαζόντως λέγων αὐτόν. Chrys. Hom. iii. p. 436.

διὰ Ἰ. χ.] "Velut per Pontificem magnum: oportet enim scire eum qui vult offerre sacrificium Deo, quod per manus Pontificis debet offerre." Origen. So also Calvin, "Hic habemus exemplum, quomodo per Christum agendam sunt gratia, secundum Apostoli præceptum ad Heb. xiii. 15." Olshausen says, "This is no mere phrase, but a true expression of the deepest conviction. For only by the Spirit of Christ dwelling in men's hearts are thanksgivings and prayer acceptable to God." But perhaps here it is better to take the words as expressing an acknowledgment that the faith of the Romans, for which thanks were given, was due to, and rested on the Lord Jesus Christ: see ch. vii. 25, and rendering there.

περί] This prep. and ὑπέρ both occur in this connexion, see 1 Cor. i. 4; Col. i. 3; 1 Thess. i. 2; 2 Thess. i. 3; Eph. i. 16; Phil. i. 4:—and it is impossible to say, in cases of their confusion by the mss., which may have been substituted for the other. The internal criticism which would adopt ὑπέρ as being the less usual, may be answered by the probability that ὑπέρ, being known to be sometimes used by Paul, may have been substituted as more in his manner for the more usual περί. So that manuscript authority in such cases must be our guide; and this authority is here decisive. The difference in meaning would be, that ὑπέρ would give more the idea that thanks were given by Paul on their behalf, as if he were aiding them in giving thanks, for such great mercies: whereas περί would imply only that they were the subject of his thanks,—that he gave thanks concerning them.

ἡ πίστις ὑμ.] "In ejusmodi gratulationibus Paulus vel totum Christianismum describit, Col. i. 3, sqq.,—vel partem aliquam, 1 Cor. i. 5. Itaque hoc loco fidem commemorat, suo convenienter instituto, vv. 12, 17." Bengel. καταγγέλλεται.] De Wette notices the other side of the report, as given by the Jews at Rome, Acts xxviii. 22, to Paul himself. This *præcis* was in the Christian churches, and brought by

9 Cor. i. 23. γέλλεται ἐν ὅλῳ τῷ κόσμῳ. 9 \* μάρτυς γάρ μου ἐστὶν ὁ ABCD  
KL[P]  
a b c d  
g h i  
m a o i  
[47]  
 Phil. i. 8. θεός, ὃς ἡ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ  
 1 Thess. ii. 5. τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνησθῆναι ὑμῶν ποιού-  
 10. Gen. xxvi. 60. constr., Acts v. 32.   
 h Acts vii. 7. μαί πάντοτε ἐπὶ τῶν προσευχῶν μου 10 δέόμενος, ὅτι  
 i Acts xvii. 18. πως ἤδη ποτὲ εὐδοκῆσθαι ἐν τῷ θελήματι τοῦ  
 j 2 Cor. viii. 10. x. 14 al. k = Acts x. 28. Phil. i. 8. 11 Thess. i. 2. ii. 13. v. 17 only. 2 Macc. xv. 7 al. (-τος,  
 ch. ix. 2. 2 Tim. i. 3.) m Eph. i. 16. 1 Thess. i. 2. Phil. 4. Ps. cx. 4. n as above (m). Phil.  
 i. 3. 1 Thess. iii. 6. 2 Tim. i. 3 only. o Eph. i. 16. 1 Thess. i. 2. Phil. 4 only. ἐπὶ τῶν δεικνύων,  
 Diod. Sic. iv. 3. p ch. xi. 14. Phil. iii. 11. Acts xxvii. 13 (w. opt.) only. q ch. xiii. 11. r Phil.  
 iv. 10 only. Thuc. viii. 60. s 1 Cor. xvi. 2. 3 John 2 bis, only. Gen. xxix. 3, 23. 2 Chron. xlii. 12. (-δος,  
 Num. xiv. 41. -δης, Prov. xxx. [see xxiv.] 29.) t Heb. x. 10. (Col. iv. 12.)

9. μαρτυρ D<sup>1</sup>. for 1st μου, μοι D<sup>1</sup> G b<sup>1</sup> o vulg syrr arm lat-Æ. for ως, πως  
 quomodo G [Orig-int.].

10. for ει πως, οπως L o 5. 71-7. 93 lect-12.

*Christian brethren.* ἐν ὅλῳ τῷ κόσμῳ] A popular hyperbole, common every where, and especially when speaking of general diffusion through the Roman empire, the 'orbis terrarum.' The praise would be heard in every city where there was a Christian church,—intercourse with the metropolis of the world being common to all.

9.] "Asseveratio pia, de re necessaria, et hominibus, remotis præsertim et ignotis, occulta." Bengel. There could be no other witness to his practice in his secret prayers, but God: and as the assertion of a habit of incessantly praying for the Roman Christians, whom he had never seen, might seem to savour of an exaggerated expression of affection, he solemnly appeals to this only possible testimony. To the Eph., Phil. (see however Phil. i. 8), Col., Thess., he gives the same assurance, but without the asseveration. The thus calling God to witness is no uncommon practice with Paul: see reff. in E. V. ὃς λατρ.] *The serving God in his spirit* was a guarantee that his profession was sincere, and that the oath just taken was no mere form, but a solemn and earnest appeal of his spirit. See also Phil. iii. 3 (present text), and John iv. 24. "The LXX use λατρεύω generally (not so, but only in a few places, e. g. Num. xvi. 9, Ezek. xx. 32; it is mostly rendered by λειτουργεῖν; λατρεύειν for the most part rendering ἵερν) for the Heb. לָמַד, which mostly implies the service of the priests in the temple: e. g. Num. iii. 31; iv. 12; xviii. 2, &c. The Apostle means then, that he is an intelligent, true priest of his God, not in the temple, but in his spirit,—not at the altar, but at the gospel of His Son." Umbreit. ἐν τῷ εὐαγ.] ἡ τοῦ εὐαγγελίου προσθήκη τὸ εἶδος θαλοῦ τῆς διακονίας, Chrys. Hom. iii. p. 438. His peculiar method of λατρεία was concerned with the gospel of the Son of God. "Quidam accipiunt hanc particu-

lam, quasi voluerit Paulus cultum illum, quo se prosequi Deum dixerat, ex eo commendare, quod Evangelii præscripto respondeat: certum est autem, spiritualem Dei cultum in Evangelio nobis præcipi. Sed prior interpretatio longe melius quadrat, nempe quod suum Deo obsequium addicat in Evangelii prædicatione." Calvin. See εὐαγγέλιον, Phil. iv. 15. [ὃς ἀδιαλείπτως] how unceasingly: the words may also mean 'that without ceasing,' but the former rendering seems the better of the two.] πάντοτε belongs to the following, not to the preceding words. This latter construction would not be without example,—ἐν παντί καὶ ἀδιαλείπτως, 1 Macc. xii. 11, but this very example shows that if so, its natural place would be close to ἀδιαλείπτως. The whole phrase is a favourite one with Paul, see reff. "πάντοτε vice nominis accipio, ac si dictum foret, 'In omnibus meis orationibus, seu quoties precibus Deum appello, adjungo vestri mentionem.'" Calvin. αὶ προσευχαί μου must be understood of his ordinary stated prayers, just in our sense of my prayers: "quoties ex professo et quasi meditando Deum orabat, illorum quoque habebat rationem inter alios." Calv.

10. εἰ πως] if by any means. No subject of δέόμενος is expressed, but it is left to be gathered from this clause, as in Simon's entreaty, Acts viii. 24. δέσθης ὑμῖς ὑπὲρ ἐμοῦ . . . ὅπως μὴδὲν ἐπέλθῃ ἐπ' ἐμὲ ὃν εἰρήκατε, where ὅπως κ.τ.λ. is not the contents of the prayer, but the end aimed at by it. ἥδη ποτὲ before long:—lit., 'at last, some day or other.' εὐδοκῆσθαι, I shall be allowed, prospered: see reff., and Deut. xxviii. 29: and cf. Umbreit's note. The rendering, 'I might have a prosperous journey' (Vulg. and E. V.), is etymologically incorrect; the passive of ὁδοῦ, 'to shew the way,' 'to bring into the way,' must be 'to be shewn the way,' or 'brought into the

θεοῦ ελθεῖν προς ὑμᾶς. <sup>11</sup> ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα <sup>12</sup> τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν εἰς τὸ στηριχθῆναι ὑμᾶς, <sup>13</sup> τοῦτο δέ ἐστιν συναπαρκληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ. <sup>13</sup> οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι πολλάκις <sup>14</sup> προεθέμην ελθεῖν πρὸς ὑμᾶς, καὶ ἐκωλύθη ἄχρι τοῦ <sup>15</sup> δεῦρο, ἵνα τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν καθὼς καὶ ἐν

i. 7 al. Paul only, exc. 1 Pet. iv. 10+. z = Eph. i. 3. Col. iii. 16. y Acta iii. 19. vii. 10. ver. 20 al. z = Luke xii. 22. ch. xvi. 26 al. Pa. i. 13 (14). a here only f. b ch. xi. 26. 1 Cor. x. 1. xii. 1. 2 Cor. i. 8. 1 Thess. iv. 13. c ch. ii. 4. vi. 3. Wisd. xii. 10. d = Eph. i. 9 (ch. iii. 20) only f. Exod. xi. 4. e Acta xvi. 8 reff. see Acta xviii. 31. f Acta x. 6 reff. g = and w. art., here only. h = John iv. 36. ch. vi. 31, 32. Phil. i. 22. iv. 17. James iii. 18. Jer. xvii. 10.

12. *τοὺτ ἐστιν*, omg δε, A latt (but G-lat has *id est aut hoc enim est*) [Orig-int.: om Syr]. *rec συναπαρκληθῆναι*, with B<sup>2</sup> (sic: see table) L[KP]: txt AB<sup>2</sup>CDGN.

om 2nd εν G [arm]. ins της [baf] πιστεως G.  
13. *for ου θελω, ουκ οισμαι* D<sup>1</sup> [and lat] G Ambrst. for δε, γαρ C 73 fuld: om k<sup>1</sup>. *rec καρπον bef τινα*: om τινα L 42. 115 Syr copt [meth(appy)]: txt ABC(D)GK[P]N rel vulg gr-f lat-f.—for τινα, τι D<sup>1</sup>. for σχω, εχω G 77.  
om 2nd και G [i] o 48. 108-78 [fuld] meth.

way.' So Herod. vi. 73, *ὡς τῷ Κλεομένηι ἐνδοδόθη τὸ ἐς τὸν Δημήτριον πρῆγμα.*

*ἐν τῷ θεῷ. τοῦ θεοῦ*] In the course of,—by, the will of God. ἰδεῖν belongs to εὐδοκῆσθαι, not to δεόμενοι. 11. *ἐπιποθῶ*] not 'I vehemently desire': *ἐν* does not intensify, but merely expresses the direction of the πόθος, see Herod. v. 93, and compare such expressions as *μη προσεῶντος ἡμᾶς τοῦ ἀνέμου*, Acts xvii. 7.

ἵνα τι μεταδῶ χάρισμα πν.] That the χάρισμα here spoken of was no mere supernatural power of working in the Spirit, the whole context shews, as well as the meaning of the word itself in reff. And even if χάρισμα, barely taken, could ever (1 Cor. xii. 4, 9 are no examples, see there) mean technically a *supernatural endowment of the Spirit*, yet the epithet πνευματικόν, and the object of imparting this χάρισμα, *confirmation in the faith*, would here preclude that meaning. Besides, Paul did not value the mere bestowal of these 'gifts' so highly, as to make it the subject of his earnest prayers incessantly. The gift alluded to was *παράκλησις*, as De Wette observes.

πνευμ., spiritual:—springing from the Spirit of God, and imparted to the spirit of man. εἰς τὸ στηρ. ὑμ.] Knowing the trials to which they were exposed, and being conscious of the fulness of spiritual power for edification (2 Cor. xiii. 10) given to him, he longed to impart some of it to them, that they might be confirmed. "The Apostle does not say *εἰς τὸ στηρῆσαι ὑμ.*, for this belongs to God; see ch. xvi. 25. He is only the instrument: hence the *passive*." Philippi. 12.] *εἰτα ἐπειδὴ καὶ τοῦτο*

σφόδρα φορτικὸν ἦν, ὅρα πῶς αὐτὸ παραμυθεῖται διὰ τῆς ἐπαγγελίης. ἵνα γὰρ μη λέγωσι, τί γάρ; σαλευόμεθα καὶ περιφρόμεθα, καὶ τῆς παρὰ σοῦ δεόμεθα γλύττης εἰς τὸ στηρᾶν βεβαίως, προλαβάν ἀναιρεῖ τὴν τοιαύτην ἀντιρρησην οὕτω λέγων (ver. 12). *ὡς ἂν εἰ ἐλεγε, μη ὑποκτεύσητε ὅτι κατηγορῶν ὑμῶν εἶπον, οὐ ταύτῃ τῇ γνώμῃ ἐφθιγέμεν τὸ ρῆμα: ἀλλὰ τί ποτέ ἐστιν, ὅπερ ἡβουλήθηεν εἰπεῖν; Πολλὰς ὑπομένετε θλίψεις ὑπὲρ τῶν διακόντων περιαντλούμενοι: ἐπεθύμησα τοίνυν ὑμᾶς ἰδεῖν, ἵνα παρακαλέσω, μᾶλλον δὲ οὐχ ἵνα παρακαλέσω μόνον, ἀλλ' ἵνα καὶ αὐτοὺς παρακλησιν δέξωμαι.* Chrys. Hom. ii. p. 440. The inf. *συναπαρκληθῆναι* is parallel with *στηριχθῆναι*, ἐμὲ being understood: that is, that I with you may be comforted among you, each by the faith which is in the other. That the gift he wished to impart to them was *παράκλησις*, is implied in the *συναπαρκαλ.* See the same wish expressed in different words ch. xv. 32, and the partial realization of it, Acts xviii. 15.

ἐν ἀλλήλοις, which might otherwise be ambiguous, is explained by *ὑμῶν τε καὶ ἐμοῦ* to mean *which we recognise in one another*: or as above and in A. V. R. The expression "*mutual faith*," of the E. V. should properly mean, *faith which each has in the other*. πίστις is used in the most general sense—*faith* as the necessary condition and working instrument of all Christian exhortation, comfort, and confirmation; producing these, and evidenced by them. 13. οὐ θέλω δὲ ὑμ. ἀγ.] A Pauline formula: see reff. καὶ ἐκωλ. ἄχρι τ. δεῦρο is best as a parenthesis, as it is impossible that ἵνα can depend on

τοῖς λοιποῖς ἔθνεσιν. <sup>14</sup> Ἑλληνσίν τε καὶ <sup>1</sup> βαρβαροῖς, <sup>ABCD</sup>  
<sup>1</sup> Acts xxviii. <sup>2, 4</sup> <sup>κ</sup> σοφοῖς τε καὶ <sup>2</sup> ἀνοήτοις <sup>1</sup> ὀφειλέτης εἰμί <sup>15</sup> οὕτως <sup>2</sup> τὸ <sup>KL[P]</sup>  
<sup>k</sup> Luke xxiv. <sup>25</sup> Gal. iii. <sup>1, 3</sup> <sup>1</sup> Tim. <sup>vi. 9</sup> <sup>3</sup> Tit. iii. <sup>3</sup> only, L. P. <sup>g h k l</sup>  
<sup>11</sup> κατ' ἐμέ <sup>ο</sup> πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ <sup>2</sup> εὐαγγελί- <sup>m n o l</sup>  
<sup>Prov. xvii. 28.</sup> <sup>16</sup> σασθαι. <sup>16</sup> οὐ γὰρ <sup>3</sup> ἐπαισχύνομαι τὸ εὐαγγέλιον <sup>1</sup> δύναμις <sup>[47]</sup>  
<sup>1</sup> ch. vii. 12. <sup>27</sup> Matt. vi. 12. xviii. 34. <sup>3</sup> Luke xiii. 4. <sup>4</sup> Gal. v. 3 only. <sup>5</sup> Soph. Aj. 680. <sup>6</sup> m = Rev. iii. 16.  
<sup>n</sup> ch. ix. 6. <sup>7</sup> Eph. vi. 21. <sup>8</sup> Polyb. x. 44. 1. see ch. xii. 15. <sup>9</sup> Matt. xxvi. 41. <sup>10</sup> Mk. only. <sup>11</sup> 2 Chron. xxix.  
<sup>31</sup>. (-moy, 1 Pet. v. 2. -μία, Acts xvii. 11.) <sup>12</sup> p constr., Gal. iv. 13. pass., 1 Pet. iv. 6. <sup>13</sup> q Luke  
<sup>ix. 26</sup> (his) || Mk. ch. vi. 21. <sup>14</sup> 2 Tim. i. 8. <sup>15</sup> Heb. ii. 11 al. <sup>16</sup> Job xxxiv. 19 B.N. <sup>17</sup> Isa. i. 29 AN<sup>17</sup>. <sup>18</sup> Ald. compl. only.  
<sup>r</sup> = Acts viii. 10 reff.

15. for το κατ εμε, ο επ εμε G-gr: *quod in me promptum est* vulg G-lat Sedul, Pel: *quod in me est promptus sum* D-lat Ambr Ambrst Sedul, ins en bef vnm  
D<sup>1</sup>(and lat<sup>1</sup>) b<sup>1</sup> o am fuld<sup>1</sup> G-lat: επ G-gr. om τοις εν ρωμη G.

16. for το, ει super G: *de Aug, Vig.* rec aft ευαγγελιον ins του χριστου, with  
D<sup>1</sup>KL[P] rel Thl (Ec: om ABCD<sup>1</sup>GN 17 vulg syrr copt arm Orig[-int,] Eus, Bas,  
Cyr[-p] Chr Thdrt Procop Damasc Phot Tert, Arnob Hil.

ἐκωλύθη. So Demosth. p. 488. 7, ἐμοὶ δ',  
δ' ἄνδρες Ἀθ., δοκεῖ Λεωτίτης (καὶ μοι πρὸς  
Διὸς μὴδὲν ὀργισθῆναι: οὐδὲν γὰρ φλαυρὸν  
ἐρῶ σε) ἢ οὐκ ἀνεγκλίνας τοὺς πόλωνος  
νόμους ἢ οὐ συνίναι. The reason of the  
hindrance is given in ch. xv. 20—22: it  
was, his φιλοτιμία to preach the gospel  
where it had not been preached before,  
rather than on the foundation of others.

καρπὸν] Not, 'wages,' or 'result of  
my apostolic labour,' for such is not the  
ordinary meaning of the word in the N. T.,  
but *fruit borne by you* who have been  
planted to bring forth fruit to God. This  
fruit I should then gather and present to  
God; cf. the figure in ch. xv. 16: see also  
Phil. i. 22 and note.

14.] The con-  
nexion seems to be this: He wishes to have  
some fruit, some produce of expended la-  
bour, among the Romans as among other  
Gentiles. Till this was the case, he himself  
was a debtor to every such people: which  
situation of debtor he wished to change, by  
paying the debt and conferring a benefit,  
into that of one having money out at in-  
terest there, and yielding a καρπός. The  
debt which he owed to all nations was (ver.  
15) the obligation laid on him to preach  
the gospel to them; see 1 Cor. ix. 16.

ἙΛΛ. — βαρβ. — σοφ. — ἀνοήτ.]  
These words must not be pressed as apply-  
ing to any particular churches, or as if any  
one of them designated the Romans them-  
selves,—or even as if σοφοί belonged to  
Ἑλλησιν, and ἀνοήτοις to βαρβάρους. They  
are used, apparently, merely as compre-  
hending all Gentiles, whether considered  
in regard of race or of intellect; and are  
placed here certainly not without a pro-  
spective reference to the universality of  
guilt, and need of the gospel, which he is  
presently about to prove existed in the  
Gentile world. Notice that he does not  
call himself a debtor to the Jews—for they  
can hardly be included in βαρβάρους (see

Col. iii. 11). Though he had earnest de-  
sires for them (ch. ix. 1—3; x. 1), and  
every where preached to them first, this  
was not his peculiar ὀφείλημα, see Gal. ii. 7,  
where he describes himself as πεπιστευμέ-  
νος τὸ εὐαγγέλιον τῆς ἀκροβυστίας, καθὼς  
Πέτρος τῆς περιτομῆς. 15. οὕτως]

"Est quasi . . . illatio a toto ad partem  
insignem." Bengel. 'As to all Gentiles,  
so to you, who hold no mean place among  
them.' 16.] The εὐ ἐπαισχύνομαι seems to be suggested by the po-  
sition of the Romans in the world. 'Yea,  
to you at Rome also: for, though your  
city is mistress of the world, though your  
emperors are worshipped as present deities,  
though you are elated by your pomps and  
luxuries and victories, yet I am not  
ashamed of the apparently mean origin of  
the gospel which I am to preach; for  
(and here is the transition to his great  
theme) it is,' &c. So for the most part,  
Chrysostom, Hom. iii. p. 444.

δύναμις γὰρ θ. ἐστίν.] The gospel, which  
is the greatest example of the Power of  
God, he strikingly calls that Power itself.  
(Not, as Jowett, 'a divine power,' nor is  
δικαιωσ. θεοῦ below to be thus explained,  
as he alleges.) So in 1 Cor. i. 24 he calls  
Christ, the Power of God. But not only  
is the gospel the great example of divine  
Power; it is the field of agency of the  
power of God, working in it, and inter-  
penetrating it throughout. The bare

substantive δύναμις here (and 1 Cor. i. 24)  
carries a superlative sense: the highest  
and holiest vehicle of the divine Power,  
the δύναμις κατ' ἐξοχὴν. "It is weighty  
for the difference between the Gospel and  
the Law, that the Law is never called  
God's power, ἡς, but light, or teaching,  
in which a man must walk, Ps. xxxvi. 10;  
cxix. 105; Prov. vi. 23; Isa. ii. 5." Umbreit.  
And the direction in which this power acts  
in the gospel is εἰς σωτηρίαν—it is a

γὰρ θεοῦ ἐστὶν \*εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰου- a = ver. 5 reff  
t ch. iii. 5, 21,  
22, x. 3.  
2 Cor. v. 21.  
James i.  
20. 2 Pet. i. 1. (Micah vi. 5.)  
δαίψ τε πρῶτον καὶ Ἑλληνι. 17 \*δικαιοσύνη γὰρ ἑ θεοῦ ἐν

om eis σωτηρίαν G. for ιουδαιῶ τε, ιουδε(sic) N¹(txt N-corr¹). om πρῶτον  
BG Tert.; ins ACDEKL[P]N 17 rel [vulg syrr copt æth arm] Orig[and -int, Eus., Did.,]  
Chr, Thdrt Damasc Thl Gc Bede.

*healing, saving power*: for as Chrysostom reminds us, there is a power of God *εἰς πόλιν*, and *εἰς ἀνάλειαν*, see Matt. x. 28.

But to whom is this gospel the power of God to save? *παντὶ τῷ πιστεύοντι*. The *universality* implied in the *παντὶ*, the *condition* necessitated in the *πιστεύοντι*, and the *δύναμις θεοῦ* acting *εἰς σωτηρίαν*, are the great subjects treated of in the former part of this epistle. All are proved to be under sin, and so *needing God's righteousness* (ch. i. 18—iii. 20), and the *entrance* into this righteousness is shewn to be by *faith* (ch. iii. 21—v. 11). Then the *δύναμις θεοῦ* in freeing from the dominion of sin and death, and as issuing in salvation, is set forth (ch. v. 11—viii. 39). So that if the subject of the Epistle is to be stated in few words, these should be chosen: τὸ εὐαγγέλιον, δύναμις θεοῦ εἰς σωτηρίαν παντὶ τῷ πιστεύοντι. This expresses it better than merely '*justification by faith*,' which is in fact only a subordinate part of the great theme,—only the *condition necessitated by man's sinfulness for his entering the state of salvation*: whereas the argument extends *beyond this*, to the death unto sin and life unto God and carrying forward of the sanctifying work of the Spirit, from its first fruits even to its completion.

Ἰουδ. πρῶτον κ. Ἑλλ.] This is the *Jewish* expression for all mankind, as Ἑλλ. κ. βαρβ. ver. 14 is the *Greek* one. Ἑλλ. here includes all *Gentiles*. πρῶτον is not first in order of time, but *principally* (compare ch. ii. 9), spoken of *national precedence*, in the sense in which the Jews were to our Lord οἱ Ἰσραὴλ, John i. 11. Salvation was ἐκ τῶν Ἰουδαίων, John iv. 22. See ch. ix. 5; xi. 24. Not that the Jew has any *preference* under the gospel; only he *inherits*, and has a *precedence*. οὐδὲ γὰρ ἐπεὶ δὴ πρῶτός ἐστι, καὶ πλέον λαμβάνει τῆς χάριτος ἢ γὰρ αὐτῇ δωρεὰ καὶ τούτῳ κἀκείνῳ δίδονται ἄλλα τάξιν ἐστὶ τιμὴ μόνον τῷ πρῶτος. Chrys. Hom. iii. p. 445. 17.] An explanation, how the gospel is the *power of God to salvation*, and how it is so to the *believer*:—because in it God's *righteousness* (not His *attribute* of righteousness,—‘the righteousness of God,’ but *righteousness flowing from, and acceptable to Him*) is unfolded, and the more, the more we believe. I sub-

join De Wette's note on δικ. θεοῦ. “The Greek δικ. and the Heb. צְדָקָה are taken sometimes for ‘virtue’ and ‘piety’ which men possess or strive after,—sometimes imputatively, for ‘freedom from blame’ or ‘justification.’ The latter meaning is most usual with Paul: δικ. is that which is so in the sight of God (ch. ii. 13), the result of His justifying forensic Judgment, or of ‘*Imputation*’ (ch. iv. 5). It may certainly be imagined, that a man *might obtain* justification by *fulfilling the law*: in that case his righteousness is an ἰδία (δικαιοσύνη) (ch. x. 3), a δικ. ἐκ τοῦ νόμου (Phil. iii. 9). But it is impossible for him to obtain a ‘righteousness of his own,’ which at the same time shall avail before God (ch. iii. 20; Gal. ii. 16). The Jews not only *have* not fulfilled the law (ch. iii. 9—19), but *could* not fulfil it (vii. 7 ff.): the Gentiles likewise have rendered themselves obnoxious to the divine wrath (i. 24—32). God has ordained that the whole race should be included in disobedience. Now if man is to become righteous from being unrighteous,—this can only happen by God's grace,—because God *declares him righteous*, assumes him to be righteous, δικαιοῖ (iii. 24; Gal. iii. 8):—δικαιοῦν is not only negative, ‘to acquit,’ as ῥῆτιν Exod. xiii. 7; Isa. v. 23; ch. ii. 13 (where however see my note), but also positive, ‘to declare righteous:’ but never ‘to make righteous’ by transformation, or imparting of moral strength by which moral perfection may be attained. *Justificatio* must be taken as the old protestant dogmatists rightly took it, *sensu forensi*, i. e. *imputatively*. God justifies for Christ's sake (ch. iii. 22 ff.) on condition of faith in Him as Mediator: the result of His *justification* is δικαιοσύνη ἐκ πίστεως, and as He imparts it freely, it is δικαιοσύνη θεοῦ (gen. subj.) or ἐκ θεοῦ, Phil. iii. 9; so Chrys. &c. (δικ. θεοῦ is ordinarily taken for δικ. παρὰ θεοῦ, as Luth.: ‘die Gerechtigkeit die vor Gott gilt’: compare ch. ii. 13; iii. 20; Gal. iii. 11; but that this is at least not necessary, see 2 Cor. v. 21). This justification is certainly an objective act of God: but it must also be subjectively apprehended, as its *condition* is subjective. It is the *acquittal from guilt, and cheerfulness of conscience, attained through*

u = Matt. xi.  
25. xvi. 17.  
al. Isa. lvi.  
1.  
v. Hae. ii. 4.  
w = Luke xvii.  
30. 1 Cor. iii.  
13. 2 Thess. ii. 3.

αὐτῷ ἡ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέ-  
γραπται Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.

18 Ὁ ἀποκαλύπτεται γὰρ ὁργῇ τοῦ ἀπ' οὐρανοῦ ἐπὶ

x John iii. 36. (ch. iii. 6. ix. 22.) Eph. v. 6. Rev. xix. 15.

y = Acts xiii. 11 reff

ABCDG  
KL[PM  
abcd f  
ghkl  
mno17  
[47]

17. for γαρ, δε A Clem., aft δίκαιος ins μου (as LXX-A) C<sup>1</sup>; aft εκ πίστεως (as LXX-BN) syr Eus [Orig-int<sub>1</sub>] Jer.; txt ABDGKL[P]N rel Clem., [Did.] Chr Thdrt Iren-int<sub>1</sub> Ambr.

*faith in God's grace in Christ*,—the very frame of mind which would be proper to a perfectly righteous man,—if such there were,—the harmony of the spirit with God,—peace with God. All interpretations which overlook the fact of imputation (the R-Cath., that of Grotius, Baumgarten-Crusius, &c.) are erroneous." To say, with Jowett, that all attempts to define δικαιοσ. τοῦ are "the after-thoughts of theology, which have no real place in the interpretation of Scripture," is in fact to shut our eyes to the great doctrinal facts of Christianity, and float off at once into uncertainty about the very foundations of the Apostle's argument and our own faith: of which uncertainty his note here is an eminent example. ἐν αὐτῷ] in it, 'the gospel': not, in τῷ πιστεύοντι.

ἀποκαλύπτεται] generally used of making known a thing hitherto concealed: but here of that gradually more complete realization of the state of justification before God by faith in Christ, which is the continuing and increasing gift of God to the believer in the Gospel. ἐκ πίστεως] "ἐκ points to the condition, or the subjective ground. πίστις is faith in the sense of trust, and that (a) a trustful assumption of a truth in reference to knowledge = conviction; (b) a trustful surrender of the soul, as regards the feeling. Here it is especially the latter of these: that trust reposed in God's grace in Christ, which tranquilizes the soul and frees it from all guilt,—and especially trust in the atoning death of Jesus. Bound up with this (not by the meaning of the words, but by the idea of unconditional trust, which excludes all reserve) is humility, consisting in the abandonment of all merits of a man's own, and recognition of his own unworthiness and need of redemption." De Wette.

εἰς πίστιν] ἀπὸ πίστεως ἄρχεται κ. εἰς πιστεύοντα ἄγει (Ecum.) seems the most probable interpretation, making πίστιν almost = τοὺς πιστεύοντας, see ch. iii. 22: but not entirely,—it is still the aspect, the phase, of the man, which is receptive of the δικαιοσύνη τοῦ, and to this it is revealed. The other interpretations,—'for the increase of faith' (Meyer),—'that faith may be given to it' (Fritzsche, Tholuck,

Krebs),—'proceeding from faith, and leading to a higher degree of faith' (Baumg.-Crus.),—do not seem so suitable or forcible. It will be observed that ἐκ π. εἰς π. is taken with ἀποκαλύπτεται, not with δικαιοσύνη. The latter connexion would do for ἐκ π., but not for εἰς π.

καθὼς γέγραπ. He shews that righteousness by faith is no new idea, but found in the prophets. The words (ref.) are cited again in Gal. iii. 11; Heb. x. 38, in the former place with the same purpose as here. They are used in Habakkuk with reference to credence given to the prophetic word: but properly speaking, all faith is one, in whatever word or act of God reposed: so that the Apostle is free from any charge of forcing the words to the present purpose. The two ways of arranging them, δ δίκαιος —ἐκ πίστεως ζήσεται, and δ δίκαιος ἐκ πίστεως—ζήσεται, in fact amount to the same: if the former, which is more agreeable to the Heb., be taken, ζήσεται must mean, 'shall live on,' endure in his δικαιοσύνη, by means of faith, which would assert that it was a δικαιοσύνη of faith, as strongly as does the latter. See by all means, on the quotation, Umbreit's note: and Delitzsch, der Proph. Habakuk, p. 51 ff. This latter remarks (I quote from Philippi), "The Apostle rests no more on our text than it will bear. He only places its assertion, that the life of the just springs from his faith, in the light of the N. T."

CHAP. I. 18—XI. 36.] THE DOCTRINAL EXPOSITION OF THE ABOVE TRUTH: THAT THE GOSPEL IS THE POWER OF GOD UNTO SALVATION TO EVERY ONE THAT BELIEVETH. And herein, ch. i. 18—iii. 20,—inasmuch as this power of God consists in the revelation of God's righteousness in man by faith, and in order to faith the first requisite is the recognition of man's unworthiness, and incapability to work a righteousness for himself,—the Apostle begins by proving that all, Gentiles and Jews, are GUILTY before God, as holding back the truth in unrighteousness. And FIRST, ch. i. 18—32, OF THE GENTILES. 18.] He first states the general fact, of all mankind; but immediately passes off to the consideration of the majority of mankind, the Gen-



πάσαν ἡ ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν  
ἐν ἀδικίᾳ ἡ κατεχόντων, 19 ὁ δὲ ἰδίῳ τὸ ἔγνωστον τοῦ θεοῦ

18, 19 only. Jer. v. 6. (-βας, ch. iv. 5. -βειν, 2 Pet. ii. 6.)  
b = Acts xviii. 10, or 1 Cor. xv. 9. c = Acts i. 19 reff. (see note.)

h. xi. 36 (from Isa. lii. 20). 2 Tim. ii. 16. Tit. ii. 12. Jude a = 2 Thess. ii. 6 (see note). constr., see Winer, § 34. 2.

18. ins τῶν bef ἀνθρώπων D<sup>1</sup>G.

ties; reserving the Jews for exceptional consideration afterwards. ἀποκ. γάρ] The statement of ver. 17 was, that the RIGHTEOUSNESS of God is revealed. The necessary condition of this revelation is, the DESTRUCTION of the righteousness of MAN by the revelation of God's anger against sin.

ἀποκαλύπτεται, not in the Gospel (as Grot.): not in men's consciences (as Tholuck, ed. 1, Reiche): not in the miserable state of the then world (as Köllner): but (as implied indeed by the adjunct ἀν' ὀφθαλμοῦ,—that it is a providential, universally-to-be-seen revelation) in the PUNISHMENTS which, ver. 24, God has made to follow upon sin, see also ch. ii. 2 (so De W., Meyer, Tholuck, ed. 5, &c.). So that ἀποκ. is of an objective reality here, not of an evangelic internal and subjective unfolding.

ὀργὴ θεοῦ is anthropopathically, but with the deepest truth, put for the righteousness of God in punishment (see ch. ii. 8; v. 9; Eph. ii. 3; Matt. iii. 7; John iii. 36). It is the opposite, in the divine attributes, to Love (De W.).

ἀν' ὀφθ. (see above) belongs to ἀποκαλύπτεται, not to θεοῦ, nor to ὀργὴ θεοῦ (ἢ ἀν' ὀφθ.).

ἀσέβειαν, godlessness; ἀδικίαν, iniquity: but neither term is exclusive of the other, nor to be formally pressed to its limits. They overlap and include each other by a large margin: the specific difference being, that ἀσέβ. is more the fountain (but at the same time partially the result) of ἀδικία, —which ἀδικ. is more the result (but at the same time partially the fountain) of ἀσέβεια. ἀδικ. is the state of the thoughts and feelings and habits, induced originally by forgetfulness of God, and in its turn inducing impieties of all kinds. We may notice by the way, that the word ἀσέβεια forms an interesting link to the Pastoral Epistles [where it, and its opposite εὐσεβία are the ordinary terms for an unholy and a holy life].

ἀνθρ. τῶν τὴν ἀλ. ἐν ἀδικίᾳ κατεχόντων] of men who hold back the truth in iniquity: who, possessing enough of the germs of religious and moral verity to preserve them from abandonment, have checked the development of this truth in their lives, in the love and practice of sin. That this is the meaning of κατεχόντων here is plain from this circumstance: that wherever κατέχω in the N. T. signifies 'to hold,' it is emphatic,

'to hold fast,' or 'to keep to,' or 'to take or have complete possession of:' see for the first, Luke viii. 15; 1 Cor. xi. 2; xv. 2; 1 Thess. v. 21; Heb. iii. 6, 14; x. 23: for the second, Luke xiv. 9 (every other place except the lowest being excluded): for the third, Matt. xxi. 38; 1 Cor. vii. 30. Now no such emphatic sense will apply here. If the word is to mean 'holding,' it must be only in the loosest and least emphatic sense: 'having a half and indistinct consciousness of,' which does not at all correspond to the κατέ, indicating vehemence of purpose, as in καταφιλέω, &c. But the meaning 'keeping back,' 'hindering the development of,'—while it has a direct example in Paul's own usage in reff., and in Luke iv. 42, and indirect ones in (the spurious John v. 4) Acts xxvii. 40; ch. vii. 6; Philem. 13,—admirably suits the sense, that men had (see vv. 19 ff.) knowledge of God sufficient, if its legitimate work had been allowed, to have kept them from such excesses of enormity as they have committed, but that this ἀλήθεια they κατέχον ἐν ἀδικίᾳ, i. e. crushed, quenched, in (as the element, conditional medium in which) their state and practice of unrighteousness. It is plain that to take ἐν ἀδικίᾳ for ἀδικίᾳ (as Theophyl. and Reiche) is to miss the force of the expression altogether—the pregnant ἐν, 'in and by,' implying that it is their ἀδικία,—the very absence of δικαιοσύνη for which the argument contends,—which is the status wherein, and the instrument whereby, they hold back the truth lit up in their consciences.

19.] ἰδίῳ, because, may either give the reason why the anger of God is revealed, and thus apply to all that follows as far as ver. 32, being taken up again at vv. 21, 24, 26, 28 (so Meyer) or may explain τῶν . . . κατέχ. (so Thol.): which latter seems most probable: the subauditum being, '(this charge I bring against them), because.' For he proves, first (ver. 20) that they had the ἀλήθεια; then (vv. 21 ff.) that they held it back.

τὸ γνωστόν, that which is known, the objective knowledge patent and recognized in Creation:—so Chrys., Theodoret, Luther, Reiche, Meyer, De Wette, al.:—not 'that which may be known' (as Orig., Theophyl., &c., Erasm., Beza, Grot., al. [and E. V.]), which would assert what, as simple matter of fact, was not the case.

4 — ch. ii. 15. φανερόν ἐστιν ὅτι ἐν αὐτοῖς ὁ θεὸς γὰρ αὐτοῖς ἐφανερώσεν. ABCDG  
 5 ch. iii. 21. 20 τὰ γὰρ ἄόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς  
 6 xvi. 30. John 1. 31 al. fr. 1 ποιήμασιν κινούμενα καθορᾶται, ἢ τε αἰδίδιος αὐτοῦ  
 7 Jer. xl. (xxviii.) s. 1 δύναμις καὶ θεότης, εἰς τὸ εἶναι αὐτοὺς ἀναπολογή-  
 8 1 Col. i. 15, 16. 21 α διότι γινόντες τὸν θεὸν οὐχ ὡς θεὸν ἐδόξασαν  
 9 1 Tim. i. 17. Heb. xi. 27 only. Gen. i. 2. Isa. xlv. 3. 2 Macc. ix. 5 only. g = Matt. xxv. 34. h = Mark x. 6. xiii. 19. 2 Pet. iii. 4.  
 10 Eph. ii. 10 only. Isa. xxix. 16. k = Matt. xxiv. 16. 2 Tim. ii. 7. Heb. xi. 3. Prov. i. 2, 6. 1 here  
 11 only. Num. xxiv. 2. Job x. 4 only. m Jude 8 only. Wind. vii. 30 only. (-ότης, Wind. ii. 32  
 12 BF (not AM). n here only. Wind. xviii. 9 only. (-ός, Acts xvii. 29.) o ch. iv. 11  
 13 ref. = 2 Cor. viii. 6. p ch. ii. 1 only. q = 1 Cor. xv. 9. r 1 Cor. i. 31 ref.  
 14 s = 1 Cor. vi. 29. Mal. i. 11. Dan. v. 23. xl. 38 Theod.

19. for διότι, οτι D<sup>1</sup>G Chr.,

Ec: txt ABCD<sup>1</sup>GN m 17 Orig, Eus, Ath, Chr Thdrt.

20. for αορ., ορατα G-gr 115.

rec γαρ bef θεος, with D<sup>2</sup>KL[P rel] Ath, Thi

om αιδιος L.

[θεοτης P Did, (txt-αορ).]

that all which could be known of God was φανερόν ἐν αὐτοῖς. He speaks now not of what they might have known of God, but of what they did know. Thus τὸ γνωστ. τ. θεοῦ will mean, that universal objective knowledge of God as the Creator which we find more or less in every nation under heaven, and which, as matter of historical fact, was proved to be in possession of the great Gentile nations of antiquity.

φαν. ἐστ. ἐν αὐτοῖς] is evident in them, i. e. in their hearts: not, to them (as Luth.),—nor, among them (as Erasm., Grot., &c.): for if it had been a thing acknowledged among them, it would not have been κατεχόμενον. Every man has in him this knowledge; his senses convey it to him (see next verse) with the phenomena of nature. ὁ θ. γ. ἰφ.] gives

the reason why that which is known of God is manifest in them, viz. because God Himself so created the world as to leave impressed on it this testimony to Himself.

Notice, and keep to, the historic aorist, ἐφανερώσεν, not 'hath manifested it' (perf.), but manifested it, viz. at the Creation. This is important for the right understanding of ἀπὸ κτ. κόσμ. ver. 20.

20.] For (justifying the clause preceding) His invisible attributes (hence the plur. applying to δύνανμις and θεότης which follow), ἀπὸ κτίσεως κόσμ., from the time of the creation, when the manifestation was made by God: not = ἐκ κτίσεως κ. 'by the creation of the world;' which would be tautological, τοῖς ποιήμασι κινούμενα following, besides that κτίσις κόσμου cannot = ἡ κτίσις, in the sense of 'the creation,' i. e. 'the creatures.' Umbreit has here a long and important note on O. T. prophecy in general, which will be found well worth study. τοῖς ποιήμα. νοούμεν.] being understood (apprehended by the mind, see ref.) by means of His works (of creation and sustenance, —not here of moral government), καθ-

ορᾶται, are perceived; not, 'are plainly seen,'—this is not the sense of κάρδ in καθορᾶται, but rather that of looking down on, taking a survey of, and so apprehending or perceiving. ἢ τε αἰδίδιος αὐτοῦ.]

His eternal Power. To this the evidence of Creation is plainest of all: Eternal, and Almighty, have always been recognized epithets of the Creator.

κ. θεότης] and Divinity (not Godhead, which would be θεότης). The fact that the Creator is divine;—is of a different nature from ourselves, and accompanied by distinct attributes, and those of the highest order,—which we call divine. εἰς τὸ εἶναι αὐτ. ἀναπολ.] εἰς τὸ with an inf. never properly indicates only the result, 'so that;' but is often used where the result, and the intention, are bound together

in the process of thought. This is done by a very natural habit in speaking and writing, of transferring one's self to the position of the argument, and regarding that which contributed to a result, as worked purposely for that result. And however true it is, that in the doings of the Allwise, all results are purposed,—to give the sense 'in order that they might be inexcusable,' would be manifestly contrary to the whole spirit of the argument, which is bringing out, not at present God's sovereignty in dealing with man, but man's inexcusableness in holding back the truth by unrighteousness. εἰς τὸ, then, in this case, is most nearly expressed by wherefore, or so that. See Winer, edn. 6, § 44. 6. οὐ διὰ τοῦτο ταῦτα πεποίηκεν ὁ θεός, εἰ καὶ τοῦτο ἐξέβη. οὐ γὰρ ἵνα αὐτοὺς ἀπολογίας ἀποστερήσῃ, διδασκαλίαν τοσαύτην εἰς μέσον προέθηκεν, ἀλλ' ἵνα αὐτὸν ἐτιγνώσιν ἀγνωμοῦντας δὲ πείσης ταυτοὺς ἀπεστήρησαι ἀπολογίας. Chrys. Hom. iv. p. 450.

21. διότι] expands ἀναπολογήτους—'without excuse, because . . . γινόντες] 'with the knowledge above stated.' This participle testifies plainly that matter of

ἡ ἡχαρίστησαν, ἀλλ' ἡ ἐματαιώθησαν ἐν τοῖς ἡ διαλο-  
γισμοῖς αὐτῶν, καὶ ἡ ἐσκοτίσθη ἡ ἡ ἀσύνετος αὐτῶν καρδία.  
22 ἡ φάσκοντες εἶναι σοφοὶ ἡ ἐμωράνθησαν 23 καὶ ἡ ἡλλαξαν  
τὴν δόξαν τοῦ ἡ ἀφθάρτου θεοῦ ἡ ἐν ἡ ὁμοιώματι ἡ εἰκόνος  
ἡ φθαρτοῦ ἀνθρώπου καὶ ἡ πετεινῶν καὶ ἡ τετραπόδων καὶ  
ἡ ἐρπετῶν. 24 ἡ διὸ [ἡ καὶ] ἡ παρέδωκεν αὐτοὺς ὁ θεὸς ἐν

(Matt. xxiv. 29 || Mk. Luke xlii. 48. Rev. viii. 12) only. x Matt. xv. 16 || Mk. ver. 31. ch. x.  
19 (from Deut. xxxii. 21) only. y Acts xxiv. 9. xxv. 19 only. Gen. xvi. 20. 2 Macc. xiv. 27, 32  
only. z = 1 Cor. i. 20 (Matt. v. 15. Luke xiv. 34) only. Jer. x. 13. 2 Kings xiv. 10.  
a Psal. cv. 20. 1 Cor. xv. 51, 52 ref. b 1 Cor. ix. 26. v. 62. 1 Tim. i. 17. 1 Pet. i. 4, 23. ii. 4  
only τ. Wind. xii. i. xvi. 4 only. (-σία, ch. ii. 7). c constr., Pa. i. e. d ch. v.  
14. vi. 5. viii. 3. Phil. ii. 7. Rev. ix. 7 only. Deut. iv. 17, 18. e ch. viii. 29 ref.  
f 1 Cor. ix. 25. xv. 53, 64. 1 Pet. i. 18, 23 only τ. Wind. ix. 15 aB. 2 Macc. vii. 16 only. g Acts x.  
12 ref. Deut. xiv. 19, 20. h Acts x. 12. xi. 6 only. Gen. xxiv. 23. i Acts as above  
(h). James iii. 7 only. Gen. i. 24. k = (ch. iv. 22.) Phil. ii. 9.  
43. constr., vv. 20, 26. ch. vi. 17. Eph. iv. 19. Isa. xxxiii. 23. Sir. iv. 19.

21. om η Α. (ηχαριστησαν, so ACDN c d k l m n 17 Clem, Orig, Eus, [Meth,]  
Thdr̄t Thl.) αλλα Β. καρδια bef αυτων D'G vulg [Orig-int, Aug].

23. ηλλαξαν κ.τ.λ. Α c g h k Orig,[and mss,] Eus.

24. om και ABCN 17 vulg [spec Syr copt arm] Orig,[and int,] Did, Damasc Aug  
Aubr̄st Pelag: ins DGKL[P] rel syr Ath, Chr Thdr̄t. om ο θεος C'(appy) Did,

*fact*, and not of *possibility*, has been the subject of the foregoing verses. From this point, we take up what they MIGHT HAVE DONE, but DID NOT. οὐχ ὡς θεὸν ἰδοῦν.] They did not give Him glory (δοξάζω here principally of recognition by worship) AS GOD, i.e. as the great Creator of all, distinct from and infinitely superior to all His works. Bengel well divides ἰδοῦσαν and ἡχαρίστησαν—

“*Gratias agere debemus ob beneficia: glorificare ob ipsas virtutes divinas.*” They did neither: in their religion, they deposed God from His place as Creator,—in their lives, they were ungrateful by the abuse of His gifts. ἐματαιώθησαν] ἡγῆ, *vanus* *fruit*, is used of worshipping idols, 2 Kings xvii. 15; Jer. ii. 5, and ἡγῆ, *vanitas*, of an idol, Deut. xxxii. 21; 1 Kings xvi. 26 al.: and hence probably the word ματαιῶ was here chosen. διαλογισμοῖς] their thoughts: but generally in N.T. in a *bad* sense: they became vain (idle, foolish) in their speculations. ἐσκοτίσθη ἡ ἀσύν. αὐτ. καρδ.] ἀσύνετος is not the result of *ignorance*,—‘became darkened so as to lose its understanding,’—but the converse,—their heart (καρδία of the whole inner man,—the seat of knowledge and feeling) being foolish (unintelligent, not retaining God in its knowledge) became dark (lost the little light it had, and wandered blindly in the mazes of folly).

22. φάσκοντες εἶν. σοφ.] Not, ‘because they professed themselves wise,’ but while they professed themselves wise—professing themselves to be wise. The words relate perhaps not so much to the schools of philosophy, as to the assumption of wisdom by the Greeks in general, see 1 Cor. i. 22, of

which assumption their philosophers were indeed eminent, but not the only examples.

23. ἡλλαξαν κ.τ.λ.] quoted from ref. Ps., only τὴν δόξαν αὐτῶν, ‘their glory,’ of the Psalm, is changed to ‘God’ glory,—viz. His Power and Majesty visible in the Creation. ἐν represents the conditional element in which the change subsisted. ἀφθάρτου and φθαρτοῦ shew by contrast the folly of such a substitution: He who made and upholds all things must be *incorruptible*, and *no corruptible thing can express His likeness*.

ὁμοιώματι εἰκόνος] the similitude of the form—εἰκόνος generalizes it to mean *the human form*, it not being any one particular man, but the *form of man* (examples being abundant) to which they degraded God,—and so of the other creatures. Deities of the *human form* prevailed in Greece—those of the *bestial* in Egypt. Both methods of worship were practised in Rome. 24–32.] *Immortality, and indeed bestiality, were the sequel of idolatry.*

24.] The καὶ after διὸ may import, *As they advanced in departure from God, so God also on His part gave them up, &c.*—His dealings with them had a progression likewise.

παρέδωκεν] not merely permissive, but judicial: God delivered them over. As sin begets sin, and darkness of mind deeper darkness, grace gives place to judgment, and the divine wrath hardens men, and hurries them on to more fearful degrees of depravity.

ἐν ταῖς ἐπιθ.] in the lusts—not by nor through the lusts (as Erasmus and E. V.);—the lusts of the heart were the *field of action*, the department of their being, in which this dis-

m = 1 Thess. iv. 6. 2 Pet. ii. 18. Xen. Cyr. i. 6. 34. n Sir. v. 2 BN<sup>38</sup> F Ald. (om. ACN<sup>1</sup>). o Paul<sup>1</sup> ch. vi. 19. 2 Cor. xii. 21. Eph. iv. 19 al<sup>5</sup> only, exc. Matt. xxiii. 27. Prov. vi. 16. p = 1 Cor. x. 13 ref. q Acta v. 41 ref. r = Acta x. 41 ref. s here his only. t = here only. see 1 Thess. i. 9. u = Eph. iv. 14. fr. ch. viii. 39 ref. v = 2 Thess. ii. 11. 1 John ii. 21. Isa. xiv. 20. w here only. x ver. 9. y = ch. xiv. 39 ref. z = ch. xiv. 6. ref. a Mark xiii. 19. Eph. iii. 9. Col. iii. 10. 1 Tim. iv. 8. b ch. ix. 5 ref. c ch. xi. 36. Heb. xii. 1. d ver. 34. e Col. iii. 5. 1 Thess. iv. 8 only. Job xvi. 4 Symm. = Xen. Mem. iii. 10. 8. f ch. ix. 21. 1 Cor. xi. 14. xv. 43. 2 Cor. vi. 8. xi. 31. 3 Tim. ii. 20 only. P. Jer. xx. 11. g fem., here his only. Lev. xxvii. 4. neut. h here his. 2 Pet. ii. 12 only. i = 2 Cor. x. 14. xv. 43. 2 Cor. vi. 8. xi. 31. 3 Tim. ii. 20 only. P. Jer. xx. 11. i here his only. 1 Kings i. 28. Wisd. xv. 7, 15. Sir. xviii. 8 only. Thuc. vii. 8. k = James iv. 9. Rev. xi. 6. l = Acta xviii. 13. ch. iv. 18. xi. 24. Gal. i. 8, 9 al. m ch. ii. 14, 27. xi. 21, 24 (3ce). 1 Cor. xi. 14. Gal. ii. 15. 16. 8. Eph. ii. 2. James iii. 1 bus. 2 Pet. i. 4 only. n here only. see 1 Cor. vii. 3, 4. o here 3ce. Matt. xix. 4 Mk. Luke ii. 23. Gal. iii. 28. Rev. xii. 6, 13 only. Jer. xx. 14. p = Matt. xxiii. 23. Rev. ii. 4. Judg. ix. 9, &c. A Ald. compl. propr., Matt. iv. 11, 23.

Ath.-mss. [om eis ακαθαρσιαν A<sup>1</sup>(insd eadem manu, appy).] rec eantois, with D<sup>2</sup>EGK[L<sup>1</sup>P] 17 rel [Orig<sup>1</sup>] Chr, Thdrt Damasc Thl &c: txt ABCD<sup>1</sup>N.

[25. σεβασθησαν P. την κτισιν P.]

26. for χρῆσιν, κτισιν D<sup>1</sup>: sensum D-lat. aft παρα φυσιν, add χρῆσιν D<sup>1</sup>G vulg arm [Ambrst] Jer.

27. for τε, δε AD<sup>1</sup>G[P] d l 17 [47] vulg syr Clem, [Eus.] Ath, Chr, Thdrt Damasc Thl [Orig-int.] Aug Ambrst: om C a<sup>1</sup> b h o copt Orig<sup>1</sup>[and int.] Jer.: txt BD<sup>2</sup>KL<sup>1</sup>N Syr s<sup>1</sup>h [Ephr<sup>1</sup>] &c. om oi L k [Enthal.-ms]. [Steph] (1st) αρρενες, with ACD<sup>2</sup>[K, e sil] L[P]N rel Ath, Chr Thdrt [Ephr<sup>1</sup>] Damasc Thl: txt BD<sup>1</sup>G (c?)

honour took place. **ἀκαθαρσίαν**

more than mere profligacy in the satisfaction of natural lust (as Olsh.); for the Apostle uses cognate words **ἀτιμάζεσθαι** and **ἀτιμία** here and in ver. 26:—bestiality; impurity in the *physical*, not only in the social and religious sense. τοῦ **ἀτιμάζεσθαι** the genitive may imply either (1) the *purpose* of God's delivering them over to impurity, 'that their bodies should be dishonoured,' or (2) the result of that delivering over, 'so that their bodies were dishonoured,' or (3) the nature of the **ἀκαθαρσία**, as *πάθος ἀτιμίας* below,—*impurity, which consisted in their bodies being dishonoured.* The second of these seems most accordant with the usage of the Apostle and with the argument. **ἀτιμάζεσθαι** is most likely *passive* (Beza, al. De Wette), as the middle of **ἀτιμάζω** is not found in use. And this is confirmed by the old and probably genuine reading **αὐτοῖς**, which has been altered to **ἐαυτοῖς** from imagining that 'they' was the subject to **ἀτιμάζεσθαι**. So that their bodies were dishonoured among them. 25.] This verse casts light on the **τὴν ἀλήθ. ἐν δίκῃ κατεχόντων** of ver. 18. The *truth of God* (the true notion of Him as the Creator) which they professed, they changed into (see on

iv, ver. 23) a *lie* (**ψεύδος** = **πῶς**, used of idols, Jer. xvi. 19), thus counteracting its legitimate agency and depriving it of all power for good. **σεβάζομαι**, of the honour of *respect* and *obedience* and *reverence*,—**λατρεύω**, of *formal worship with sacrifice and offering*. Both verbs belong to **τῇ κτίσει**; though **σεβάζομαι** would require an accusative, **λατρεύω**, the nearest, takes the government. **τῇ κτ.**, the *thing made*, the *creature*—a general term for all objects of idolatrous worship. **παρα**, beyond—which would amount to the exclusion of the Creator.

The doxology expresses the horror of the Apostle at this dishonour, and puts their sin in a more striking light. But we need not supply **εἰ καὶ οὗτοι ὕβρισαν**, as Chrys. **εὐλογητός** is *Blessed*, κατ' ἐξοχὴν: the LXX put for it the perf. part., Ps. cxvii. 24. The adjective is usually of *God*: the participle, of man. 26.] **πάθος ἀτιμ.**—see above, ver. 24,—stronger than **ἀτίμα πάθος**, as setting forth the *status*, **ἀτίμα**, to which the **πάθος** belonged. Contrast 1 Thess. iv. 4, τὸ ἐαυτοῦ σκεῖος κτᾶσθαι ἐν τιμῇ. χρῆσιν] *usum venerum*; see examples in Wetstein. This abuse is spoken of first, as being the most revolting to nature. "In peccatis arguendis *sæpe* scapha debet scapha dici. Pu-

ἡ ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους, ὁ ἄρσενες ἔν' ὁ ἄρσενισ τὴν ἄσχημοσύνην κατεργαζόμενοι καὶ τὴν ἀντιμισθίαν ἣν ἔδει τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἁπολαμβάνοντες. <sup>28</sup> καὶ καθὼς οὐκ ἔδοκίμασαν τὸν θεὸν ἔχων ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα, <sup>29</sup> πεπληρωμένους πάσῃ ἀδικίᾳ, <sup>hik</sup> πονηρίᾳ, <sup>ll</sup> πλεονεξίᾳ, <sup>km</sup> κακίᾳ.

xii. 23. -μνεῖν. 1 Cor. vii. 36. u = ch. ii. 9 reff. v 2 Cor. vi. 13 only t. w = James v. 20. 2 Pet. ii. 18. Jude 11. Esch. xxiii. 10. x Luke vi. 34. xiii. 41 al. Num. xxiv. 14. 2 Macc. iv. 46. vi. 31. viii. 6 only. y = here only 2. Jos. Ant. ii. 7. 4. see ch. xiv. 22 reff. 1 Cor. iii. 13 reff. z = 1 Tim. iii. 4. so ἔχων ἐν αἰσθήσει ὁ δὲ αἰσθῆς. Thuc. ii. 18. see Vices. p. 349. a ch. iii. 20 reff. Hos. iv. 1. b ver. 24. c 1 Cor. ix. 27. 2 Cor. xii. 6, 7. 2 Tim. iii. 6. Tit. i. 16. Heb. vi. 8 only. P.H. Prov. xxv. 4. Isa. i. 22 only. d Acts i. 22 only. e 2 Macc. vi. 4. f = Acts xx. 19 reff. g Luke xiii. 27. Acts i. 16. Ps. xxvii. 3. h Acts iii. 26 reff. i Mark vii. 22. k 1 Cor. v. 8. l Eph. iv. 19. 2 Pet. ii. 3 al. Esch. xii. 27. m = 1 Cor. xiv. 30 reff.

Athen, Orig, Eus, Ec. <sup>appeves</sup> (2nd) ACN<sup>1</sup> b<sup>1</sup> 17 Clem Orig, Ath, [Ephr] Chr Thdrt: txt BDGL[KP] N-corr<sup>1</sup> [Eus, Damasc] Thl Ec. <sup>en appeis</sup> AN<sup>1</sup> 5. 17 Clem Orig Ath, Thdrt: txt BCDGL[KP] N-corr<sup>1</sup> [Eus, Ephr, Damasc] Ath, Chr Thl Ec. for αὐτ., αὐτοῖς BK 35.

28. om o θεος A N<sup>1</sup>(ins corr<sup>1</sup>) 2 Nyss Damasc Hil-ma, Vict-tan: Chr, has it bef αὐτοῖς.

29. rec aft ἀδικία ins πορνεία, with L rel syrr [arm Bas, Nyss, (Ephr), Euthal-ma] Thdrt Thl Ec Ennod, and D<sup>1</sup>EG vulg Lucif Ruf Ambrst aft κακία. omg πορνεία: [P ins καὶ πορν. (omg πορνῆς). and m ακαθάρσια πορν.:] om ABCKN 17 copt ssth Ephr, Bas, [and insa] Chr, Isid Max Genнад Damasc [Orig-int.] Aug. κακία bef πλεονεξ. AN [Syr] Ephr, [Orig-int.] Aug: κακ. πορν. πλ. C 17 copt ssth Damasc: κακ. πορνεία πλεον. D<sup>1</sup>(aft πορν. ins πορνῆς. D<sup>3</sup> [d] G [(d)] 2. 46. 71. 92: txt B(K[P] omg πορνῆς.) L rel syr Bas, [Nyss,] Chr Thdrt Thl Ec.

dorem præposterum ii fere postulant qui pudicitia carent . . . Gravitas et ardor stili judicialis, proprietate verborum non violat verecundiam." Bengel. 27.] τὴν

ἀσχημ. perhaps, as De W., 'the (well-known, too frequent) indecency,'—'cui ipsa corporis . . . conformatio reclamatur,' Bengel: but more probably the article is only generic, as in 2 Pet. i. 5–8 repeatedly. τὴν ἀντιμισθίαν] The

Apostle treats this ἀτιμία into which they fell, as a consequence of, a retribution for, their departure from God into idolatry,—with which in fact it was closely connected. This shame, and not its consequences, which are not here treated of, is the ἀντιμισθία of their πλάνη, their aberration from the knowledge of God, which they received. This is further shewn by ἣν ἔδει in the past tense. εἰ γὰρ καὶ μὴ γένηται ἦν, μηδὲ κόλασις ἤτελλετο, τοῦτο πάσης κολάσεως χεῖρον ἦν. εἰ δὲ ἔδονται, τὴν προσθήκην μοι λέγεις τῆς τιμωρίας. Chrys. Hom. v. p. 457. ἐν ἑαυτοῖς, in their own persons, viz. by their degradation even below the beasts.

28.] The play on δοκιμάω and ἀδόκιμος can hardly be expressed in any other language. 'Non probaverunt' and 'reprobum' of the Vulgate does not give it. Because they reprobated the knowledge of God, God gave them over to a reprobate mind, is indeed a very inadequate,

but as far as the form of the two words is concerned, an accurate representation of it. (Mr. Conybeare gives it,—"As they thought fit to cast out the acknowledgment of God, God gave them over to an outcast mind.") For ἀδόκιμος is not 'judicii expers' (as Beza, Tholuck, &c.), but reprobate, rejected by God. God withdrew from them His preventing grace and left them to the evil which they had chosen. The active sense of ἀδόκιμος, besides being altogether unexampled, would, in the depth of its meaning, be inconsistent with the assertion of the passage. God did not give them up to a mind which had lost the faculty of discerning, but to a mind judicially abandoned to that depravity which, being well able to exercise the δοκιμασία required, not only does not do so, but in the headlong current of its abandonment to evil, sympathizes with and encourages (ver. 32) its practice in others. It is the 'video meliora proboque,' which makes the 'deteriora sequor' so peculiarly criminal.

οὐκ ἔδοκίμασαν ἔχειν is not = ἔδοκιμ. οὐκ ἔχειν (as Dr. Burton): the latter would express more a deliberate act of the judgment ending in rejection of God, whereas the text charges them with not having exercised that judgment which would, if exercised, have led to the retention of God in their knowledge. ἔχειν ἐν ἐπιγν.

<sup>n</sup> Matt. xlii. 30. ch. xv. 14. James i. 17 al. Esch. xxviii. 1. Nab. i. 10 only. <sup>o</sup> Gal. v. 20, 21.] <sup>p</sup> Phil. i. 15. 1 Tim. vi. 4. 1 Mac. viii. 14 only. <sup>q</sup> as above (op). Matt. xxvii. 10 [Mk. Tt. i Cor. i. 11 ref. <sup>r</sup> 1 Cor. i. 11 ref. <sup>s</sup> here only. 3 Mac. iii. 23. vii. 3. κακοῦς, τὸ ἐπὶ τὸ χεῖρον ὑπολαμβάνουν ἁπαντα, Aristot. Eth. ii. 12. <sup>t</sup> here only. (-ίζω, Ps. xl. 7. -ισμός, 3 Cor. xii. 20.) <sup>u</sup> here only. (-λίσ, 3 Cor. xii. 20. -λίσ, James i. 11.) <sup>v</sup> here only. <sup>w</sup> 1 Tim. i. 13 only. <sup>x</sup> 2 Tim. iii. 2. <sup>y</sup> as above (x). Luke i. 31. James iv. 8. 1 Pet. v. 8 only. <sup>z</sup> as above (x) only. Job xxviii. 8. Prov. xxi. 24. Nab. i. 8 only. <sup>aa</sup> here only.

φωνῶν G D<sup>1</sup>-lat [tol] Lucif; [φωρ. bef φθ. 17:] ἐριδος bef φωνου A. om δολου A.  
 30. κακολαλους D. (vv. 27—30 are in a diff hand from the rest of D.)

So Job xxi. 14,—“they say to God, Depart from us: for we desire not the knowledge of thy ways,” and xxii. 15—17.

29—31.] *πωληρωμένους* belongs to the subject of *ποιεῖν*, understood. The reading *πορνεῖα* appears to have arisen out of *πονηρία*, and is placed by some MSS. after that word, by some after *κακία*, omitting *πον*. The Apostle can hardly have written it here, treating as he does all these immoralities of the heart and conscience as *results* of, and *flowing from*, the licentious practices of idolatry above specified. Accurate distinctions of ethical meaning can hardly be found for all these words. Without requiring such, or insisting on each excluding the rest, I have collected the most interesting notices respecting them. Umbreit has illustrated their LXX usage and Hebrew equivalents.

ἁδικία.] Perhaps a general term, comprehending all that follow: such would be according to the usage of the Epistle: but perhaps to be confined to the stricter import of injustice; of which on the part of the Romans, Wetst. gives abundant testimonies. *πονηρία*] Ammonius interprets τὸ *πονηρὸν*, τὸ *δραστηρικὸν κακοῦ*,—used therefore more of the tempter and seducer to evil. *πλεονεξία*] *conventousness* (not as 1 Thess. iv. 6, see there), of which the whole provincial government and civil life of the Romans at the time was full. ‘Quando | major avaritias patuit sinus?’ exclaims Juvenal, soon after this. Sat. i. 87. *κακία*] more the *passive side of evil*—the capability of and proclivity to evil,—the opposite to *ἀρετή*:—so Arist. Eth. Nic. ii. 3. 6. *ὁπότε καὶ ἡ ἀρετὴ εἶναι . . . τῶν βελτίστων πρακτικῶν ἢ δὲ κακία, τοῖναντιον*. *φθόνου* and *φόνου* are probably put together from similarity of sound. So Eurip. Troad. 770 ff., ὃ *Τυνδάρειον ἔρνος, οὐκ οὐτ’ εἰ Διὸς πολλῶν δὲ πατέρων φημί σ’ ἐκπεφυκέναι*, ‘*Ἀλάστορος μὲν πρῶτον, εἰτα δὲ φθόνου, φόνου τε, θανάτου θ’, ὅσα τε γῇ τρέφει κακά*. *κακοῦς*] see ref.

*ψάθυρ*. secret maligners,—*καταλ*. open slanderers. The distinction attempted

to be set up by Suidas and others, between *θεομισῆς*, ὑπὸ θεοῦ μισούμενος, and *θεομίσης*, ὁ μισῶν τὸν θεόν, has been applied to *θεοστυγεῖς* also, which has therefore been written *θεοστυγῆς*. But the distinction is untenable; all compound adjectives in *ης* being oxyton.

*θεοστυγῆς* is never found in an active sense, ‘*hater of God*,’ but always in a passive, *hated by God* (cf. Eur. Troad. 1205, ἡ *θεοστυγῆς Ἑλένη*; Cycl. 395, τῷ *θεοστυγεῖ ἔθου μαγείρῳ*; ib. 598: so *θεοφιλῆς*, Demosth. 1486 ult.: *εὐτυχιστάτην πασῶν πόλειον τὴν ὑμετέραν ρομῶν καὶ θεοφιλεστάτην*; and *Ἐσχ. Eum. 831*); and such is apparently the sense here. The order of crimes enumerated would be broken, and one of a totally different kind inserted between *καταλῶν* and *ὄβρις*. *τὰς*, if *θεοστ.* is to signify ‘*haters of God*.’ But on the other supposition,—if any crime was known more than another as ‘*hated by the gods*,’ it was that of ‘*delatores*,’ abandoned persons who circumvented and ruined others by a system of malignant espionage and false information. And the crime was one which the readers of this part of Roman history know to have been the pest of the state; see Tacitus, Ann. vi. 7, where he calls the *delatores* ‘*Principi quidem grati, et Deo exosi*.’ So also Philo, ap. Damascen. (quoted by Wetst.) *διὰβολοὶ καὶ βίαια ἀποτέμντοι χάριτος, οἱ τὴν αὐτὴν ἐκείνῳ διαβολικῇ νοσοῦντες κακοτεχνίαν, θεοστυγεῖς τε καὶ θεομισεῖς πάντη*. It does not follow that the *delatores* only are intended, but the expression may be used to include all those abandoned persons who were known as *Diis exosi*, who were employed in pursuits hateful and injurious to their kind. So Wetst., Meyer, Rückert, Fritzsche, De Wette:—the majority of Commentators incline to the *active* sense,—so Theodoret, Eccl., Erasmus, Luther, Calv., Beza, Estius, Grot., Tholuck, Reiche, &c. *ὄβρις*] opposed by Xenoph. Mem. i. and Apol. Socr. to *σώφρων*, ‘*a discreet and modest man*:’ but here perhaps, as said by Paul of himself, ref. 1 Tim., ‘*qui contumeliā afficit*,’

<sup>xb</sup> ἀπειθεῖς, <sup>31 c</sup> ἀσυνέτους, <sup>d</sup> ἀσυνθέτους, <sup>e</sup> ἀσπόργους, <sup>b</sup> Luke i. 17.   
<sup>f</sup> ἀνελεήμονας, <sup>32 e</sup> οἷτινες τὸ <sup>h1</sup> δικαίωμα τοῦ θεοῦ <sup>hk</sup> ἐπι-   
<sup>g</sup> γνόντες, ὅτι οἱ τὰ τοιαῦτα πρᾶσσοντες <sup>mn</sup> ἄξιοι <sup>n</sup> θανάτου   
<sup>i</sup> εἰσίν, οὐ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ <sup>o</sup> συνευδοκοῦσιν   
<sup>j</sup> τοῖς πρᾶσσουσιν.

II. <sup>1</sup> Διὸ <sup>p</sup> ἀναπολόγητος εἰ, ὃ ἄνθρωπε πᾶς ὁ <sup>q</sup> κρι-

<sup>e</sup> 2 Tim. iii. 3 only r. <sup>h</sup> Achin. p. 47, 28. <sup>f</sup> here only. <sup>g</sup> Prov. v. 9. xi. 17. <sup>g</sup> = Acta x. 41 reff.   
<sup>h</sup> Job xxiv. 27. <sup>i</sup> = Luke i. 8. ch. ii. 28. viii. 4. <sup>j</sup> Heb. ix. 1, 10. <sup>k</sup> Exod. xv. 25. <sup>k</sup> = 1 Cor.   
<sup>l</sup> xiii. 12 reff. <sup>m</sup> = of persons, ch. xiii. 46. <sup>n</sup> Matt. x. 10 al. <sup>o</sup> Exod. xxv. 2.   
<sup>p</sup> xiii. 29 reff. <sup>q</sup> 1 Cor. vii. 12, 13 reff. <sup>r</sup> p ch. i. 30 only t. <sup>s</sup> q = ch. xiv. 3, 4 reff.

31. rec aft ασποργους ins ασπονδους (gloss in marg to explain ασυνθετους), with CD4KL[P]N3 rel vulg syr [arin Nyss.] Chr[omg ασυνετους] Thdrt; pref, 17. 76 Thl; bef ασυνετους D3: om ABDIGN1 fuld1 [Syr] copt Ephr, Damasc [Orig-int,] Lucif, 32. επγνωτες L 17 [Ephr,txt,]: επγνωσκοντες B 80: γνωτες Thl: ειδotes 116 Chr: add ουκ εγνωσαν D Bas: ουκ εγνωσαν G 8-pe: ου συνηκαν 15: μον intellegent, or the like, latt [Orig-int, Cypri, Lucif, Ambrst]. ου μνον γαρ (see above) D1: ου μ. 8e 46 Bas [Euthal-ms]: και[et] ου μ. vulg[-clem] Ambrst. ποιουντες and συνευδοκουντες B: ου μον. οι ποιουντες αυτα αλ. και οι συνευδοκουντες some mentd by Isid vulg(not am!) D2-lat G-lat [(syrr)] arm (Clem-rom,) Ephr, [Orig-int, Cypri, Lucif,].

‘an insulting person.’ <sup>υπερηφάνους</sup>   
 ἐστὶ δὲ <sup>υπερηφάνια</sup> καταφρόνησις τις πλὴν αὐτοῦ τῶν ἄλλων, Theophr. Char. 34. It may be observed that Aristotle, Rhet. ii. 16, mentions ὕβρις and ὑπερήφανοι as examples of τῶ πλοῦτι & ἔσται ἥδη. ἀλαζονεία see reff. δοκεῖ δὲ καὶ ἀλαζον εἶναι ὁ θρασὺς καὶ προσποιητικὸς ἀνδρείας, Aristot. Eth. Nic. iii. 10. δοκεῖ δὲ ὁ μὲν ἀλαζον προσποιητικὸς τῶν ἐνδόξων εἶναι, καὶ μὴ ὑπαρχόντων, καὶ μειζύνων ἢ ὑπάρχει . . . (ἵνεκα δόξης καὶ τιμῆς) . . . καὶ γὰρ ἡ ὑπερβολὴ καὶ ἡ λίαν ἑλλειψὶς ἀλαζονικόν, Ibid. iv. 13. <sup>ἔφευρ. κακ.</sup> ‘Sejanus omnium facinorum repertor habebatur,’ Tacit. Ann. iv. 11:—‘scelerumque inventor Ulixes,’ Virg. Aen. ii. 161: στασιόχαι, φιλοπράγμονες, κακῶν εὐρεταί, ταραξιόλιδες, Philo in Flacc. § 4, vol. ii. p. 520:—πάσης κακίας εὐρετής (of Antiochus Epiph.), 2 Macc. vii. 31. <sup>ἀσυνέτους, destitute of (moral) understanding,</sup> see Col. i. 9, and reff. Here perhaps suggested by the similarity of sound to <sup>ἀσυνθέτους, without good faith, οὐκ ἐμμένοντας ταῖς συνθήκαις,</sup> Snid. and Hesych. In the same sense, <sup>ἐδυνθετεῖν and ἀσυνθετεῖν</sup> are opposed by Chrysippus and Plutarch (see Wetst.). <sup>ἀσπόργους, μη ἀγαπῶν- τας τινα,</sup> Hesych. And Athenaeus, speaking of οἱ καλούμενοι ὕβριτες μελεαγρίδες, —ἐστὶ δὲ ἀσποργον πρὸς τὰ ἔκγονα τὸ ὕβριον, καὶ ὀλιγορεῖ τῶν νεωτέρων, xiv. p. 655 c. “In hac urbe nemo liberos tollit, quia, quisquis suos hœredes habet, nec ad cœnas nec ad spectacula admittitur.” Petronius, 116. (Wetst.) 32.] The Apostle advances to the highest grade of moral abandonment,—the knowledge of God’s sentence against such crimes, united with the contented practice of them, and

encouragement of them in others. τὸ δικαίωμα τ. θ.] the sentence of God, unmistakeably pronounced in the conscience.

Ἐτι κ.τ.λ.] viz. that they who do such things are worthy of death; this is the sentence, and must not be enclosed in a parenthesis, as in Wetstein, Griesbach, and Scholz. <sup>θανάτου, what sort of death?</sup> Probably a general term for the fatal consequence of sin; that such courses lead to ruin. The word can hardly be pressed to its exact meaning; for many of the crimes mentioned could never be visited with judicial capital punishment in this world (as Grot.): nor could the heathen have any definite idea of eternal, spiritual death, as the penalty attached to sin (Calov).—nor again, any idea of the connexion between sin and natural death. “Life and Death,” remarks Umbreit, “are ever set over against one another in the O. T. as well as in the N. T., the one as including all good that can befall us, the other, all evil.” p. 246.

The description here given by the Apostle of the moral state of the heathen world should by all means be compared with that in Thucyd. iii. 82—84, of the moral state of Greece in the Peloponnesian war: and a passage in Wied. xiv. 22—31, the opening of which is remarkably similar to our text: εἰτ’ οὐκ ἤρκεσε τὸ πλανᾶσθαι περὶ τὴν τοῦ θεοῦ γνώσιν, ἀλλὰ . . . , ver. 22, and again ver. 27, ἡ γὰρ τῶν ἀνενόμων εἰδῶ- λων θρησκεία παντὸς ἀρχὴ κακοῦ καὶ αἰτία καὶ πέρας ἐστίν.

II. 1—29.] Secondly, THE SAME, that all are guilty before God, is PROVED OF THE JEWS ALSO. And first, vv. 1—11, no man (the practice of the Jews being hinted at) must condemn another, for all alike are

ch. xiv. 22.  
1 Pet. ii. 12.  
ch. xiii. 8.  
1 Cor. iv. 6.  
vi. 1. x. 24.  
29 al. Exod.  
xv. 15.  
Matt.  
xxvii. 3.  
John viii.  
10] ch. xiv.  
23. Ezech. ii.  
1.  
Mark xii.  
40. Luke  
xx. 47. ch.  
iii. 8. xiii. 2  
al. Jer.  
xxviii. (ii.)  
17.  
where only.  
w = Acts xiii.  
11 reff.

36. 1 Cor. xi. 33.  
23. xi. 33. Eph. i. 7, 16. ii. 7 al. (Paul.)  
LXX. Ps. lxxviii. 16 al.)  
ii. 7 al. P. Pa. xxiv. 7. (-γενεσθαι, 1 Cor. xiii. 4.)  
Antt. vi. 8. 1.)  
xiii. 4. -μας, Acts xxvi. 3.)  
reff. b 1 Cor. xv. 33 reff. P. xxviii. 8. constr., ch. i. 16, 20.  
v. 16. 2 Tim. iii. 6. Polyb. i. 16. 13.

νων ' ἐν ᾧ γὰρ ὁ κρίνεις τὸν ἑτέρον, σεαυτὸν ὁ κατα-  
κρίνεις· τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων. ὁ οἶδαμεν δὲ  
ὅτι τὸ κρῖμα τοῦ θεοῦ ἐστὶν κατὰ ἀλήθειαν ἐπὶ τοὺς  
τὰ τοιαῦτα πράσσοντας. ὁ λογίζῃ δὲ τοῦτο, ὡς ἄνθρωπε  
ὁ κρίνων τοὺς τὰ τοιαῦτα πράσσοντας καὶ ποιῶν αὐτά,  
ὅτι σὺ ἐκφεύξῃ τὸ κρῖμα τοῦ θεοῦ; ἡ τοῦ πλούτου  
τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς  
μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρῆσθαι  
τοῦ θεοῦ εἰς μετάνοιαν σε ἄγει, κατὰ δὲ τὴν σκλη-

constr., (ch. xiv. 14) 2 Cor. x. 7, 11. Heb. xi. 19. 1 Macc. vi. 9.  
1 Thessa. v. 3 (Acts xvi. 27 reff. xii. 6) only. L. P. H. 2 Macc. vii. 35.  
a 2 Cor. vi. 6. Gal. v. 22. b as above (a). ch. iii. 12. xi. 22 (3ce). Eph.  
c (=) ch. iii. 25 only t. (1 Macc. xii. 25 only. Jos.  
ch. ix. 22. 1 Tim. i. 16 al. Prov. xxv. 15. (-μαίν, 1 Cor.  
1 Cor. xi. 22 al. Prov. xiii. 12. g ch. i. 13  
Matt. xviii. 10. 1 Cor. xi. 22 al. Prov. xiii. 12. i = ch. viii. 16. Gal.  
Pa. xxviii. 8. constr., ch. i. 16, 20. k here only. = Deut. ix. 27. see Matt. xix. 8.

y = Luke xxi.  
s = ch. ix.  
a. C.  
ABDO  
KL[P]M  
a b c d f  
g h k l  
m n o p r  
[47]

CHAP. II. 1. ins κριματι bef κρινεις C<sup>1</sup> m 78. 80. 93. 179 syr-w-ast copt.  
3. for δε, γαρ CN m 17. 80. 122-79 vulg D-lat copt arm Chr, Pelag: txt AB D-gr  
GKL[P] rel Thidrt Damas Thl Ec [Orig-int, Ambrst] Tert: om 23 26th.  
3. [for λογ. to πρᾶσσοντας, νομίζεις οὖν ο ταυτα πρᾶσαν P.] τούτω Α.

guilty. 1.] The address passes gradually to the Jews. They were the people who *judged*—who pronounced all Gentiles to be born in sin and under condemnation:—doubtless there were also proud and censorious men among the Gentiles, to whom the rebuke might apply, but these are hardly in the Apostle's mind. This is evident by comparing τὰ γὰρ αὐτὰ πρᾶσσεις ὁ κρίνων with vv. 21—23, where the same charge is implied in a direct address to the Jew.

Διό, on account of this δικαίωμα θεοῦ decreeing death against the doers of these things—FOR *thou dost them thyself*. Therefore thy setting thyself up as a judge, is unjustifiable. πᾶς ὁ κρίνων] The Jew is not yet named, but hinted at (see above): not in order to conciliate the Jews (Rückert), but on account of the as yet purposely general form of the argument. This verse is in fact the major of a syllogism, the minor of which follows, vv. 17—20, where the position here declared to be unjustifiable, is asserted to be assumed by the Jew.

ἐν ᾧ . . . ] For wherein (not 'in that'), as E. V.—i. e. 'in the matter in which.'

2.] αἰσ. 84, 'aiqui scimus'—now we know. κατὰ ἀλ.] according to truth, as E. V., De Wette:—not, 'truly,' 'revera' (as Raphael, &c.)—for οἶδαμεν, on which the emphasis is, implies certain knowledge. Nor does κατὰ ἀλ. belong to κρίμα, 'judgment according to truth' (as Olsh.),—but to ἐστίν, is, (proceeds) according to justice (John viii. 16).

3.] Here he approximates nearer to the

Jews. They considered that because they were the children of Abraham they should be saved, see Matt. iii. 7, 9. τούτω, viz. 871 σὺ ἐκφ., following.

σὺ has the emphasis on it, thou thyself,—*thou absoves all others.*

4.] ἡ, or (introducing a new error or objection, see ch. iii. 29; vi. 3; xi. 2), 'inasmuch as God spares thee day by day (see Eccles. viii. 11), dost thou set light by His long-suffering, ignorant that His intent in it is to lead thee to repentance?' πλούτου, — a favourite word with the Apostle (see reff.),—the fullness, 'abundance.' χρηστ., as shewn by His ἀνοχή and μακροθ. (reff.)

ἀγνοῶν, not knowing,—being blind to the truth, that . . . Grot., Thol., al. would render it 'not considering' but as De Wette remarks, it is a *willful and guilty ignorance*, not merely an inconsiderateness, which is blamed in the question. ἀγν., is leading thee: this is its intent and legitimate course, which thy blindness will frustrate. 'Malo deducit quam invitit; quia illud plus quiddam significat. Neque tamen pro adligere accipio, sed pro manu ducere.' Calvin.

6.] I am inclined with Lachmann to regard the question as continued. If not, the responsive contrast to the question in ver. 4 would begin more emphatically than with κατὰ δὲ . . . ; it would be σὺ δὲ κατὰ . . . or θαυμάζεις δὲ σεαυτὸν κατὰ . . . But the enquiry loses itself in the digressive clauses following, and no where comes pointedly to an end. I have therefore not placed a mark of interrogation at ἀγν. or at θεοῦ, as Lachm. does,—



ρότητά σου καὶ ἡ ἀμετανόητον καρδίαν ἢ θησαυρίζεις σεαυτῷ ἢ ὀργὴν ἐν ὁρίμαρ ἢ ὀργῆς καὶ ἡ ἀποκαλύψεως ἡ δικαιοκρισίας τοῦ θεοῦ, ὅς ἡ ἀποδώσει ἡ ἐκάστω ἡ κατὰ τὰ ἔργα αὐτοῦ, ἡ τοῖς μὲν καθ' ἡ ὑπομονὴν ἡ ἔργου ἡ ἀγαθοῦ ἡ δόξαν καὶ

p = 1 Cor. i. 7. 2 Thess. i. 7. al.

q here only+. Hos. vi. 5 (for ἡ πόλις) Inscr. [Quinta?] in

Hexapl. (-ἀρίστη, 2 Macc. xii. 41.)

r = Matt. xvi. 27. Rev. xii. 12. Prov. xiv. 12.

= Luke xxi. 19. ch. v. 3, 4. Heb. xii. 1 al.

s = James i. 4. constr., 1 Thess. i. 3. t Acts ix.

u = ch. v. 3. viii. 19. ix. 23 al.

5. for ἀποκαλύψεως, ἀνταποδοσεως A (æth[-rom]) Cæs[-are], ins καὶ bef δικαιοκρισίας D<sup>8</sup>KL[P]N<sup>3</sup> 17 rel syr (æth[-rom]) Orig, Eus, Ephr, Bas, Chr, [Cyr, p Euthalm] Thdr<sup>1</sup> <sup>source</sup>: τῆς 3. 33-5. 108-21: om ABD<sup>1</sup>GN<sup>1</sup> vulg Syr copt goth [arm] Orig<sup>2</sup> [and int<sup>1</sup> Eus<sup>2</sup>] Damas Ec Iren-int, Cyr Lucif.

but have left the construction to explain itself. κατὰ not, 'in proportion to' (Meyer), but as E. V. after, 'in consonance with,' *secundum*,—describing the state out of which the action springs: see ver. 7, καθ' ὑπομονήν. ἀμεταν. not admitting that μετάνοια to which God is leading thee. ἐν ἡμέρᾳ, not for, nor = eis ἡμέραν, nor should it be rendered 'against the day,' as E. V. I need hardly remind any accurate scholar, that such an interpretation as 'ἐν for eis' is no where to be tolerated. It belongs to ὀργήν,—wrath in the day of wrath, 'wrath which shall come upon thee in that day,'—not to θησαυρ(ί)ς, imagining which has led to the mistake. The ἡμέρα ὀργῆς is the day of judgment, viewed in its relation to sinners: see ref. ἀποκαλ. δικαιοκρ.] the manifestation (public enforcement, it having been before latent though determined) of God's righteous judgment. The reading ἀποκ. καὶ δικαιοκρ. would mean, 'the appearance (ref.) of God, and his righteous judgment,'—not referring merely to the detection of men's hearts, as Origen, Theophyl., Rückert. But the reading is not strongly upheld, nor is it according to the mode of speaking in the argument—see ch. i. 17, 18.

6, 7.] This retribution must be carefully kept in its place in the argument. The Apostle is here speaking generally, of the general system of God in governing the world,—the judging according to each man's works—punishing the evil, and rewarding the righteous. No question at present arises, how this righteousness in God's sight is to be obtained—but the truth is only stated broadly at present, to be further specified by and by, when it is clearly shewn that by ἔργα νόμου no flesh can be justified before God. The neglect to observe this has occasioned two mistakes: (1) an idea that by this passage it is proved that not faith only, but works also in some measure, justify before God (so Toletus in Pool's Syn.), and (2) an idea

(Tholuck 1st edn. and Köllner) that by ἔργου ἀγαθοῦ here is meant faith in Christ. However true it be, so much is certainly not meant here, but merely the fact, that every where, and in all, God punishes evil, and rewards good. 7, 8. τοῖς μὲν καθ' ἑκ. . . . ὀργῇ κ. θυμῶς] To those who by endurance in good works seek for glory and honour and immortality (will He render) eternal life: but to those who are (men) of self-seeking, and disobey the truth, but obey iniquity (shall accrue) anger and wrath, &c. The verb ἀποδώσει, ver. 6, should have two accusatives, representing the two sides of the final retribution,—(ὡς)ν αἰών. and ὀργήν, &c. But the second of these is changed to a nominative and connected with ἔσται understood, and made the first member of the following sentence, δόξα δὲ κ. τ.λ. being opposed to it. Thus also two datives belong to ἀποδώσει, viz. τοῖς . . . (ζητοῦσιν, —and τοῖς . . . ἀδικίᾳ. Το (ζητοῦσιν) belong δόξ. κ. τιμ. κ. ἀφθ. as its accusatives, and καθ' ὑπομ. ἔργ. ἀγ. as its adverb. This, as De Wette remarks, is the only admissible construction: in opposition to (a) Œcum. and Beza, who divide ἔργ. ἀγ. from καθ' ὑπομ. (is quidem qui secundum patientem expectationem quarunt boni operis gloriam),—(b) Bengel, Kuapp, Fritzsche, Olsh., and Krehl, who take τοῖς . . . ἀγαθοῦ as meaning 'those who endure in good works' (as Œc. does τοῖς καθ' ὑπομ. those who endure, absol.), and δόξαν . . . (ζητοῦσιν, as in apposition with it,—(γ) Photius (in Œcum.), Luther, and Estius, who take it, τοῖς . . . (ζητοῦσιν) (ὡς)ν αἰών.—δόξαν κ.τ.λ.,—(δ) Reiche, who takes τοῖς μὲν,—'to the one,'—alone, and makes καθ' ὑπομ. parallel to κατὰ τὰ ἔργα, representing the rule of judgment, taking the rest as (γ). ἔργου, sing. of moral habitudo in the whole, the general course of life and action (see ref.). δόξαν, absolute imparted glory like His own, see Matt. xiii. 43; John xvii. 22:—τιμῆν, recognition, relative precedence, see Matt.

v. = 1 Cor. xv. **τιμὴν καὶ ἄφθαρσίαν** ζήτουσιν ζῶνιν αἰώνιον <sup>δ</sup> τοῖς δὲ <sup>ABDG</sup> <sup>KL[P]</sup> <sup>a b c d f</sup> <sup>g h k l</sup> <sup>m n o p</sup> <sup>[47]</sup>  
<sup>2 Tim. i. 10</sup> <sup>(Eph. vi. 24)</sup> <sup>only</sup> <sup>(Wisd. ii. 23)</sup> <sup>vi. 18, 19</sup> <sup>only</sup> <sup>v. = Matt. vi.</sup> <sup>33. Col. iii.</sup> <sup>1 al. Pa.</sup> <sup>xxviii. 14.</sup>  
<sup>x = John xviii. 37.</sup> <sup>ch. iii. 26.</sup> <sup>iv. 13, 14.</sup> <sup>Gal. iii. 7 al.</sup> <sup>y 3 Cor. xii. 30.</sup> <sup>Gal. v. 20.</sup> <sup>Phil. i. 17.</sup> <sup>ii. 3.</sup> <sup>James</sup>  
<sup>iii. 14, 16 only</sup> <sup>c ch. i. 18 al.</sup> <sup>s = ch. x. 21.</sup> <sup>Deut. xxi. 20.</sup> <sup>a = 1 John i. 6 al.</sup> <sup>b = Acts</sup>  
<sup>v. 36 reff.</sup> <sup>c ch. i. 18 al.</sup> <sup>d ver. 6.</sup> <sup>e Eph. iv. 31.</sup> <sup>f Ps. lxxviii. 49.</sup> <sup>g = Rev.</sup> <sup>h =</sup>  
<sup>xv. 1.</sup> <sup>Ezek. v. 15.</sup> <sup>h = 2 Thess. i. 6.</sup> <sup>i ch. viii. 30.</sup> <sup>2 Cor. vi. 4.</sup> <sup>Isa. viii. 22.</sup> <sup>xxx. 6.</sup> <sup>j as</sup>  
<sup>above (l).</sup> <sup>2 Cor. xii. 10 only.</sup> <sup>(-ρεῖσθαι, 2 Cor. iv. 8.)</sup> <sup>k = Acts xiii. 11 reff.</sup> <sup>l Acts</sup>  
<sup>ii. 43 reff.</sup> <sup>Luke ix. 56 v. r.</sup> <sup>Num. xii. 11, 13.</sup> <sup>m = ch. i. 27.</sup> <sup>vi. 13, 15, 17, 18.</sup> <sup>1 Cor. v. 3.</sup> <sup>1 Pet.</sup>  
<sup>iv. 3.</sup> <sup>Fa. lxxvii. 31 (28) k<sup>3</sup> al. compl.</sup> <sup>n John xviii. 23.</sup> <sup>ch. vii. 21.</sup> <sup>xii. 31 (bis).</sup> <sup>xiii. 4 (bis).</sup> <sup>xvi.</sup>  
<sup>16.</sup> <sup>1 Cor. xiii. 6.</sup> <sup>3 John ii. only.</sup> <sup>Deut. xxx. 15.</sup>

8. *ερεθίας* A f: *ερεθίας* B<sup>1</sup>D<sup>3</sup>G: *ερεθίας* D<sup>1</sup>. om *μεν* BD<sup>1</sup>GN<sup>1</sup> Th[ph-ant.] :  
ins AD<sup>3</sup>KL[P]N<sup>3</sup> 17 rel syr Orig.[and int.] Ephr Chr Thdrt Damasc Thl Ec.  
*res thymos* καὶ *οργή*, with D<sup>3</sup>KL[P] 17 rel syr [Eus, Euthal-ms] Thdrt Ec: txt ABD<sup>1</sup>GN<sup>1</sup>  
m vulg Syr [copt] arm Orig.[and int.] Ephr, Damasc Thl.  
9. *ιουδαῖος* and *ελλην* G m l. 109 D<sup>1</sup>-lat.

x. 32; xxv. 34:—*ἀφθαρσίαν*, incorruptibility: so the aim of the Christian athlete is described, 1 Cor. ix. 25, as being to obtain *στέφανον ἀφάρτον*. 8. τοῖς δὲ ἐξ *ἐρεθίας*] as in reff., to be supplied by *οδόν*, those who live in, act from, are situated in and do their deeds from—*ἐρεθία* as a status, as *οἱ ἐξ* spoken of *place*. *ἐρεθία*,—not from *ἐρις*, from which it is distinguished 2 Cor. xii. 20; Gal. v. 20, but from *ἐρίθος*, a hired workman, whence *ἐρεθεύς* or *-ομαι*, properly 'to work for hire,' but met. and generally, '*ambitum exerceo*,' used principally of official persons, who seek their own purposes in the exercise of their office, and (according to the analogy of *παιδεία* from *παιδεύς*, *δουλεία* from *δουλεύς*, *ἀλαζονεία* from *ἀλαζονεύομαι*) *ἐρεθία*, '*ambitus*,' '*self-seeking*,' '*greed*.' It stands opposed to *υπομονή* *ἔργου ἀγαθοῦ*, which requires self-denial and forbearance. There seems to be no reason why this, the proper meaning, should not here apply, without seeking for a more far-fetched one, as '*the party spirit of the Jews*,' Rückert. The mistake of rendering it '*contentiousness*,' and imagining a derivation from *ἐρις* prevailed universally (Orig., Chrys., Theodoret, Theophyl., Euseb., Hesych. (*ἐριθεύετε, ἐφιλονέκει*), Vulg., Erasmus, Grot., &c., and even the more recent English commentators, Bloomf., Slade, and Peile, τοῖς ἐξ *ἐρεθίας*, i.e. τοῖς ἐρι(ζουσι) according to De Wette, *down to Rückert*, who first suggested the true derivation. It appears to have arisen from *ἐρεθίζω* being somewhat similar in sound. Aristotle uses it in the sense of '*ambitus*,' canvassing for office, in Polit. v. 3.—*μεταβάλλουσι δὲ αἱ πολιτεῖαι καὶ ἀνευ στάσεως διὰ τε τὰς ἐρεθίας, ὥσπερ ἐν Ἡρακλῇ ἐξ αἰρετῶν γὰρ διὰ τοῦτο ἐποιήσαν κληρωτάς, ὅτι ᾔρουντο τοὺς ἐριθευόμενους*. Fritzsche, who has an excursus on the word, renders *οἱ ἐξ ἐριθ.*—'*malitiosi*

*fraudum machinatores*.' Ignatius, ad Philad. § 8, p. 704, opposes *ἐριθ.* to *χριστομαθία*. On the whole, *self-seeking* seems best to lay hold of the idea of the word: see note on Phil. i. 16, 17. ἀπειθ. μ. τῇ ἀλ.] Hindering (see ch. i. 18) the truth which they possess from working, by self-abandonment to iniquity. *οργή* κ. *θυμός*] According to this arrangement (see var. readd.) the former word denotes the *abiding, settled mind of God towards them* (ἡ *οργή* τ. θεοῦ μένει ἐν αὐτοῖς, John iii. 36),—and the latter, the *outbreak* of that anger at the great day of retribution. So the grammarians: *θυμός* μέν ἐστι πρός καιρος (*eccandescencia*, as Cicero) *οργή* δὲ πολυχρόνιος *μηχανικαία*, Ammon. See the same further brought out by Tittmann, Syn. i. p. 131. 9. *ὀλιψ.* κ. *στεν.*] An expression from the LXX (see reff.): the former signifying more the outward weight of objective infliction,—the latter the subjective feeling of the pressure. It is possible, in the case of the *suffering Christian*, for the former to exist without the latter: so 2 Cor. iv. 8, ἐν παντὶ *θλιβόμενοι*, ἀλλ' οὐ στενοχωρούμενοι. But here the objective weight of infliction and the subjective weight of anguish, are co-existent. ἐπὶ πᾶσαν ψ. ἀνθ.] probably a periphrasis for the sake of emphasis and solemnity. Had it been (as Fritzsche and Meyer) to indicate that the soul is the suffering part of the man (nearly so Olsh.), it should have been as De W. observes, ἐπὶ ψυχῇ πάντος ἀνθρ., or ἐπὶ πᾶσαν ψυχὴν ἀνθρώπων (see reff.). *κατερύ.* *κατεργάζομαι* and *ἐργάζομαι* seem to have but this slight difference,—that *κατεργάζομαι*, answering rather to our '*commit*,' is more naturally used of *evil*, as manifested and judged of by *separate acts* among men, whereas *ἐργάζομαι*, answering to our '*work*,' is used indifferently of both good

10 ὁ δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ<sup>o = ver. 7.</sup>  
 τὸ ἄγαθόν, Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι.<sup>p = John xiv. 27. ch. v. 1. viii. 8 (x. 18 (from Isa. lxi. 7)) al. q = Matt. vii. 23. xxi. 30. Gal. vi. 10 al. Ps. xiv. 2. r = Matt. xiv. 17. Luke vi. 11.</sup> 11 οὐ γὰρ  
 ἐστὶν ὁ προσωποληψία παρὰ τῷ θεῷ.<sup>s Eph. vi. 9. Col. iii. 25. James ii. 1 only τ. (-πτω, Acts x. 34. -πτω, James ii. 9.) t here bis only τ. 2 Macc. viii. 17 only; but not =. (-μος, 1 Cor. ix. 21.) u = Matt. xxviii. 14. 1 Cor. i. 18. 2 Cor. ii. 15. iv. 3. 2 Thess. ii. 10. Lev. xxi. 30. v = here only. (Gal. iii. 11. v. 4.) w = Acts xvii. 31. ver. 18. ch. iii. 6 al. Ps. xciv. 13.</sup> 12 ὅσοι γὰρ ἄνό-  
 μως ἤμαρτον, ἄνόμως καὶ ἀπολούνται, καὶ ὅσοι ἐν  
 νόμῳ ἤμαρτον, διὰ νόμου κριθήσονται.<sup>1 Pet. iii. 11.</sup> 13 οὐ γὰρ οἱ

10. τῷ εργαζ. τὸ ἀγαθόν bef παντὶ G.

11. om τῷ D<sup>1</sup>.

and evil. That this is not always kept to, see reff., especially ch. vii. 18, and Plato Legg. iii. p. 686, end, in both which places, however, *destitute acts* are spoken of. The *pres. part.* denotes the status or habit of the man. Ἰουδ. τε πρῶτον] Because the Jew has so much greater advantages, and better opportunities of knowing the divine will: and, therefore, pre-eminent responsibility.

10. εἰρήνη] Here in its highest and most glorious sense, see reff.

11.] This remark serves as the transition to what follows, not merely as the confirmation of what went before. As to what preceded, it asserts that though the Jew has had great advantages, he shall be justly judged for his use of them, not treated as a favourite of Heaven: as to what follows, it introduces a comparison between him and the Gentile to shew how fairly he will be, for those greater advantages, regarded as πρῶτος in responsibility. And thus we gradually (see note on ver. 1) pass to the direct comparison between him and the Gentile, and consideration of his state.

12—18.] The justice of a GENERAL judgment of ALL, but according to the advantages of each.

12. ὅσοι γ. ἄνόμως . . . ] For as many as have sinned without (the) law (of Moses): shall also perish without (the) law (of Moses): i. e. it shall not appear against them in judgment. Whether that will ameliorate their case, is not even hinted,—but only the fact, as consonant with God's justice, stated. That this is the meaning of ἄνόμως is clear from 1 Cor. ix. 21. That even these have sinned against a νόμος, is presently (ver. 14) shewn. Chrys. says (Hom. vi. p. 466). . . . ὁ μὲν γὰρ Ἕλλην ἄνόμως κρίνεται τὸ δὲ ἄνόμως ἵσταυθα οὐ τὸ χαλεπώτερον, ἀλλὰ τὸ ἡμερώτερον λέγει (this is perhaps saying too much, see above) τούτεστιν, οὐκ ἔχει κατηγοροῦντα τὴν νόμον. τὸ γὰρ ἄνόμως τούτ' ἐστὶ, χωρὶς τῆς ἐξ ἐκείνου κατακρίσεως, φησὶν, ἀπὸ τῶν τῆς φύσεως λογισμῶν καταδικάζεται μόνων. ὁ δὲ Ἰουδαῖος, ἐννόμως, τούτεστι, μετὰ τῆς φύσεως καὶ τοῦ νόμου κατηγοροῦντος ὅσῳ γὰρ πλείονος ἀπήλυσεν ἐπιμελείας, τοσού-

τῷ μέζονα δώσει δίκην. καὶ (De W.) serves to range ἀπολ., as well as ἤμαρ. under the common condition ἄνόμως: As many as without the law have sinned, without the law shall also perish.

ἀπολούνται, the result of the judgment on them, rather than κριθήσονται, its process, because the absence of the law would thus seem as if it were the rule by which they are to be judged,—whereas it is only an accident of that judgment, which depends on other considerations.

ἐν νόμῳ, under (is, as a status) the (Mosaic) law; not 'a law,' which would make the sentence a truism: it is on that very undeniable assumption, 'that all who have had a law given shall be judged by that law,' that the Apostle constructs his argument, asserting it with regard to the Mosaic law in the case of the Jews, and proving that the Gentiles have had a law given to them in the testimony of their consciences. As to the omission of the article, no inference can be drawn, as the word follows a preposition: see ver. 23, where ἐν νόμῳ unquestionably means 'in the law of Moses.' Besides, these verses are no general assertions concerning men who have, and men who have not, a law revealed (for all have one), but a statement of the case as concerning Jews and Gentiles.

νόμος, throughout, signifies the law of Moses, even though anarthrous, in every place, except where the absence of the article corresponds to a logical indefiniteness, as e.g. ταυτοῖς εἰσιν νόμος, ver. 14: and even there not 'a law': see note. And I hope to shew that it is never thus anarthrously used as = ὁ νόμος, except where usage will account for such omission of the article. διὰ νόμ. κριθ.] Now, shall be judged by the law: for that will furnish the measure and rule by which judgment will proceed.

13.] This is to explain to the Jew the fact, that not his mere hearing of the law read in the synagogue (= his being by birth and privilege a Jew) will justify him before God, but (still keeping to general principles and not touching as yet on the impossibility of being thus

<sup>x</sup> James i. 22, 23, 26 only. <sup>1</sup> James i. 22, 23, 26 only. <sup>2</sup> James i. 22, 23, 26 only. <sup>3</sup> James i. 22, 23, 26 only. <sup>4</sup> James i. 22, 23, 26 only. <sup>5</sup> James i. 22, 23, 26 only. <sup>6</sup> James i. 22, 23, 26 only. <sup>7</sup> James i. 22, 23, 26 only. <sup>8</sup> James i. 22, 23, 26 only. <sup>9</sup> James i. 22, 23, 26 only. <sup>10</sup> James i. 22, 23, 26 only. <sup>11</sup> James i. 22, 23, 26 only. <sup>12</sup> James i. 22, 23, 26 only. <sup>13</sup> James i. 22, 23, 26 only. <sup>14</sup> James i. 22, 23, 26 only. <sup>15</sup> James i. 22, 23, 26 only. <sup>16</sup> James i. 22, 23, 26 only. <sup>17</sup> James i. 22, 23, 26 only. <sup>18</sup> James i. 22, 23, 26 only. <sup>19</sup> James i. 22, 23, 26 only. <sup>20</sup> James i. 22, 23, 26 only. <sup>21</sup> James i. 22, 23, 26 only. <sup>22</sup> James i. 22, 23, 26 only. <sup>23</sup> James i. 22, 23, 26 only. <sup>24</sup> James i. 22, 23, 26 only. <sup>25</sup> James i. 22, 23, 26 only. <sup>26</sup> James i. 22, 23, 26 only. <sup>27</sup> James i. 22, 23, 26 only. <sup>28</sup> James i. 22, 23, 26 only. <sup>29</sup> James i. 22, 23, 26 only. <sup>30</sup> James i. 22, 23, 26 only. <sup>31</sup> James i. 22, 23, 26 only. <sup>32</sup> James i. 22, 23, 26 only. <sup>33</sup> James i. 22, 23, 26 only. <sup>34</sup> James i. 22, 23, 26 only. <sup>35</sup> James i. 22, 23, 26 only. <sup>36</sup> James i. 22, 23, 26 only. <sup>37</sup> James i. 22, 23, 26 only. <sup>38</sup> James i. 22, 23, 26 only. <sup>39</sup> James i. 22, 23, 26 only. <sup>40</sup> James i. 22, 23, 26 only. <sup>41</sup> James i. 22, 23, 26 only. <sup>42</sup> James i. 22, 23, 26 only. <sup>43</sup> James i. 22, 23, 26 only. <sup>44</sup> James i. 22, 23, 26 only. <sup>45</sup> James i. 22, 23, 26 only. <sup>46</sup> James i. 22, 23, 26 only. <sup>47</sup> James i. 22, 23, 26 only. <sup>48</sup> James i. 22, 23, 26 only. <sup>49</sup> James i. 22, 23, 26 only. <sup>50</sup> James i. 22, 23, 26 only. <sup>51</sup> James i. 22, 23, 26 only. <sup>52</sup> James i. 22, 23, 26 only. <sup>53</sup> James i. 22, 23, 26 only. <sup>54</sup> James i. 22, 23, 26 only. <sup>55</sup> James i. 22, 23, 26 only. <sup>56</sup> James i. 22, 23, 26 only. <sup>57</sup> James i. 22, 23, 26 only. <sup>58</sup> James i. 22, 23, 26 only. <sup>59</sup> James i. 22, 23, 26 only. <sup>60</sup> James i. 22, 23, 26 only. <sup>61</sup> James i. 22, 23, 26 only. <sup>62</sup> James i. 22, 23, 26 only. <sup>63</sup> James i. 22, 23, 26 only. <sup>64</sup> James i. 22, 23, 26 only. <sup>65</sup> James i. 22, 23, 26 only. <sup>66</sup> James i. 22, 23, 26 only. <sup>67</sup> James i. 22, 23, 26 only. <sup>68</sup> James i. 22, 23, 26 only. <sup>69</sup> James i. 22, 23, 26 only. <sup>70</sup> James i. 22, 23, 26 only. <sup>71</sup> James i. 22, 23, 26 only. <sup>72</sup> James i. 22, 23, 26 only. <sup>73</sup> James i. 22, 23, 26 only. <sup>74</sup> James i. 22, 23, 26 only. <sup>75</sup> James i. 22, 23, 26 only. <sup>76</sup> James i. 22, 23, 26 only. <sup>77</sup> James i. 22, 23, 26 only. <sup>78</sup> James i. 22, 23, 26 only. <sup>79</sup> James i. 22, 23, 26 only. <sup>80</sup> James i. 22, 23, 26 only. <sup>81</sup> James i. 22, 23, 26 only. <sup>82</sup> James i. 22, 23, 26 only. <sup>83</sup> James i. 22, 23, 26 only. <sup>84</sup> James i. 22, 23, 26 only. <sup>85</sup> James i. 22, 23, 26 only. <sup>86</sup> James i. 22, 23, 26 only. <sup>87</sup> James i. 22, 23, 26 only. <sup>88</sup> James i. 22, 23, 26 only. <sup>89</sup> James i. 22, 23, 26 only. <sup>90</sup> James i. 22, 23, 26 only. <sup>91</sup> James i. 22, 23, 26 only. <sup>92</sup> James i. 22, 23, 26 only. <sup>93</sup> James i. 22, 23, 26 only. <sup>94</sup> James i. 22, 23, 26 only. <sup>95</sup> James i. 22, 23, 26 only. <sup>96</sup> James i. 22, 23, 26 only. <sup>97</sup> James i. 22, 23, 26 only. <sup>98</sup> James i. 22, 23, 26 only. <sup>99</sup> James i. 22, 23, 26 only. <sup>100</sup> James i. 22, 23, 26 only.

13. [om ver P.] rec ins του bef 1st νόμου, with KL 17 rel [arm] Mcion-e Chr Thdrt Phot: om ABDGN [47<sup>2</sup> Orig(Tischdf) Euthal-ma] Damasc. om τω BD<sup>1</sup> k<sup>1</sup> [Orig.]: ins AD<sup>2</sup>GKLN rel Mcion-e, [Orig.] Chr Thdrt. for αλλ' οι, αλλα G. rec ins του bef 2nd νόμου, with D<sup>2</sup>KL 17 rel Mcion-e, Chr Thdrt Phot: om ABD<sup>2</sup>GN [Orig, Euthal-ma] Damasc. aft δικαιωθῆσονται ins παρα θεω G [spec]. 14. for γαρ, δε G with arm Orig, [(txt, and int.): om a]. ins τα bef εθνη G k. rec ποτη (grammatical corr), with D<sup>2</sup> rel [Eus.] Chr Thdrt: ποιεi KL[P n] 17: ποιουσιν D<sup>2</sup>G [Cyr, p Euthal-ma]: txt ABN [47-marg] Clem, Orig, Damasc. for οντοι, οι τοιουσιν G vulg D-lat Orig, [and int:] (Hil). 15. ενδιγυνται A: ενδιαν. GN. της συνειδησεως bef αυτων DG [arm]: αυτοις τ. συν. tol<sup>1</sup> [Orig-int,] Chr Jer: αυτοις τ. σ. αυτων vulg Pelag Ambrot: txt ABKL[P]N 17 rel [Orig-int, Chr].

*justified*) the doing of the law. τοῦ has been apparently inserted in both cases in the later mss. from seeing that νόμος was indisputably the law of Moses, and stumbling at the unusual expression of ἀκροατὰ νόμου. But the οἱ in both cases is generic, and ἀκροατῆς-νόμου, ποιητῆς-νόμου (almost as one word in each case), 'a hearer-of-the-law,' a 'doer-of-the-law.' So that the correct English for οἱ ἀκροατὰ νόμου is hearers of the law, and for οἱ ποιητὰ νόμου, doers of the law. It is obvious, that with the omission of the τοῦ in both places, the whole elaborate and ingenious criticism built by Bp. Middleton on its use, falls to the ground. (See Middleton, Gr. Art. in loc.) His dictum, that such an expression as οἱ ἀκροατὰ νόμου is inadmissible, will hardly in our day be considered as deciding the matter.

14.] εθνη, the Gentiles [in general]; see ch. iii. 29; xi. 13; xv. 10, 12. In this place, εθνη τὰ μὴ νόμ. ἔχοντα is the only way in which the sense required could be expressed, for τὰ εθνη τὰ μὴ ν. ἔχ., would mean 'those Gentiles who have not the law,' as also would εθνη μὴ νόμου ἔχ., whereas the meaning clearly is, the Gentiles not having the law. νόμον] Again, 'the law,' viz. of Moses. A law, they have; see below.

φύσει, by nature, τοῖς φυσικοῖς ἐπέμενα λογισμοῖς, Schol. in Matth. τὰ τοῦ νόμου π.] do things pertaining to the law [i.e. the things about which the law is concerned], e.g. abstain from stealing, or killing, or adultery. But it by no means follows that the Apostle

means that the Gentiles could fulfil the law, do the things, i.e. all the things enjoined by the law (as De Wette); he argues that a conscientious Gentile, who knows not the law, does, when he acts in accordance with requirements of the law, so far set up the (see below on the art.) law to himself. τὰ τοῦ νόμου is interpreted by Beza, Wetst., and Elsner, 'that which the law does,' i.e. make sanctions and prohibitions: but this can hardly be.

The Apostle does not deny certain virtues to the Gentiles, but maintains the inefficiency of those, and all other virtues, towards man's salvation. ἑαυτοῖς εἰσιν νόμος] are to themselves (so far) the law, not 'a law,' for a law may be just or unjust, God's law or man's law: there is but one law of God, partly written in men's consciences, more plainly manifested in the law of Moses, and fully revealed in Jesus Christ. The art. could not have been here used without stultifying the sentence by distributing the predicate, making the conscientious heathen to be to himself the whole of the law, instead of 'the law, so far as he did the works of the law.' Cf. Aristot. Eth. iv. 14, ὃ δὲ χαλεπὸς κ. ἀνευθέριος ὁρθῶς ἔχει ὅλον νόμον ὃν ἑαυτῷ. 15.] ἐνδείκν., by their conduct shew forth,—give an example of.

τὸ ἔργ. τοῦ νόμου = τὰ τοῦ νόμου above: but sing. as applying to each of the particular cases supposed in the δταν . . . ποιῶσιν. If it had here been τὰ ἔργα τοῦ νόμου, it might have been understood to mean the whole works of the law, which the indefinite δταν prevents above.

ἁλλήλων τῶν ἰλογισμῶν κατηγορούντων ἡ καὶ ἀπο- 13 Cor. x. 6  
λογουμένων. 16 ἐν ἡμέρᾳ ᾗ κρινεῖ ὁ θεὸς τὰ κρυπτὰ vi. 18. Jer.  
τῶν ἀνθρώπων, κατὰ τὸ εὐαγγέλιόν μου διὰ Ἰησοῦ al. 19.  
χριστοῦ. 17 εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζῃ καὶ ἐπαναπαύῃ m = John v. 45  
al. Paul,  
Acts xxiv. 13  
a9. Epp.,  
here only.  
1 Macc. vii. 6.  
n abe., Luke xxi. 14. Acts xxvi. 1 (xix. 33 reff.). L.P. Jer. xii. 1. o constr., 2 Cor. i. 4. Matt.  
xv. 60. p ver. 12 reff. q Matt. vi. 4 al. Dent. xxix. 29. constr., 1 Cor. iv. 5. xiv.  
20. 2 Cor. iv. 2. Isa. xxii. 9. r ch. xvi. 25. 2 Tim. ii. 8 only. see 2 Cor. iv. 3. 1 Thess.  
1. 5. 2 Thess. ii. 14. s here only. Gen. iv. 17, 25. t = here (Luke x. 6) only. (Num.  
xi. 25.) Micah iii. 11. w. dat., 1 Macc. viii. 12.

### διαλογισμῶν G.

16. rec (for ᾗ) στε, with DGKLN 17 rel vulg syr [arm spec Ps.]Ath, Chr Thdrt  
Θε [Orig-int<sub>2</sub>]: [cum sath:] txt A B(η ημ.) tol Syr copt Cyr[-p<sub>1</sub>] Damasc(ἐν ᾗ)  
[O g-int] Ambr Aug Ambrost. χρ. bef ἡσ. B(N<sup>1</sup> ?): εν χριστω ἡσ. Orig.:  
om ἡσ. [Meion-in:] Tert: δια ὑ χῡ is written by N-corr<sup>1</sup> over an erasure. add  
τον κυριον ημων D G-lat Ambr, [Ambrst].

17. rec for εἰ δε, ιδε (see note), with D<sup>2</sup>L rel syr Chr Thdrt Θε: txt ABD<sup>2</sup>EN d<sup>2</sup>  
[47<sup>2</sup>] vulg G-lat Syr [copt sath arm] Clem<sup>1</sup> Damasc Thl [Euthal-ms Orig-int, Ambrst].  
επαναπαυει K 17(sic) [Euthal-ms].

γραπτὸν ἐν τ. κ. αὐτ.] Alluding to the  
tables of stone on which the law was  
written: see a similar figure 2 Cor. iii. 3.

συμμαρ. αὐτ. τ. συνεδ.] This is  
a new argument, not a mere continuation  
of the ἐνδείξις above. Besides their giving  
this example by actions consonant with the  
law, their *own* conscience, reflecting on  
the thing done, *bears witness to it as good*.

συμμ., not merely = μαρ., as Grot.,  
Thol., nor = *una testatur*, viz. as well as  
their practice,—but *confirming* by its  
testimony, the συν signifying the agree-  
ment of the witness with the deed, as *con*  
in *contestari*, *confirmare*:—perhaps also  
the συν may be partly induced by the συν  
in *συνειδήσεως*,—referring to the reflective  
process, in which a man confers, so to  
speak, with himself. καὶ μετ. ἀλλ.

κ.τ.λ.] and their thoughts (*judgments* or  
*reflections*, the self-judging voices of the  
conscience, which being corrupted by sin-  
ful desires are often *divided*) among one  
another (i. e. thought against thought in  
inner strife) *accusing*, or perhaps *excusing*  
(these two participles are *absolute*, de-  
scribing the office of these judgments,—  
and nothing need be supplied, as ‘*them*,’ or  
‘*their deeds*’). Notice the similarity of  
this strife of conscience, and its testimony,  
as here described, to the higher and more  
detailed form of the same conflict in the  
Christian man, ch. vii. 16.] To  
what has this verse reference? Hardly to  
that just preceding, which surely speaks of  
a process going on *in this life* (so however  
Chrys. takes it. See also a fine passage in  
Bourdalone’s Sermons, Vol. i. Sermon ii. p.  
27, ed Paris, 1854): nor, as commonly as-  
sumed, to *κρίθησονται* (ver. 12), which only  
terminates one in a series of clauses con-  
nected by γάρ:—but to the *great affirmation*  
of the passage, concluding with ver.  
10. To this it is bound, it appears to me,

by the τὰ κρυπτά τῶν ἀνθρώπων, answering  
to πᾶσαν ψυχὴν ἀνθρώπου, ver. 9. This  
affirmation is the *last* sentence which has  
been in the dogmatic form:—after it we  
have a series of quasi-parenthetic clauses  
οὐ γάρ—δοιοι γάρ—οὐ γάρ—δταν γάρ;  
i. e., the reasons, necessitated by the start-  
ling assertion, are one after another given,  
and, that having been done, the *time is*  
*specified when the great retribution shall*  
*take place*. κατὰ τὸ εὐαγγ. μου.] See  
reff. according to (not belonging to  
κρινεῖ as the *rule of judgment*, but to the  
whole declaration, ‘as taught in,’ ‘as form-  
ing part of’) the Gospel entrusted to me  
to teach. διὰ ἡσ. χρ.] by Jesus  
Christ, viz. as the *Judge*—see John v. 22:  
—belongs to κρινεῖ. See also Acts xvii.  
31. 17—24.] The pride of the Jews  
in their law and their God contrasted  
with their disobedience to God and the  
law. 17. εἰ δε.] This has been in the  
later mss. changed into ιδε, apparently to  
avoid the anacoluthon, or perhaps merely  
by mistake originally. The anacoluthon,  
however, is more apparent than real. It is  
only produced by the resumption of the  
thread of the sentence with οὐ, ver. 21.  
Omit (in the sense) only that word, and all  
proceeds regularly—‘But if thou art de-  
nominated a Jew, and &c. . . , thou that  
teachest thy neighbour, dost thou not teach  
thyself?’ &c. The εἰ δε σὺ carries on the  
apostrophe from ver. 5, since when it has  
been broken off by reference to the great  
day of retribution and its rule of judg-  
ment; the σὺ identifies the person ad-  
dressed here as the same indicated by the  
συν and σπαντῶ there, and by ὁ ἀνθρώπος  
in ver. 1. Thus the Apostle by degrees sets  
in his place as a Jew the somewhat indefi-  
nite object of his remonstrances hitherto,  
—and reasons with him as such. ἔπον.]  
No stress on ἐν.—art named, ‘denomi-

u Paul (ver. 17. sh. v. 3, 11. 3 Cor. x. 15 al.) only, exc. James I. 9. iv. 16. Jer. ix. 23, 24. v. Acts xxi. 14 ref. w ellipse, here only; see ch. xii. 2. x Phil. i. 10. y — Luke xli. 56. Ps. xvi. 5. z = 1 Cor. xv. 4. 3. Dan. vii. 2. a Luke i. 4. Acts xviii. 26. xli. 31. 24. 1 Cor. xiv. 19. Gal. vi. 6 only t. c Acts i. 18 ref. d Luke i. 79. 1 Thess. v. 4. 1 John i. 6. see Matt. iv. 16. Isa. ix. 2. e Heb. xii. 9 only. Hos. v. 2. Sir. xxxvii. 19 only. 6, 11. Eph. v. 17. 1 Pet. ii. 15 only. Job v. 3. g = 1 Cor. iii. 1 ref. i = Luke i. 77. xi. 52 al. Mal. ii. 7. h 2 Tim. iii. 6 k constr., Acts xxi. 4, 21. 1 = here (Rev. xxi. 8) only. Exod. v. 21.

rec ins τω bef νόμω, with D<sup>3</sup>KL 17 rel [arm Euthal-ma] Thdrt Thl (Ec: om ABD<sup>1</sup>N Clem, Did, Chr-comm, and mss) Damasc.

20. om διδάσκ. νηπιων Α.

21. ins τον bef ετερον L n 1. 30-8. 93.

nated, '—hast the name put on theo; see ref. *ἐπανάω.*] Used of *false trust*, see ref.

The τῷ of the rec. has been inserted in the later mss. before νόμω, because it here clearly applied to the 'law of Moses,' and the absence of the article gave offence. It is omitted, because 'the law' is not here *distributed*—it is not *the law itself in its entirety*, which is meant, but *the fact of having or of knowing the law*:—the strict way of expressing it would perhaps be, 'in the fact of possessing a law,' which condensed into our less accurate English, would be in one word, in the law: viz. 'which thou possessest.'

καὶ ἐν θ. viz. 'as thy *Covenant God*:' 'as being peculiarly thine.' 18. γιν.

τὸ θεῶν.] *θεός* having been just mentioned, it is left to be inferred that θέλημα refers to Him. δοκιμ. τ. διαφ.] *provest*

(in the sense of sifting and coming to a conclusion on) things which differ,—ἐναντία ἀλλήλοις, δικαιοσύνην κ. ἀδικίαν, κ.τ.λ. Theod. κριθεὶς τί δεῖ πράξει κ. τί μὴ δεῖ πράξει, Theophylact. The Vulg. 'probas utiliora,' and E. V. 'approvest the things that are more excellent,' is somewhat flat in meaning, and not so applicable.

κατήχ. ἐκ τοῦ νόμ.] being (habitually, not in youth only,—force of pres.) instructed (not merely catechetically but didactically, in the synagogues, &c.) out of the law (τοῦ νόμου, though after a preposition—because the law is *distributed*—it is the book of the law, the law itself, out of which the κατήχησις takes place).

19.] πένωσθας, sometimes with ταυτῷ or ἐφ' ταυτῷ (see Luke xviii. 9), and sometimes with ὅτι (Luke, ib.; Gal. v. 10; Phil. ii. 24; Heb. xii. 18),—regardest thyself as,—art confident in thyself as being.

ἔδηνεν τυφλ.] We can hardly say with Olsh., that the Apostle undoubtedly refers to the saying of our Lord, Matt. xv.

14.—but rather that both that saying and this were allusive to a title 'leaders of the blind' given to themselves by the Pharisees, with which Paul as a Pharisee would be familiar. Similarly, the following titles may have been well-known and formal expressions of Jewish pride with reference to those who were without the covenant.

20.] μόρφωσιν, not the mere apparent likeness (Theophylact, &c.), but the *real representation*. The law, as far as it went, was a reflexion of the holiness and character of God. Hardly so much is here meant (Olah), as that the law contained a *foreshadowing of Christ*,—for the Apostle is speaking now more of *moral* truth and knowledge, by which a rule of judgment is set up, sufficient to condemn the Jew as well as the Gentile. But after all, this clause (ἔχοντα . . . νόμω) is not to be pressed as *declaring a fact*, but taken subjectively with regard to the Jew, after πένωσθας, and understood of *his estimate* of the law. ἐν τῷ νόμω, because the *book of the law*, the whole law, is denoted.

[21.] "And now the righteous rebuke may no longer be restrained. Such advantages and such pretensions ought undoubtedly to be followed and justified by a corresponding course of holy conduct." Ewbank.] 22. ὁ βεβλ. τὰ

εἰδωλὰ.] The contrast here must be maintained; which it will not be if we understand *ἱεροσυλαίς* of robbing the temple of God of offerings destined for him (Jos. Antt. xviii. 3, 4). And τὰ εἰδωλὰ leads into the kind of robbery which is meant. Thou who abhorrest idols, dost thou rob their temples? That it was necessary to vindicate Jews from such a charge, appears from Acts xix. 37: and Jos. Antt. iv. 8. 10 gives as a law, μὴ συλᾶν ἱερὰ ξενικὰ, μηδ' ἂν ἑταίροισιν ᾗ τιτι θεῶν κειμήλια λαμβάνειν.

<sup>m</sup> εἶδωλα <sup>n</sup> ἱεροσυλεῖς ; <sup>23</sup> δς ° ἐν νόμῳ ° καυχᾶσαι, διὰ τῆς <sup>m w. art., Acts</sup>  
<sup>p</sup> παραβάσεως τοῦ νόμου τὸν θεὸν <sup>q</sup> ἀτιμάζεις ; <sup>24</sup> τὸ γὰρ <sup>xv. 20.</sup>  
<sup>o</sup> ὄνομα τοῦ θεοῦ δι' ὑμᾶς <sup>r</sup> βλασφημεῖται ἐν τοῖς ἔθνεσιν, <sup>1 Cor. xii. 2.</sup>  
<sup>s</sup> καθὼς γέγραπται. <sup>25</sup> περιτομὴ μὲν γὰρ <sup>t</sup> ὠφέλει, ἐὰν <sup>1 Thess. i. 9.</sup>  
<sup>u</sup> νόμον <sup>v</sup> πρᾶσσης· ἐὰν δὲ <sup>w</sup> παραβάτης νόμου ᾖ, ἡ <sup>1 John v. 21.</sup>  
<sup>x</sup> περιτομὴ σου <sup>y</sup> ἀκροβυστία <sup>z</sup> γέγονεν. <sup>26</sup> ἐὰν οὖν ἡ <sup>2 Chron.</sup>  
<sup>a</sup> βυστία τὰ <sup>b</sup> δικαιώματα τοῦ νόμου <sup>c</sup> φυλάσῃ, οὐχὶ ἡ <sup>xvii. 3.</sup>  
<sup>d</sup> ἀκροβυστία <sup>e</sup> αὐτοῦ <sup>f</sup> εἰς περιτομὴν <sup>g</sup> λογισθήσεται ; <sup>27</sup> καὶ <sup>n here only t.</sup>  
<sup>h</sup> κρινεῖ ἡ <sup>i</sup> ἐκ <sup>j</sup> φύσεως <sup>k</sup> ἀκροβυστία τὸν νόμον <sup>l</sup> τελοῦσα <sup>(-Acq., Acta</sup>  
<sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> 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<sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</</sup>

τ = ch. iv. 11. *σε τὸν ἰδιὸν γράμματος καὶ περιτομῆς ἡ παραβίτην νόμου.* A B D G  
 xlv. 20. *οὐ γὰρ ὁ ἐν τῷ ἡφανερῷ Ἰουδαῖος ἐστίν, οὐδὲ ἡ ἐν* K L M N  
 2 Cor. ii. 4. *τῷ ἡφανερῷ ἐν ἰσαρκί περιτομῇ, 29 ἀλλ' ὁ ἡἐν τῷ* C D F G H  
 Heb. ix. 12. *ἡκρυπτῷ Ἰουδαῖος, καὶ περιτομῇ καρδίας ἐν πνεύματι* I J K L M N  
 Winer, edn. 6, § 47 i. *οὐ γράμματι οὐδ' ἔπαινος οὐκ ἐξ ἀνθρώπων ἀλλ'* O P Q R S T U V  
 See note & *οὐ ἐκ τοῦ θεοῦ.* X Y Z  
 ver. 29 ref. *οὐ γὰρ ὁ ἐν τῷ ἡφανερῷ Ἰουδαῖος ἐστίν, οὐδὲ ἡ ἐν τῷ*  
 here [Matt. vi. 4, 6 rec.] only.  
 I ch. viii. 8, 9. *οὐ γὰρ ὁ ἐν τῷ ἡφανερῷ Ἰουδαῖος ἐστίν, οὐδὲ ἡ ἐν τῷ*  
 2 Cor. i. 5. *ἡκρυπτῷ Ἰουδαῖος, καὶ περιτομῇ καρδίας ἐν πνεύματι*  
 Gal. ii. 20. *οὐ γράμματι οὐδ' ἔπαινος οὐκ ἐξ ἀνθρώπων ἀλλ'*  
 vi. 12. Eph. ii. 11 (his). Phil. i. 22. iii. 3, 4 (his). Col. ii. 1. 1 Tim. iii. 16. 1 Pet. iv. 1, 2. 1 John  
 iv. 2. 2 John 7. h Matt. as above (h). John vii. 4, 10. xviii 20. 1 - 1 Cor. iv. 5. Ezek. xlv. 7, 9.  
 m ch. vii. 8. 2 Cor. iii. 8. n Paul (1 Cor. iv. 5. Eph. i. 6 al.) only, exc. 1 Pet. i. 7. ii. 14.  
 o = Matt. i. 20. Acts v. 39. ch. v. 16.

28. αλλα (1st) D<sup>1</sup>G. for 2nd εν, os G D-lat. αλλα (2nd) B. om  
 του (bef θε.) D<sup>2</sup>G a. aft θεου ins εστιν D<sup>1</sup> vulg lat-ff.

φύς. is contrasted with διὰ γράμ. κ. περιτ. below. The position of ἐκ φύσεως decides for this rendering and against joining it with τελούσα, which would require ἡ ἀκροβυστία, ἐκ φύσεως τὸν νόμον τελούσα. τὸν νόμ. τελ.] such is the supposition—that an uncircumcised man could fully act up to the (moral) requirements of the law. It is not ἡ τὸν νόμ. τελ.; because ἀκροβ. is used in the widest abstract sense: no distinction is made between one and another uncircumcised person, but some one man is taken as an example of ἀκροβυστία. So that the omission of the art. does not give a new hypothetical sense. 'if it fulfil the law,' but merely restates the hypothesis: fulfilling (as it does, as we have supposed) the law. σὲ τὸν . . . . παραβίτην νόμου] Here again the position of διὰ γράμματος κ. περιτομῆς, between τὸν and παραβίτην, sufficiently shews that, as ἐκ φύσεως above, it is a qualification of σὲ τὸν παραβίτην νόμου. Bp. Middleton (it appears, Gr. Art. in loc. and compare his ref.) would take σὲ τὸν διὰ γράμματος κ. περιτομῆς (ὅντα), 'thee who art a professor of the law and a circumcised person,' and understand ἵλασι after παραβίτην, —shall adjudge thee to be a transgressor of the law. But this appears exceedingly forced, and inconsistent with the position of παραβ. νόμου, which if it had been thus emphatic, would certainly have been placed either before, or immediately after κρίνει. We may well imagine that such an interpretation would not have been thought of, except to serve the supposed canon, that, 'if τὸν were immediately the article of παραβίτην, νόμου depending on it could not be anarthrous.' See above on παραβ. νόμ. ver. 25, and on ver. 13. διὰ γρ. κ. περιτ.] διὰ (see ref.) is here used of the state in which the man is when he does the act, regarded as the medium through which the act is done. It is rightly rendered by in E V. [though this gives too much the idea of the state being the instrument by means of which] (not, 'in

spite of,' as Köllner and al.). γράμματος] 'litera scripta,' the written word: here in a more general sense than in ver. 29, where it is pressed to a contrast with πνεῦμα: these, who in a state of external conformity with the written law and of circumcision, art yet a transgressor of the law. In vv. 28, 29, supply the subjects from the predicates,—οὐ γὰρ ὁ ἐν τῷ ἡφανερῷ (Ἰουδαῖος) Ἰουδαῖος ἐστίν, οὐδὲ ἡ ἐν τῷ ἡφανερῷ ἐν σαρκί (περιτομῇ) περιτομῇ (ἐστίν); in ver. 29, fill up the predicates from the subjects,—ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος (Ἰουδαῖος ἐστίν), καὶ περιτομῇ καρδίας ἐν πνεύματι οὐ γράμματι (περιτομῇ ἐστίν). Thus the real Jew only, and the real circumcision only, are expressed in both verses. This is the arrangement of Beza, Estius, Rückert, De Wette: Erasmus, Luther, Meyer, Fritzsche, take Ἰουδαῖος, and ἐν πν. οὐ γράμ., as the predicates in ver. 29; but the latter gives a very vapid sense, besides that the opposition of ὁ ἐν τῷ ἡφανερῷ, and ὁ ἐν τῷ κρυπτῷ is, as De W. observes, also vapid. 29.] ἐν τῷ κρ. as belonging to Ἰουδ. is parallel with καρδίας as belonging to περιτομῇ, both designating the inner and spiritual reality, of which the name of Jew and the carnal circumcision are only the signs. περιτ. καρδ. is no new expression:—we have it virtually in Deut. x. 16; Jer. iv. 4: see also Acts vii. 51. ἐν πν. οὐ γρ.] in [the] spir. not in [the] letter. Not merely 'spiritually, not externally:' nor does πν. allude to the necessitating cause of circumcision (the uncleanness of the inner man) (Gec., Grot., Estius, Fritzsche):—nor signify the material ('quæ spiritu constat,' Erasmus): nor the rule (Meyer),—but as De Wette rightly, the living power or element, wherewith that inner sphere of being is filled—ἐν being [used] as in Acts xvii. 28, of that in which any thing live+ and moves,—compare χαρὰ ἐν πν. ἀγίῳ, ch. xiv. 17,—ἀγάπη ἐν πν., Col. i. 8,—δουλεύειν ἐν καιν. πν., ch. vii. 6,—εἶναι



III. <sup>1</sup> Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἡ ὠφέλεια τῆς περιτομῆς; <sup>2</sup> πολὺ κατὰ πάντα τρόπον. <sup>3</sup> πρῶτον μὲν [γὰρ] ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ θεοῦ. <sup>3</sup> τί γάρ; εἰ ἠπίσθησαν τινες μὴ ἡ ἀπιστία

3. Pa. xix. 9. r = Num. xviii. 7. see Acts xv. 11. s 1 Cor. xi. 18. ( = 1 Cor. ix. 17. constr., Acts xxi. 3. Gal. ii. 7. 1 Thess. ii. 4. πιστευθέντος τὴν ἐν Περγᾷ βασιλεύσαντιν. Diog. Laert. vii. 1. 29. Winer, edn. 6. § 30. 1. a. a Acts vii. 36. Heb. v. 12. 1 Pet. iv. 11 only. Num. xxiv. 4, 16 al. v Phil. i. 18. w = 2 Tim. ii. 13. (Acts xxviii. 24 reff. -τες, Luke xii. 46.) x = ch. xi. 20. Heb. iii. 19. see note.

CHAP. III. 1. om ἡ GN<sup>1</sup> [c 47(Tischdf)].

2. rec ins γάρ, with AD<sup>8</sup>KL<sup>17</sup> 17 rel syr [Chr, Euthal-ms] Thdr̄t Phot Thl (C: om BD<sup>1</sup>G [copt æth arm] vulg Syr Chr, Orig[-int, Damasc Ambrst]). aft̄ ἐπιστευθησαν ins αυτοις G<sup>2</sup>.

3. ηπιεθησαν A, deliquerunt Pacian<sup>1</sup>.

ἐν πν., ch. viii. 9. So that πνεῦμα here is not man's spirit, nor properly the Holy Spirit, but *the spirit*, as opposed to *the letter*, of the Jewish law and of all God's revelation of himself. οὗ viz. Ἰουδαίου, —of the true Jew. περιτομή καρδ. as belonging to him, is subordinate. The *εἶκνος* of such a character, (for *εἶκνος* it must be,) can only come from him who sees ἐν τῷ κρυπτῷ (Matt. vi. 4, 6), and can discern the heart.

III. 1—30.] TAKING INTO ALL FAIR ACCOUNT THE REAL ADVANTAGES OF THE JEWS, THESE CANNOT, BY THE TESTIMONY OF SCRIPTURE ITSELF CONCERNING THEM, EXEMPT THEM FROM THIS SENTENCE OF GUILTINESS BEFORE GOD, IN WHICH ALL FLESH ARE INVOLVED.

1—4.] The circumcised Jew did unquestionably possess great advantages, which were not annulled by the rebellion of some.

1.] οὖν, 'quæ cum ita sint.' If true Judaism and true circumcision be merely spiritual, what is the profit of external Judaism and ceremonial circumcision?

περισσόν] advantage, profit, pre-eminence,—see reff. It is best to take the question, not as coming from an objector, which supposition has obscured several parts of this Epistle, but as asked by the Apostle himself, anticipating the thoughts of his reader.

2.] πολὺ answers the first question of ver. 1, but takes no account of the second, as it is virtually included in the first. Nor can it be properly regarded as answered in ch. iv. 1 ff. (see there).

κατὰ πάντα τρ.] not merely omnino, but as E. V. (in) every way, i. e. in all departments of the spiritual life.

πρῶτον] The Apostle begins as if intending to instance several of these advantages, but having mentioned the greatest, leaves it to his reader to fill in the rest, and turns to establish what he has just asserted. For πρῶτον can only be first,—'secondly,' &c., being to follow:—not, 'primarium illud' (as Beza),—nor 'præcipue' (as Calv.),—nor 'id quod præcipuum est' (as Calov.), all of which are

attempts to avoid the anacoluthon: compare a similar one at ch. i. 8.

ἐπιστ.] see reff.—they were entrusted with.

τὰ λόγια τ. θεοῦ] These words look very like a reminiscence of Stephen's apology, see Acts vii. 38. These oracles are not only the law of Moses, but all the revelations of God hitherto made of Himself directly, all of which had been entrusted to Jews only. By these they were received into a special covenant, which advantage is therefore included in their being entrusted with the divine oracles.

3.] And this advantage is not cancelled, nor the covenant annulled, by their disobedience.

τί γάρ;] For what? ('quid enim?' Hor. Sat. i. 1. 7.) The γάρ confirms the preceding—the τί indicates some difficulty, or anticipated objection to it.

αὶ ἠπίσταντες] If we place an interrogation at γάρ, we must render this, suppose some were unfaithful; if only a comma, as in E. V., 'For what if . . . ?' The former seems preferable, as more according to usage. See Phil. i. 18.

ἠπίσθησαν, did not believe. If this seem out of place here, where he is not speaking of faith or want of faith as yet, but of ἀδικία (ver. 5) and moral guilt, we may meet the objection by remembering that unbelief is here taken more on its practical side, as involving disobedience, than on the other. They were ἀπίστοι, unfaithful to the covenant, the very condition of which was to walk in the ways of the Lord and observe his statutes. The word may have been chosen on account of ἐπιστεύθησαν above and τ. πιστιν τ. θεοῦ below.

μὴ ἡ ἀπ. κ.τ.λ.] shall their unfaithfulness (to the covenant: see above, and Wisdom xiv. 25: in the root of the matter, their unbelief, as in reff.: and the substantive ἀπιστία is bound to the verb ἠπίσθησαν, but its rendering must be ruled by the contrast to ἡ πίστις τοῦ θεοῦ, which must be "the faithfulness of God") cancel (nullify) the faithfulness of God? 'Because they have broken faith on their part, shall God break

γ = Matt. xxiii. αὐτῶν τὴν ὁ πίστιν τοῦ θεοῦ καταργήσει; 4 μὴ γένοιτο  
 22. Tit. ii. ὁ γινέσθω δὲ ὁ θεὸς ἀληθῆς, πᾶς δὲ ἄνθρωπος ψεύστης,  
 10 al. Prov. ὡς γέγραπται ὅτι ὅπως ὁ ἀνθρώπος ἐν τοῖς λόγοις  
 xii. 22. ὡς γέγραπται ὅτι ὅπως ὁ ἀνθρώπος ἐν τοῖς λόγοις  
 1 Paul (ver. 31. ὡς γέγραπται ὅτι ὅπως ὁ ἀνθρώπος ἐν τοῖς λόγοις  
 1 Cor. xiii. 8 al. fr.) only, exc. Luke xiii. 7. Heb. ii. 14. Ezra iv. 21, 23. v. 6. vi. 1. only.  
 1 Paul (ver. 8 alii.) only, exc. Luke xx. 16. Josh. xiii. 29.  
 Gen. xiv. 17. κόσμον; 7 εἰ γὰρ ἡ ἀλήθεια τοῦ θεοῦ ἐν τῷ ἐμῷ ψεύ-  
 b = ch. xi. 1 Cor. xiii. 1 al. c sub. 1. Matt. xii. 16. John iii. 33. vii. 18. viii. 28. 2 Cor. vi. 8. 2 John viii. 44, 56. 1 Tim. i. 10. Tit. i. 12. 1 John i. 10 al. Ps. cxv. 11 (3).  
 f = Luke vii. 29, 30. 1 Tim. iii. 16. Ps. i. c. 1 = Acts xiv. 9, 10 al. 2 = Acts iii. 19 ref. Ps. i. 4 (6).  
 1 ch. i. 17 ref. j = ch. v. 8. 2 Cor. vi. 4. vii. 11. Gal. ii. 18. Paul only (exc. Luke ix. 32. 3 Pet. iii. 6).  
 6). Wied. vii. 14. Did. Sic. xiv. 45. k ch. iv. 1. vi. 1. vii. 7. viii. 31. ix. 14, 30 only. P. Josh. vii. 8.  
 1 = Jude 9 (only). Gen. xxvii. 22. 2 Cor. xiii. 3. xv. 32. Gal. i. 11. 1 Pet. iv. 6. m = ch. ii. 5, 8.  
 1 Gal. iii. 16. 1 Cor. ix. 8. (see ch. vi. 19. 2 Cor. iii. 3. xv. 32. Gal. i. 11. 1 Pet. iv. 6.) o ver. 4 ref.  
 p = Luke xl. 18. ch. vi. 2 al. q = ch. ii. 12 ref. r = ch. v. 9. Matt. xii. 21. Luke xxi. 34.  
 s here only. Job xxxiv. 8 Aq. Theod. (Symm. (Field, Auct. ad Hex.)).

καταργησῇ L b<sup>1</sup> o Chr-2-mss: καταργεῖ 47: καταργασεῖ 5: καταργησε 28. 76 syrt Cypri Pelag Vig.

4. for γινέσθω, εστω G-gr; est vulg D-lat Syr Cypri, est and esto G-lat, sit Ambr.; γινέσθω L c Chrj. for δε, γαρ G D-lat Syr Cypri Ambrst Sedul: ουr arm.

for καθως, καθωπερ BN Thdrt: ως 73: καθω 76. νικησεις ADN n: νικησις 17.

5. δικαιουσιν bethou G vulg [Orig-int.]. aft ὁργην ins αυτου N<sup>1</sup>(N<sup>2</sup> disapproving) [Syr copt Philastr.].

7. [for εἰ, η P.] for γαρ, δε A[N] d 5. 23. 57. 74. 124 harl copt Damasc.

faith also on His P' 4.] μὴ γέν., let it not be: see ref. The Apostle uses this expression of pious horror, when he has supposed or mentioned any thing by which the honour, truth, or justice of God would be compromised, as here by His covenant-word being broken. It is often found in Polybius, Arrian, and the later Greek writers.

γινέσθω κ.τ.λ.] 'rather let us believe all men on earth to have broken their word and truth, than God His. Whatever becomes of men and their truth, *His truth must stand fast*.' The citation which follows goes to the depth of the matter. It is the penitent confession of a sinner, that he is sensible how entirely *against God* his sin has been, and how clearly his own unworthiness sets God's judgment against sin vindicated before him. And to this meaning the objection in the next verses is addressed,—see below. That thou mightest be justified (shewn to be just) in thy sayings (sentences, words of judgment), and mightest conquer when Thou art judged,—πρὸς τὴν κρίσιν, 'in thy judging,' which cannot well be our rendering of *ἐν τῷ κρίνεσθαι σε*,—i. e. 'when thy dealings are called in question by men.'

8.] In the citation, the penitent regarded his sin as having been the instrument of bringing out God's justice into clearer light. On the abuse which might be made of such a view, the Apostle founds another question:—It would almost seem as if God would be unjust in inflicting His wrath (the consequences of His wrath) on men whose very impiety has been the means whereby

His own righteousness has been shewn forth, and established. ἡμῶν 'of the Jews' (Grot., De Wette, &c.), not 'of all men' (Fritzsche), for only to the Jews can ver. 7 apply. δικαιουσίνην] viz. that established by the δικαιούσθαι of ver. 4; not *His goodness* (as Chrys., Theodoret, Grot., al.),—nor *His truth* (Beza, al.).

κατὰ ἄνθρωπον λέγω] said, as elsewhere by Paul, to excuse a supposition bearing with it an aspect of inconsistency or impiety:—not implying that he speaks in the person of another, but that he puts himself into the place of the generality of men, and uses arguments such as they would use.

6.] He does not enter into the objection and answer it in detail, but rejects at once the idea of God being *unjust*, alluding probably to Gen. xviii. 25, by recalling to mind, that the *Judge of all the earth must do right*. εἰ, for (i. e. 'if it were so,' 'alioquin'). τὸν κόσμον is not the *Gentiles* (Bengel, Reiche, Olsh., al.), nor is the respondent in ver. 7 a Gentile (Olsh., al., not Bengel), but one of the ἡμῶν in ver. 5, only individualized to bring out *one such case* of pretended injustice more strikingly.

7.] This follows (connected by γάρ) upon ver. 6, and shews that the supposition if carried out, would overthrow all God's judgment, and (ver. 8) the whole moral life of man. How shall God judge the world? For, if the truth (faithfulness) of God abounded (was manifested, more clearly established) by means of my falsehood (unfaithfulness), to His glory (so that the result has been the setting forth

σματος ἑπερίσσευσεν <sup>u</sup> εἰς τὴν δόξαν αὐτοῦ, <sup>v</sup> τί ἔτι καὶ γὰρ <sup>t</sup> Phil. i. 26.  
ὡς <sup>w</sup> ἁμαρτωλὸς <sup>x</sup> κρίνομαι; <sup>8</sup> καὶ μὴ καθὼς <sup>y</sup> βλασφη- <sup>1</sup> Thess. iv. 1.  
μούμεθα καὶ καθὼς φασὶν τινες ἡμᾶς λέγειν ὅτι ποιήσωμεν <sup>u</sup> Tobit iv. 16.  
τὰ κακὰ ἵνα <sup>z</sup> ἔλθῃ τὰ ἀγαθὰ; ὧν τὸ <sup>a</sup> κρίμα <sup>b</sup> ἐνδικόν <sup>u</sup> 1 Cor. ii. 7.  
ἐστίν. <sup>9</sup> <sup>c</sup> Τί οὖν; <sup>d</sup> προσεχόμεθα; <sup>e</sup> οὐ <sup>f</sup> πάντως. <sup>f</sup> προ- <sup>u</sup> 2. 31. Eph.  
i. 6 al.  
v ch. ix. 19.  
Gal. v. 11.  
w Matt. ix. 10.  
xi. 19. ch. v.  
8, 19. Pa.  
b Heb. ii. 3 only γ.  
e here only. see 1 Cor.  
here only γ.

xliz. 18. x = Joha viii. 16. 1 Cor. v. 12 (bis). y = ch. xiv. 18. 1 Cor. x. 30. Tit. iii.  
2. James ii. 7. z = Matt. xviii. 7. a = ch. ii. 2 reff. b Heb. ii. 3 only γ.  
c ch. vi. 16. xl. 7. d here only. Eccl. x. 10 Symm. see note. e = here only. see 1 Cor.  
v. 10. xvi. 12. (Acts xxi. 22 reff.) Winer, edn. 6, § 61. 4 (5). f. here only γ.

8. om 2nd καὶ BK a 39. 74 [æth(appy, Treg)]. om στὶ G 76. 120 vulg Æpiph.  
[Orig-int] Ang Pelag Ambrot. om τα (bef κακα) D<sup>1</sup>.

9. προσεχόμεθα AL (k<sup>1</sup>): ερουμαν æth: προκατεχόμενα περισσος D<sup>1</sup> (and lat) G 31 Syr  
Chr-2-mss: κατεχόμενα π. Thdrt Sev: tenemus D-lat G-lat [Orig-int.] Ambrat-mss.  
[om ου πάντως D<sup>1</sup> GP syrr (ins syr-mg) æth Chr-2-mss, Thdrt Severn-c Orig-int.]

of His glory), why any longer (ἔτι, this being so,—assuming the premises) am I also (i. e. as well as others,—am I to be involved in a judgment from which I ought to be exempt) judged (to be judged,—the pres. expressing the rule or habit of God's proceeding) as a sinner? And (why should we) not (in this case rather say) as we (I Paul, or we Christians) are slanderously reported, and as some give out that we (do) say (ἔτι recitantis), "Let us do evil that good may come!" whose condemnation (not that of our slanderers (Grot., Tholuck), but that of those who so say and act) is according to justice (not only by the preceding argument, but by the common detestation of all men, for such a maxim as doing evil that good may come).

The way adopted generally (Calv., Beza, Grot., Bengel, Wolf, Rückert, Köllner, Tholuck) is to connect ver. 7 by γὰρ with ver. 5, and to regard κατὰ ἄνθρ. . . . κόσμον as a series of parentheses; but I very much prefer that given above, which, in the main, is De Wette's. Fritzsche and Schrader strangely enough regard καὶ γὰρ as bona fide the individual Paul, and κρίνομαι as the judgment passed by his adversaries ("nam si Dei veracitas meo peccatoris mendacio abunde in Dei laudem cessit, cur adhuc ego quoque, Paulus, tanquam facinorosus ab hominibus reus agor," &c.): Reiche, Olsh., &c. put ver. 7 into the mouth of a Gentile: Bengel, into that of a Jew. Doubtless the main reference of this part of the argument is to Jews: but the reasoning from the introduction of the words τὸν κόσμον (see above) is general, applying both to Jew and Gentile, and showing the untenableness of any such view as that of the Jewish objection of ver. 5.

9—20.] *The Jew has no preference, but is guilty as well as the Gentile, as shown by Scripture; so that no man can by the law be righteous before God.* 9.] τί οὖν cannot be joined with προσεχόμεθα (Ec., &c.), because οὐδέν would then have been

the answer. There is considerable difficulty in προσεχόμεθα. The meaning of προσεχόμεαι every where else is *passive*, 'to be surpassed,' and *προέχει*, act., is to surpass, or have the pre-eminence. So Plut. p. 1038 D (Wetst.), κατ' οὐδέν προεχόμεναις ὑπὸ τοῦ Διός, 'cum Jove minores non sint:' and Herod. i. 32, δ μὲν δὴ μέγα πλοῦσιος ἀνόλβιος δέ, δυοῖσι προέχει τοῦ εὐνυχούς μόνον, &c. (see Wetst.) Those therefore who have wished to preserve the usage of the word, have variously interpreted it in that attempt: (a) Wetst. would render it passively, and understand it (as spoken by a Jew) '*Are we surpassed by the Gentiles?*' But (1) for this inference there is no ground in what went before, but the contrary (vv. 1 ff.),—and (2) the question if it mean this, is not dealt with in what follows. (B) Ecum. (2nd altern.) regards it as said by a Gentile, '*Are we surpassed by the Jews?*' but for this question there is no ground in the preceding, for all has tended to lower the Jews in comparison and reduce all to one level. (γ) Reiche and Olsh. take it passively, and render, '*Are we preferred (by God)?*' but no example of this meaning occurs, the above use in Plutarch not justifying it. (δ) Koppe and Wahl render, taking it as the middle voice, '*What can we then allege (as an excuse)?*' but this will not suit οὐ πάντως. (e) Meyer, '*What then, have we an excuse?*' but προσέχμ. has not this meaning. (ς) Fritzsche, '*What then? do we excuse ourselves (i. e. shall we make any excuse)?*' But (1) προσχ. is put absolutely; and (2) the answer would rather be μηδαμῶς than οὐ πάντως, which replies to a question on *matter of fact*. Besides (3) the argument would then go to shew, not that all are sinners, as it does, vv. 10—20, but that all are liable to God's wrath, without excuse. (η) The only way left seems (with Theophyl., Ec. (1st altern.), Schol. in Matthal, Pelag., Vulg., Erasmus, Luther, Calv., Beza, Grot.,

g = Matt. viii. 12. ch. vi. 14, 15. Gal. iiii. 10. iv. 3 &c. D<sup>1</sup> &c. xxiii. 1 ff. B<sup>1</sup> &c. om our v. 13-18. 1 Act iv. 23 reff. h = ch. xv. 21 reff. i Acte xv. 17 reff. m ch. xvi. 17. 1 Pet. iii. 11 only. = Job xxiv. 27. Mal. ii. 5. Psal. lli. 3. B<sup>1</sup> &c. (A def.) n here only. d Kings iiii. 19. Jer. xi. 18. Polyb. i. 14. 6 al. a<sup>1</sup> only. Paa. v. 9. 11. ec. (v. xiii.) civ. 25 only. 12. Ep. Jer. 12, 34 only. xii. 12. xiii. 18. 1 Pet. lli. 10 (from Ps. xxiii. 13) only. only. Hec. iv. 2. s = here (Rev. i. 16. ii. 12. xiv. 16, &c. xix. 15) only. Amos ii. 15. a (-χύν-, Acta xiii. 20.) Rev. xvi. 6 only. Gen. ix. 6. Isa. lix. 7, 8. Psal. i. 16 AN<sup>3</sup> &c. (not BC<sup>1</sup> M<sup>1</sup>). only. Prov. xx. 30 al. c James v. 1 only. Isa. xlii. 11. (-pos, ch. vii. 24.) d Luke i. 79 only. 1. c. (Pa.) Isa. only. e Paa. xxv. 1. f 2 Cor. vii. 11. φ. χρυσού, Eph. v. 21.) = Neh. v. 9. Isa. xli. 2. g Matt. xii. 2. xxvii. 24, 51. Acta iiii. 16. xvii. 7 only. Job. xxiv. 24.

ηγιασάμεθα γὰρ Ἰουδαίους τε καὶ Ἕλληνας πάντας ὑφ' ἁμαρτιαν εἶναι, 10 καθὼς γέγραπται ὅτι οὐκ ἔστιν δίκαιος οὐδὲ εἷς 11 οὐκ ἔστιν ὁ συνιών, οὐκ ἔστιν ὁ ἐκζητῶν τὸν θεόν 12 πάντες ἐξέκλιναν, ἅμα ἡ ἡρεκλώθησαν οὐκ ἔστιν ποιῶν ὁ χρηστότητα, οὐκ ἔστιν ἔως ἐνός. 13 τὰφος ἀνεργημένος ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν ἐδοκιοῦσαν. ἰὸς ἀσπιδῶν ὑπὸ τὰ χεῖρ αὐτῶν. 14 ὦν τὸ στόμα ἠᾶς καὶ πικρίας γέμει. 15 ὅξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα. 16 σύντριμμα καὶ τάλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν, 17 καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν. 18 οὐκ ἔστιν φόβος θεοῦ ἀπέναντι τῶν

for προητ., ηγιασάμεθα D<sup>1</sup> G 31. 89<sup>1</sup> [syrr-txt(προ w-ast, appy)] Chr-2-mss, Ec-comm, σαμασι samas latt. om γὰρ D<sup>1</sup> [Syr sath(appy, Treg)]. aft ιουδ. τε ins πρωτον A. απαρτας G: παντα n. vno B. 10. ουδ D<sup>1</sup> l. 11. om 1st o ABG [(vulg Orig-int Ambrst)]: ins DKL[P<sup>1</sup>M] syrr arm Euthal-ms] Chr. Thdr Damasc Thl Ec. om 2nd o BG [latt, as before]. for εκς, ητων B. 12. ηηρεκλωθησαν AB<sup>1</sup>D<sup>1</sup>GN. ins o bef ποιων (so P s xiii. 31) D [Orig-int, Ambrst]. om 2nd ουκ εστιν B 67<sup>2</sup> Syr. 13. λαρυξ A[P a] d k: -υνξ G. 14. aft στομα ins αυτων B(not Tischdf [N. T. Vat.]) 17.

Bengel, Tholuck, Köllner, Schrader, De Wette, al.) to take προεχόμεθα as middle, and understand it as προέχουμεν—Have we (Jews) the (any) preference? We have an use of παρέχομαι as active, Acts xix. 24, Tit. ii. 7. See also Winer, edn. 6, § 38. 5. οὐ πάντως] No, by no means. This would more naturally be πάντως οὐ, see reff. But we have οὐδὲν πάντως for 'not at all,' Herod. v. 34. The meaning 'not in every way,' 'not altogether,'—as 1 Cor. v. 10 and Theophr. de Caus. Plant. vi. 24 (Wetst.), ποιεῖ γὰρ οὐ πάντως, ἀλλ' ἐὰν οὐλῇ τις ἢ ὑπόκαυστος,—will not apply, for it does not agree with what follows, where the Apostle proves absolute equality in respect of his argument. προητ. . . . εἶναι] we have before proved (chs. i. ii.) both Jews and Gentiles all to be under sin; the construction is not acc. and inf.,—that Jews and Gentiles are under sin,—but ἰουδ. . . . πάντας is acc. after the verb, and ὑφ' αὐ. εἶναι the matter of the charge,—q. d. 'we have before brought in guilty Jews and Gentiles all as sinners.' 10—18.] Proof of this universal sinfulness from the Scriptures, said directly (ver. 19)

of the Jews, but a portion including, and taken for granted of, the Gentiles. Compare throughout the LXX (reff.). 11.] In the Psalm,—Jehovah looked down from heaven on the children of men, to see εἰ ἔστι συνιών ἢ ἐκζητῶν τ. θ. He found none. This result is put barely by the Apostle as the testimony of Scripture, giving the sense, but departing from the letter. 13.] ἐδοκιοῦσαν, an Alexandrine form for ἐδοκίουν; see Lobeck, Phrynichus, p. 349. The open sepulchre is an emblem of perdition, to which their throat, as the instrument of their speech, is compared. 15.] The LXX (Isa. l. c.) have οἱ δὲ πόδες αὐτῶν ἐπὶ ποταμῶν τρέχουσι, ταχυνὸι ἐκχέαι αἷμα· καὶ οἱ διαλογισμοὶ αὐτῶν διαλογισμοὶ ἀπὸ φόβων (διαλ. ἀφρόνων AN)· σύντριμμα καὶ τάλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν, καὶ ὁδὸν εἰρήνης οὐκ οἶδασιν (ἐγνωσαν, A). 19.] He proves the applicability of these texts to the Jews by their being found in the Jewish Scriptures: not in any Gentile representation, which might exclude Jews, but spoken universally, in those very books which were the cherished possession of the Jews them-

ὀφθαλμῶν αὐτῶν. <sup>19</sup> οἶδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει, <sup>h = Luke viii. 43. ch. iv. 10. Philom. 30 al. 12 Cor. xi. 10. Heb. xi. 23 only. 2 Macc. xiv. 24 al. see Dan. vi. 23 Theod. k here only t. ἀντὶ τῆς</sup> τοῖς <sup>h</sup> ἐν τῷ νόμῳ λαλεῖ, ἵνα πᾶν στόμα <sup>1</sup> φραγῇ καὶ <sup>2</sup> ἡ ἰπὸ-  
δικος γένηται πᾶς ὁ κόσμος τῷ θεῷ. <sup>20</sup> διότι <sup>1</sup> ἐξ <sup>m</sup> ἔργων  
<sup>7</sup> νόμου <sup>n</sup> οὐ <sup>10</sup> δικαιωθήσεται <sup>np</sup> πᾶσα <sup>p</sup> σὰρξ <sup>4</sup> ἐνώπιον αὐ-  
τοῦ διὰ γὰρ νόμου <sup>1</sup> ἐπίγνωσις ἁμαρτίας. <sup>21</sup> Νυνὶ δὲ  
(47) τοῦτον τὴν παραβαίνον ὑπόδικος ἵσταν τῷ παθόντι, Demosth. 618. 2. <sup>1</sup> ver. 30. ch. iv. 2. v. 15 (see). Gal. ii. 16 (see). 11. 8. 24. James ii. 24 (the), 25. <sup>1</sup> m = ver. 28. Gal. ii. 16 (see). 11. 2. 5. 10 only. <sup>n</sup> Matt. xxi. 32. Acts x. 14. Gal. ii. 16. Exod. xv. 26. Ps. cxlii. 3. <sup>r</sup> Paul, ch. i. o = ch. ii. 13 ref. <sup>p</sup> Acts ii. 17 ref. <sup>q</sup> = Luke xvi. 15. Ps. l. c. <sup>r</sup> Paul, ch. i. 28. x. 2. Eph. iv. 13 al. <sup>elaw.</sup>, Heb. x. 26. 3 Pet. i. 2, 3, 8. ii. 20 only. Prov. ii. 5.

19. for λέγει, λαλεῖ: N<sup>1</sup> vulg D-lat Orig.<sub>1</sub>[int., Ambrost]. for λαλεῖ, λέγει: D<sup>1</sup>F[K Syr].

20. ου δικ. bef εξ εργ. νομ. D F (and lat) fuld [Orig-int., (txt.,)] Ambrost. επιγνωσις F.

selfes. ὁ νόμος] Here, the whole O. T., the law, prophets, and Psalms: see John x. 34, where our Lord cites a Psalm as in 'the law.' τοῖς ἐν τῷ ν. λαλεῖ] it speaks (not says,—λαλέω is not 'to say,' see John viii. 25, note) to (or for, dat. commodi: i. e. its language belongs to, is true of, when not otherwise specified) those who are in (under) the law. So that the Jews cannot plead exemption from this description or its consequences. ἵνα] in order that—not 'so that': the bringing in all the world guilty before God is an especial and direct aim of the revelation of God's justice in the law,—that His grace by faith in Christ may come on all who abandon self-righteousness and believe the gospel. πᾶν στόμα φραγῇ] If the Jew's mouth is shut, and his vaunting in the law taken away, then much more the Gentile's, and the whole world (see above ver. 6) becomes (subjective, as γίνεσθαι ver. 4) guilty before God. 20.] The solemn and important conclusion of all the foregoing argument. But not only the conclusion from it: it is also the great truth, which when arrived at, is seen to have necessitated the subordinate conclusion of ver. 19, the stopping of every mouth, &c. And therefore it is introduced, not with an illative conjunction, 'wherefore' (which διότι will not bear), but with 'because.' Because by the works of the law (GOD'S LAW: whether in the partial revelation of it written in the consciences of the Gentiles, or in the more complete one given by Moses to the Jews,—not, by works of law: no such general idea of law seems to have ever been before the mind of the Apostle, but always the law, emanating from God) shall no flesh be justified before Him (the future as implying possibility,—perhaps also as referring to the great day when πᾶσα σὰρξ shall stand before God,—perhaps also as a citation from ref. Ps. LXX., οὐ δικαιωθήσεται ἐνώπιόν σου πᾶς ὥν. οὐ . . . πᾶσα, which we render by *nulla*, must be kept in the mind to its lo-

gical precision: *All flesh*—subject—*shall be*—copula—*not justified*—predicate).

The Apostle does not *here* say either (1) that justification by legal works would be impossible if the law could be wholly kept, or (2) that those were not justified who observed the prescribed sacrifices and offerings of the ceremonial law (of which he has never once spoken, but wholly of the moral): but he infers from his argument on matters of fact, a result in matter of fact: 'Mankind, Jew and Gentile, have all broken God's law, and are guilty before Him: Man keeps not God's law. By that law then he cannot arrive at God's righteousness.' διὰ γὰρ . . .] For by [means of] the law (as before, whether partially known to the Gentile or more fully to the Jew) is the knowledge of sin (whatever knowledge each has,—whether the accusing and excusing of the Gentile's conscience, or the clearer view of offence against Jehovah granted to the Jew).

The reasoning is:—the law has no such office, in the present state of human nature manifested both in history and Scripture, as to render righteous: its office is altogether different, viz. to detect and bring to light the sinfulness of man. Compare Gal. ii. 16.

21—V. 11.] THE ENTRANCE INTO GOD'S RIGHTEOUSNESS (ch. i. 17) IS SHOWN TO BE BY FAITH.

21—26.] The Apostle resumes the declaration of ch. i. 17 (having proved that man has no righteousness of his own resulting from the observance of God's law): viz. that God's righteousness is revealed by Christ, whose atoning Death is, consistently with God's justice, sufficient for the pardon of sin to those who believe in Him.

21. νυν] Is this of time, 'now,' in contradistinction to ages past, = ἐν τῷ νῦν καιρῷ, ver. 26,—or is it merely = 'as things are,' 'now we find?' The former is held by Grot., Bengel, Tholuck, Reiche, Olsh., Rückert, al.,—the latter by Fritzsche, Meyer, and De Wette. The former is true in sense, and applicable

s = ver. 20.  
 ch. iv. 6. vii.  
 8, 9. 1 Cor.  
 iv. 8 al.  
 t ch. i. 17 reff.  
 u ch. i. 19 reff.  
 v = John xviii.  
 37. 3 John 3.  
 Heb. vii. 8.  
 w Acts x. 22  
 reff.  
 x Acts xiii. 15  
 reff.  
 y = Phil. ii. 8.  
 reff.  
 z constr., Mark xi. 22.

Acts iii. 16. Gal. ii. 16, 20. James ii. 1 al. b = Gal. iii. 14. c Acts iv. 33  
 d ch. x. 13 reff. e = (bat ast.) Luke xxi. 35 al. Pa. xxi. 1. w. 49, 1 Cor. i. 7. constr.,  
 f constr., John xii. 43. g w. dat., ver. 20. Tit. iii. 7 only. (ch. ii. 13 reff.)  
 h Matt. x. 8. 2 Cor. xi. 7. Exod. xxi. 2. (John xv. 25, from Pa. xxxiv. 19.) i = ch. v. 15 al.

21. [ins του θεου F.]

μαρτυρομενη D<sup>1</sup>.

22. for *ἡσ. χρ.*, *εν χριστῷ ἡσ.* A : om Chr.; om *ἡσθου* B (Tert.); txt CDFKL[P]N 17 rel vss Clem, Orig<sup>1</sup>(int), Damasc<sup>1</sup> Thdrt Thl (Ec Pelag Ambrst Chrom Bde. om *και επι παντας* (possibly from *homotel*: on the other hand, the longer text may be the junction of two readings) ABCN<sup>1</sup>[P 47<sup>1</sup>] copt (æth) arm Clem<sup>1</sup>, (Orig<sup>1</sup>[int,]) Cyr[-p.] Aug.; ins DFKLN<sup>2</sup> 17 [rel] syrr vulg(but am demid [har]) al Damasc om *eis παντ. και*) Chr<sup>1</sup> [Euthal-ma] Thdrt Thl (Ec Ambrst Chrom.,

to the circumstances of the gospel: but the meaning is *too strong*, where no contrast of time is expressly in view. I therefore prefer the latter, especially as Paul's usage elsewhere justifies it; see ch. vii. 17; 1 Cor. xv. 20.

*χωρις νόμου*] without the (help of) the law, 'independently of the law': not 'without the *works* of the law'; for here it is not the way to the *δικ. θεου* which is spoken of (which is *faith*), but that *δικ. itself*. *δικαιοσ. θεου*] God's righteousness: in what sense, see ch. i. 17, and note.

*πεφανέρωται*] viz. in the facts of the gospel. The perfect sets forth the manifestation of this righteousness in history as an *accomplished and still enduring fact*—the *ἀποκαλύπτει* of ch. i. 17 denotes the continual unfolding of this righteousness in the hearts and lives of faithful believers.

*μαρτυρομένη κ.τ.λ.*] being borne witness to (pres. because the law and prophets remain on record as a revelation of God's will) by the law and the prophets (not merely the types and prophecies, but the *whole body* of the O. T., see Matt. xxii. 40).

22. *δικαιοσ. δι θ.*] but that (so *δι* in Herod. vii. 8, *Ἀρισταγόρη τῷ Μιλήσιω, δούλω δι ἡμετέρω*,—and i. 114, *ὅπδ τοῦ σοῦ δούλου, βουκόλου δι παιδός*: the contrast being between the general mention which has preceded, and the specific distinction now brought in. See Hartung, *Partikellehre* i. 168 ff.) the righteousness of God (i.e. 'I mean, the righteousness of God *διὰ πίστεως* 'I. χρ.') which is (ἡ is not necessary, the art. being often omitted in cases where the ear is reminded of a usage of the cognate verb with a preposition, such as *δικαιούσθαι διὰ πίστεως*. Compare Col. i. 4, *ἀκούσαντες τὴν πίστιν ἡμ. ἐν χριστῷ* 'I. ἡσ., and Eph. iii. 4, *δύνασθε νοῆσαι τὴν σύνεσιν μου ἐν τῷ μυστηρίῳ (συνιέντες ἐν πάσῃ σοφίᾳ*

occurs Dan. i. 4 Theod.). See Winer, edn. 6, § 20. 2. b) by the faith in Jesus Christ (gen.: see reff.). *ἐς πάντ. [κ. ἐπὶ πάντ.]* depends on *πεφανέρωται*,—(is revealed) unto ('towards,' 'so as to penetrate to') all[, and upon ('over,' 'so as to be shed down on,' but in the theological meaning, no real difference of sense from *ἐς*; this repetition of prepositions to give force is peculiar to Paul, see ver. 30, and Gal. i. 1) all] who believe. Probably the repetition of *πάντας* was suggested by the two kinds of believers, Jew and Gentile, so as to prepare the way for *οὐ γὰρ ἐστι διαστολή* (but still no essential difference in the interpretations of *eis* and *ἐπὶ* must be sought).

23. [*ὑστεροῦνται* should be rendered fall short, not, as E. V., "come short," since this latter may be taken for the past tense, after the auxiliary "have."] *τῆς δόξης τοῦ θεοῦ*] Of the praise which comes from God, see reff. (so Grot., Thol., Reiche, Fritz., Meyer, Rückert, De Wette): not, 'of praise in God's sight' (Luther, Calv., Estius, Köllner): nor, 'of glory with God,' as ch. v. 2 (Ec., Beza, al.),—for the Apostle is not speaking here of future reward, but of present worthiness: nor, of the glorious image of God which we have lost through sin (Calov., al., Rückert, Olsh.), which is against both the usage of the word, and the context of the passage.

24.] *δικαιούμενοι* agrees with *πάντ.*—*τες*, without any ellipsis; nor need it be resolved into *καὶ δικαιούνται*: the participial sentence is subordinated to the great general statement of the insufficiency of all to attain to the glory of God. It is not necessary, in the interpretation, that the subjects of *πάντες* and *δικαιούμενοι* should be in matter of fact strictly commensurate:—'*all* have sinned—all are (must be, if justified) justified freely, &c.'

<sup>κ</sup> ἀπολυτρώσεως τῆς <sup>ι</sup> ἐν χριστῷ <sup>ι</sup> Ἰησοῦ, <sup>25</sup> ὃν <sup>α</sup> προέθετο  
<sup>ο</sup> ὁ θεὸς <sup>α</sup> ἱλαστήριον διὰ πίστεως <sup>ο</sup> ἐν τῷ αὐτοῦ αἵματι,  
<sup>ρ</sup> εἰς <sup>α</sup> ἐνδείξιν τῆς δικαιοσύνης αὐτοῦ, διὰ τὴν <sup>ι</sup> πάρεσιν

only. L. P. H. Dan. iv. 32 LXX only. (—ὄν, Exod. xxi. 8. Zeph. iii. 1.) 1 = ch. vi. 11. viii. 2 al.  
 m = here (ch. i. 13. Eph. i. 9) only. Polyb. i. 33. 9, <sup>α</sup> προθέμενοι τοὺς γροσφομάχους. n = here  
 (Heb. ix. 5) only. see note. o = Matt. xii. 27, 28 al. p ch. i. 5 ref.  
 q here bia. 2 Cor. viii. 24. Phil. i. 28 only †. r here only †. (—έναι, Sir. xxiii. 2.)

25. ἱλαστήριον F: om arm: *propitiatorium* D-lat vulg-sixt harl<sup>2</sup> Ambrst Oros, Jer  
 Ambr: *propitiacionem* vulg[-clem(with am &c) F]-lat syr: *placionem* Hil.  
 rec ins της βελ πίστεως, with BC<sup>2</sup>D<sup>2</sup>KL[P] 17 rel Chr-txt, [Bas, Euthal-ms] Thdr̄t (Ec:  
 om C<sup>1</sup>D<sup>1</sup>FN Orig, Eus, Bas, Cyr[-p], Damasc Thl.—om δια πίστεως A Chr-comm(=and  
 2-mss). for 1st αυτου, αυτου B 47. for παρεσιν, παρωσιν 46: παραινεσιν 69.  
 116: [παρεσινσιν k: ] *propositum* D<sup>1</sup>-lat Aug, Ambrst Pelag-comm.

δωρεάν] see ref.: here 'without merit or desert as arising from earnings of our own;' '*gratis*.' τῇ αὐτοῦ χάριτι] by His grace, i. e. 'His free undeserved Love,' as the working cause (De W.). διὰ τῆς ἀπολ. κ.τ.λ.] By means of the propitiatory redemption which is in (has been brought about by, and is now in the Person of) Christ Jesus. ἀπολύτρω-  
 σε, redemption by a λύτρον, propitiation, —and, as expressed by the preposition ἀπο, redemption from some state of danger or misery: here, —redemption from the guilt of sin by the propitiatory sacrifice of Christ's death, see ref. and Matt. xx. 28. In Eph. i. 7 this ἀπολύτρωσις is defined to = ἡ ἀφεσις τῶν παραπτωμάτων.

25.] <sup>α</sup> προέθετο, not here 'decreed,' as in ref. N. T., —but put forth, set forth, manifested historically in His incarnation, suffering, and exaltation. Wetst. quotes Thucyd. ii. 34, τὰ δὲ ὀστά προτίθενται τῶν ἀπογινόντων, 'they expose the bones of the deceased to public view.'

ἱλαστήριον] as a propitiatory offering. So we have σωτήρια, Exod. xx. 24, —χαριστήριον (εὐχαριστήριον A), 2 Macc. xii. 45, —and καθάρσιον, Herod. i. 35, in the sense of thank-offerings and offerings of purification (no subst., as θύμα, need be supplied,—the words being themselves substantives): and we have this very word in Dio Chrysos. Orat. ii. p. 184 (cited by Stuart), where he says that the Greeks offered an ἱλαστήριον τῇ Ἀθῆνᾳ, a propitiatory sacrifice. The ordinary interpretation (Theodoret, Theophyl., Luth., Calv., Grot., Calov., Wolf, Olsh.) is founded on the sense in which the LXX use the word, as signifying the golden cover of the ark of the covenant, between the Cherubim, where Jehovah appeared and whence He gave His oracles. τὸ ἱλαστήριον πέταλον ἦν χρυσοῦν, ἐπέκειτο δὲ τῷ κιβωτῷ. ἐκατέ-  
 ρωθεν δὲ εἶχε τὰ τῶν χερουβὶμ ἐκτυπώματα. ἐκείθεν τῷ ἀρχιερεὶ λειτουργοῦντι ἐβλινετο δῆλη τοῦ θεοῦ ἡ εὐμένεια . . . τὸ ἀληθινὸν ἱλαστήριον δὲ δεσπότης ἐστὶ χριστός ἐκεῖνο δὲ τὸ παλαιὸν τοῦτου τὸν τύπον ἐπλήρων.

ἀρμόττει δὲ αὐτῷ ὡς ἀνθρώπῳ τὸ θρονα, οὐχ ὡς θεῷ· ὡς γὰρ θεός, αὐτὸς δὲ τοῦ ἱλαστήριου χρηματίζει. Theodoret: on which Theophylact further, —ἐβλήεν δὲ πάντως τὴν ἀνθρωπίνην φύσιν, ἥτις πάντα ἦν τῆς θεότητος, ἐκικαλύπτοσα ταύτην. The expression occurs in full, ἱλαστήριον ἐπίθεμα, Exod. xxv. 17: elsewhere ἱλαστήριον only, as ref. Heb. See also Philo, Vita Mos. iii. 8, vol. ii. p. 150. But De Wette well shews the inapplicability of this interpretation, as not agreeing with εἰς ἐνδείξιν κ.τ.λ. (which requires a *victim*, see below), and as confusing the unity of the idea here, Christ being (according to it) one while a victim (ἐν τῷ αὐτοῦ αἵματι), and another, something else. The other interpretation (Vulg. *propitiationem*: so E. V.: Beza, Rückert, al.: adj.—Rosenmüller, Wahl), which makes ἱλαστήριον an adj. agreeing with ὃν, 'a propitiator,' hardly agrees with προέθετο, implying an external demonstration of Christ as the ἱλαστήριον, not merely an appointment in the divine economy.

διὰ πίστεως] by faith, as the subjective means of appropriation of this propitiation: —not to be joined with ἐν αὐτοῦ αἵματι (but the omission of τῆς is no objection to this, see above on ver. 22), as Luth., Calv. al., Olsh., Rückert,—for such an expression as πίστις or πιστεύω ἐν τῷ αἵμ. 'I. χρ. would be unexampled,—and (which is decisive) the clause ἐν τῷ αὐτοῦ αἵματι requires a primary, not a subordinate place in the sentence, because the next clause, εἰς ἐνδ. τ. δικ. αὐτ., directly refers to it. As διὰ πίστ. is the subjective means of appropriation, so ἐν τῷ αἵμ. αὐτοῦ is the objective means of manifestation, of Christ as a propitiatory sacrifice. αἷμα does not = θάνατος, but refers to propitiation by blood,—the well-known typical use of it in sacrifice.

εἰς ἐνδείξιν κ.τ.λ.] in order to the manifestation of His righteousness: this is the aim of the putting forth of Christ as an expiatory victim. δικαιοσύνη, not *truth* (Ambrst., al.), —not *goodness* (Theodoret, Grot., Hammond, Koppe,

here only †. 2 Macc. xiv. 3 only. † Mark iii. 28, 29. 1 Cor. vi. 15 only. 1sa. lviii. 1. u ch. ii. 4 reff. v Acts iii. 10. 1 Cor. vi. 5 al. w ch. viii. 12. xi. 5. 2 Cor. viii. 14 only. Gen. xxx. 20. z Acts iii. 19. vii. 19. ch. i. 11, 20 al. a constr., ch. ii. 8 reff. b = 1 Cor. i. 20 c Paul (ch. xv. 17. 1 Cor. xv. 31 al.) only, exc. James iv. 16. Jer. xii. 13.

τῶν ἁπογεγονότων ἁμαρτημάτων ἐν τῇ ἄνοχῇ τοῦ θεοῦ, 26 ὡς πρὸς τὴν ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαι- οῦντα τὸν ἐκ ἀπίστεως Ἰησοῦ. 27 Ποῦ οὖν ἡ καύ- [47]

26. rec om την, with D<sup>2</sup>KL Chr Thdrt [Euthal-ms] Thl Ec: ins ABCD<sup>1</sup>N[P 47] Clem, Cyr., (F 17 omit from δίκ. αὐτου ver 25 to δίκ. αὐτου ver 26.) om και F fuld Ambrst. for δικαιουντα, δικαιουν D<sup>1</sup>. om ιησου F 52 E-lat: for ιησ., ιησ. χρ. vulg[with demid harl tol] copt Thdrt [Orig-int,] Ambrst Pelag[-comm]: χρ. ιησ. D<sup>1</sup>-lat: του κυρ. ημ. ιησ. χρ. Syr: ιησουν D-gr L b d f g m o 17 Clem: txt ABCN[P 47] am fuld D<sup>1</sup>-lat syr eth [arm Euthal-ms] Chr, Thl Ec Aug, Oros.

Rosenm., Reiche),—not both these com-  
bined with *justice* (Beza),—not *justifying*  
or *sin-forgiving* righteousness (Chrys.,  
Aug., Estius, Krehl, B.-Crus.),—not the  
*righteousness which He gives* (Luther,  
Elmer, Wolf, al.), which last would repeat  
the idea already contained in ver. 21 and  
rob els τὸ εἶναι αὐτ. δίκαιον of all meaning,  
—not *holiness*, which does not correspond  
to δίκαιος and δικαιούν, —but judicial  
righteousness, JUSTICE (as Orig., Calov.,  
Tholuck, Meyer, Schrader, Rückert ed. 2,  
al.). This interpretation alone suits the  
requirements of the sense, and corresponds  
to the idea of δικαιούν, which is itself judi-  
cial. A *sin-offering* betokens on the one  
side the expiation of guilt, and on the other  
ensures pardon and reconciliation: and  
thus the Death of Christ is not only a  
proof of God's grace and love, but also  
of His judicial righteousness which re-  
quires punishment and expiation. (Mainly  
from De Wette.) διὰ τ. ἁμαρτι-  
ων κ.τ.λ.] = διὰ τὸ παρίεναι τὸν θεὸν τὰ  
προγ. ἁμαρτήματα ἐν τῇ ἀνοχῇ αὐτοῦ, and  
contains the *reason why* God would mani-  
fest His judicial righteousness; on account  
of the overlooking of the sins which had  
passed, in the forbearance of God: i. e.  
to vindicate that character for justice,  
which might seem, owing to the sus-  
pension of God's righteous sentence on  
sin in former ages in His forbearance, to  
be placed in question:—to shew, that  
though He did not then fully punish for  
sin, and though He did then set forth  
inadequate means of (subjective) justifi-  
cation,—yet He did both, not because His  
justice was slumbering, nor because the  
nature of His righteousness was altered,  
—but because *He had provided a way*  
whereby sin might be forgiven, and He  
might be just. Observe, ἁμαρτία is not  
*forgiveness* [nor “remission,” as E. V.  
erroneously renders it], but [passing over,  
or] overlooking, which is the work of  
*forbearance* (see Acts xvii. 30), whereas  
*forgiveness* is the work of *grace*,—see

ch. ii. 4:—nor is τῶν προγερ. ἁμ., ‘the  
sins of each man which precede his con-  
version’ (Calov.), but *those of the whole  
world before the death of Christ*. See the  
very similar words Heb. ix. 15. The  
rendering διὰ, ‘by means of’ (Origen,  
Luth., Calv., Calov., Le Clerc, Elmer,  
Koppe, Reiche, Schrader), is both un-  
grammatical and unmeaning. 26.  
πρὸς τὴν ἐνδ. κ.τ.λ.] The art. distinguishes  
this ἐνδεις from the former, as the *faller*  
and *ultimate object*, of which that ἐνδεις  
was a subordinate part:—with a view to  
the (or His) manifestation of his righte-  
ousness in this present time. The shew-  
ing forth that He was righteous through-  
out His dealings with the whole world, by  
means of setting forth an adequate and  
complete propitiation in the death of  
Christ, was *towards*, formed a subsidiary  
manifestation to, His *great manifestation*  
of His righteousness (same sense as before,  
judicial righteousness, justice) *under the*  
*Gospel*. The joining πρὸς τὴν ἐνδεις.  
κ.τ.λ. with ἐν τῇ ἀνοχῇ τ. θεοῦ (Beza,  
Rückert ed. 2, Thol., al.) would draw  
off the attention from the leading thought  
of the sentence to a digression respecting  
the ἀνοχῇ τ. θ., which is not probable.

εἰς τὸ εἶναι κ.τ.λ.] in order that  
He may be (*shown to be*):—the whole pre-  
sent concern is with ἐνδεις, the *exhibition*  
*to men* of the righteousness of God) just  
and (yet, on the other side) justifying  
him who is of (the) faith in Jesus (τὸν  
ἐκ πίστεως Ἰησ., him who belongs to, stands  
in, works from as his standing-point, faith  
in Jesus: see ch. ii. 8, note, and reff.).

27—IV. 25.] JEWISH BOASTING  
ALTOGETHER REMOVED BY THIS TRUTH, NOT  
HOWEVER BY MAKING VOID THE LAW, NOR  
BY DEGRADING ABRAHAM FROM HIS PRE-  
MINENCE, BUT BY ESTABLISHING THE  
LAW, and shewing that Abraham was really  
JUSTIFIED BY FAITH, and is the FATHER  
OF THE FAITHFUL. 27.] ἡ καύχησις,  
the boasting, viz. of the Jews, of which  
he had spoken before, ch. ii., not ‘boasting’



χρησις; <sup>d</sup> ἐξεκλείσθη. διὰ \*ποίου νόμου; τῶν ἔργων; <sup>d</sup> Gal. iv. 17 only. Exod. xxiii. 2 B. 2 Macc. xiii. 21 (only?). <sup>e</sup> Acts iv. 7 reff. οὐχί, ἀλλὰ διὰ νόμου πίστεως. <sup>28</sup> \*λογιζόμεθα \*γὰρ <sup>b</sup> δικαιοῦσθαι πίστει ἀνθρώπων <sup>1</sup> χωρὶς ἔργων <sup>1</sup> νόμου. <sup>29</sup> ἢ Ἰουδαίων ὁ θεὸς μόνον, οὐχί καὶ ἔθνων; <sup>30</sup> καὶ εἶπερ εἰς ὁ θεὸς δὲ <sup>1</sup> δικαιοῦσαι περιτομὴν <sup>k</sup> ἐκ πίστεως καὶ <sup>1</sup> ἀκροβυστίαν διὰ τῆς πίστεως. <sup>31</sup> νόμον. <sup>e</sup> = and constr., ch. xiv. 14. Phil. iii. j ver. 20 (reff.). Gen.

27. aft καυχῆσαι ins σου F latt [Orig-int.] Aug.<sub>2</sub> for ουχι, ουκ D<sup>1</sup>: ου F. om 2nd δια D<sup>1</sup>.

28. λογιζόμεθα D<sup>3</sup>K[P]. \* rec οὖν (prob corr<sup>n</sup> from misunderstanding of λογίζομαι to convey a conclusion: see note), with BCD<sup>3</sup>KL[P] 17 rel syrr Chr, Thdr̄t [Euthal-ms] Thl Ec: γὰρ AD<sup>1</sup>FN [47] latt copt [(with arm)] Cyr[-p<sub>1</sub>] Damasc [Orig-int.] Ambrat Aug, Ambr. rec πίστει bef δικαιοῦσθαι (to throw emphasis on πίστει, supposing the ver to convey a solemn conclusion), with KL[P]N<sup>2</sup> 17 rel syrr [arm] Chr Thdr̄t [Euthal-ms Thl Ec]: for πίστει ἀνθρώπων, ἀνθρ. δια πίστεως F vulg sith [Orig-int, Ambrat] Aug: txt ABCDN<sup>1</sup> [47] (copt). ἀνθρώπων B<sup>1</sup>.

29. om η n 39<sup>1</sup> Thdr̄t: μη A<sup>1</sup>(appy) 39<sup>2</sup> [Julian(in Cyr)] <sup>e</sup> 77: an latt [Orig-int.] μόνον B a b [o] 23. 39. 47-8. 76 Clem, Ath, Chr, (mss vary) Cyr Thl (but aft ιουδ. Clem, Ath): μόνος D: txt ACFKL[P]N 17 rel Ath, [Eus, Chr, Cyr-p] (with some variation of mss) Damasc Thdr̄t Ec, *tanlum* latt. rec aft ουχι ins δε, with L[P] 17 rel syr Chr Cyr<sub>1</sub>[-p] Thdr̄t Thl Ec: om ABCDFKN k [47] latt Syr copt [sith arm] Clem, Ath, Chr-ms, Cyr[-p<sub>2</sub>] Damasc [Orig-int, Hil, Ambrat].

30. rec επειπερ (corr<sup>n</sup>), with D<sup>1-2</sup>EKL[P]N<sup>2</sup> 17 [47-marg] rel Eus, Ath, Chr, Thdr̄t Thl Ec: *quoniam quidem* latt Ambr[at] Orig-int.; txt ABCDN<sup>1</sup> [47-txt] Clem, Orig, Cyr<sub>1</sub> [mss vary] Did, Damasc: *siquidem* Jer, Pacian, om o D<sup>1</sup> Orig<sub>1</sub>.

in general, which will not suit ver. 29. (So Theodoret, τὸ ὑψηλὸν τῶν Ἰουδαίων φρόνημα.—Chrys., Theophyl., Ec.:—Vulg.: *gloriatio tua*: Bengel, Rückert, Meyer, De Wette, al.) ἐξεκλ. οὐκ ἐστὶ χωρὶν ἔχει, Theodoret. διὰ τ. v. κ.τ.λ.] By what law (is it excluded)? (is it by that) of works? No, but by the law (*norma*, the rule) of faith. The contrast is not here between the law and the Gospel as two dispensations, but between the law of works and the law of faith, whether found under the law, or the Gospel, or (if the case admitted) any where else. This is evident by the Apostle proving below that Abraham was justified, not by works, so as to have whereof to boast, but by faith.

28.] λογιζόμεθα, not 'we conclude,' but 'we hold, we reckon, see reff.: the former is against N. T. usage; and has probably caused the change of γὰρ into οὖν, by some who imagined that this verse was a conclusion from the preceding argument. For we hold (as explanatory of the verse preceding,—on the other supposition the two verses are disjointed, and the conclusion comes in most strangely), that a man is justified by faith [apart from] (without [but more than without—so distinctly without as to be utterly and entirely separate from and independent of]) the works of the law (not works of law); and therefore boasting is

excluded. 29.] In shewing how completely Jewish boasting is excluded, Paul purposes to take the ground of their own law, and demonstrate it from that. He will shew that God is not (the God) of Jews alone, but of Gentiles, and that this very point was involved in the promise made to Abraham, by believing which he was justified (ch. iv.), and therefore that it lies in the very root and kernel of the law itself. But, as often elsewhere, he passes off from this idea again and again, recurring to it however continually,—and eventually when he brings forward his proof-text (πατέρα πολλῶν ἐθνῶν τέθεικεν σε, iv. 17), Abraham's faith, and not this fact, has become the leading subject.

30. επειπερ] if at least (if we are to hold to what is manifest as a result of our former argument) God is One, who shall justify the circumcision (= the Jews, after the analogy of ch. ii. 26) by (ἐκ, as the preliminary condition,—the state out of which the justification arises) faith, and the uncircumcision (the Gentiles) through (by means of) their faith. Too much stress must not be laid on the difference of the two prepositions (see ver. 22 and note). The omission of the art. in ἐκ πίστ. and its expression in διὰ τῆς πίστ. are natural enough: the former expresses the ground of justification, generally taken, ἐκ πίστεως, by faith: the latter the means

m ver. 3. refl.

n ver. 4. refl.

o = Heb. x. 9.

Num. xxi.

14. 1 Macc.

xv. 5. -dau,

see ch. vi.

13. 1 Cor. lii. 1. refl.

8. xxvi. 12.

οὖν <sup>m</sup> καταργούμεν διὰ τῆς πίστεως ; <sup>n</sup> μὴ γένοιτο, ἀλλὰ νόμον <sup>o</sup> ἰσχύον.

IV. 1. <sup>p</sup> Τί οὖν ἐροῦμεν [<sup>a</sup> εὐρηκέναι] Ἀβραὰμ τὸν

p ch. iii. 5. refl.

q = Luke ix. 12. Acts vii. 11. 2 Tim. i. 13. Gen. vi.

ABCDP  
KL[P]m  
a b c d f  
g h k l  
m n o p r  
[47]

81. rec ἰστωμεν, with D<sup>3</sup>KLN<sup>3</sup>[P 47-marg.] rel Chr, Thdrt [Euthal-ms] Thl Ec : [ιστωμεν 47-txt:] συνιστωμεν 17. 65. 93 lect-6: περιστασόμεν D<sup>1</sup>: txt ABCD<sup>2</sup>FN<sup>1</sup> Orig, Cyr[-p.] Damasc.

CHAP. IV. 1. rec αβρααμ τὸν πατέρα ἡμῶν bef εὐρηκέναι, with KL[P] 17 rel syrr Chr[-txt Euthal-ms] Thdrt Thl Ec Gennad Phot: om εὐρηκέναι B 47<sup>1</sup> [Chr-comm.]: las bef αβρααμ ACDFN latt [copt æth arm] Cyr[-p.] Damasc [Orig-int.] Ambrst [aft

whereby the man lays hold on justification, διὰ τῆς πίστεως, by his faith: the former is the objective ground, the latter the subjective medium. Jowett's rendering of περιτομὴν ἐκ πίστεως, 'the circumcision that is of faith,' though ingenious, is hardly philologically allowable, nor would it correspond to the other member of the sentence, which he rightly renders 'and the uncircumcision through their faith.' To understand τῆς πίστεως (as Mr. Green, Gr. p. 300) as referring to πίστεως just mentioned 'by the instrumentality of the identical faith which operates in the case of the circumcised,' is to contradict the fact: the faith was not, strictly speaking, identical in this sense, or the two cases never need have been distinguished. See vv. 1, 2.

31.] But again the Jew may object, if this is the case, if Faith be the ground, and Faith the medium, of justification for all, circumcised or uncircumcised, surely the law is set aside and made void. That this is not so, the Apostle both here asserts, and is prepared to shew by working out the proposition of ver. 29, that the law itself belonged to a covenant whose original recipient was justified by faith, and whose main promise was, the reception and blessing of the Gentiles.

νόμον, not 'law,' but the law, as every where in the Epistle. We may safely say that the Apostle never argues of law, abstract, in the sense of a system of precepts,—its attributes or its effects,—but always of THE LAW, concrete,—the law of God given by Moses, when speaking of the Jews, as here: the law of God, in as far as written in their consciences, when speaking of the Gentiles: and when including both, the law of God generally, His written as well as His unwritten will.

Many commentators have taken this verse (being mislaid in some cases by its place at the end of the chapter) as standing by itself, and have gone into the abstract grounds why faith does not make void the law (or moral obedience); which, however true, have no place here: the design being to

shew that the law itself contained this very doctrine, and was founded in the promise to Abraham on a covenant embracing Jews and Gentiles,—and therefore was not degraded from its dignity by the doctrine, but rather established as a part of God's dealings,—consistent with, explaining, and explained by, the Gospel.

IV. 1—5.] Abraham himself was justified by faith. The reading and punctuation of this verse present some difficulties. As to the first (see var. read.), the variation in the order of the words, and the reading προπάτορα seemed to me formerly, however strongly supported, to have sprung out of an idea that κατὰ σάρκα belonged to πατέρα. This being supposed, εὐρηκέναι appeared to have been transposed to throw πατέρα ἡμ. κατὰ σάρκα together, —and then, because Abraham is distinctly proved (ver. 11) to have been in another sense the father of the faithful, πατέρα to have been altered to the less ambiguous προπάτορα, ancestor, a word not found in the N. T., but frequent in the Fathers. I therefore in the 3rd edition of this vol., with De Wette, Tholuck, and Tischendorf (in his last [7th, not 8th] edn.), retained the rec. text. Being now however convinced that we are bound to follow the testimony of our best MSS., and to distrust such subjective considerations as unsafe, and generally able to be turned both ways, I have adopted the reading of A(B)CD<sup>2</sup>FN<sup>1</sup> &c., bracketing εὐρηκέναι as of doubtful authority, omitted as it is by B.

Grot., Le Clerc, and Wetst. punctuate, τί οὖν ἐροῦμεν; εὐρηκ. . . . σάρκα:—and Matthai, τί οὖν; ἐροῦμ. . . . σάρκα; supplying δικαιοσύνην (or more rightly an indefinite τι) after εὐρηκέναι. But as Thol. well remarks, both these methods of punctuating would presuppose that Paul had given some reason in the preceding verses for imagining that Abraham had gained some advantage according to the flesh: which is not the case.

1. οὖν] The Apostle is here contending with those under the law from their own standing-point: and he follows up his νόμον

<sup>1</sup> προπάτορα ἡμῶν \* κατὰ \* σάρκα ; <sup>2</sup> εἰ γὰρ Ἀβραὰμ ἔξ ἔργων ἔδικαιώθη, ἔχει καύχημα. Ἀλλ' οὐ \* πρὸς θεόν <sup>3</sup> τί γὰρ ἡ γραφή λέγει ; \* Ἐπίστευσεν δὲ Ἀβραὰμ

r here only t.  
Ps. xlii. 8  
Symm.  
a ch. i. 3 ref.  
t ch. iii. 20 ref.  
u = ch. xv. 17.  
1 Cor. xv. 31.  
z = Mark xii.  
v Gal. vi. 4. w Paul (1 Cor. v. 8 aB.) only, exc. Heb. iii. 6. Deut. x. 31 al.  
y ch. ix. 17 ref. z w. dat., Gen. xv. 6. Acts xvi. 34 ref.

σάρκα 47-marg]. rec (for *πρωτ.*) *πατέρα*, with C<sup>3</sup>DFKL[P] N-corr<sup>1</sup> 17 rel latt syr Chr[txt and comm Euthal-ms] Thdrt Gennad Phot Thl Ec: *patriarcham* Syr: txt ABCIN<sup>1-3</sup> copt æth arm Eus Cyr[-p<sub>1</sub>] Damasc.

2. ἀλλὰ F. rec ins *τον* bef *θεον*, with D<sup>3</sup>KL[P] 17 rel Chr, Thdrt [Euthal-ms Damasc]: om ABCD<sup>1</sup>FN.

3. in N *γὰρ* has been written twice, but the first erased. om *δε* (as *unnecessary*) D<sup>1</sup>F b o latt [Syr æth arm] Chr, [Euthal-ms Orig-int.] Cypr.

*λατόμεν*, by what therefore ('hoc cōcesso,' 'seeing that you and I are both upholders of the law') shall we say, &c. This verse, and the argument following, are not a *proof*, but a *consequence*, of *νόμον* *ἔσθ.*, and are therefore introduced, not with *γὰρ*, but with *ὅτι*. *ἐξηκίδας* [if read] viz. *towards his justification*, or more strictly, *earned* as his own, to boast of. *κατὰ σάρκα* belongs to *ἐσθ.*, not (as Chrys., Theophyl., Erasmus) to *προπάτορα* ἡμ. For the course and spirit of the argument is not to limit the paternity of Abraham to a mere fleshly one, but to shew that he was the spiritual father of all believers. And the question is not one which requires any such distinction between his fleshly and spiritual paternity (as in ch. ix. 3, 5). This being so, *what does κατὰ σάρκα mean?* It cannot allude to *circumcision*; for that is rendered improbable, not only by the parallel expression *ἐξ ἔργων* in the plural, but also by the consideration, that *circumcision* was no *ἔργον* at all, but a *seal of the righteousness which he had by faith* being yet uncircumcised (ver. 11).—and by the whole course of the argument in the present place, which is not to disprove the exclusive privilege of the Jew (that having been already done, chs. ii. iii.), but to shew that *the father and head of the race himself was justified not by works, but by faith*. Doubtless, in so far as *circumcision* was a mere *work of obedience*, it might be in a loose way considered as falling under that category: but it came *after* justification, and so is *chronologically* here excluded. *κατὰ σάρκα* then is in contrast to *κατὰ πνεῦμα*,—and refers to that department of our being from which *spring works*, in contrast with that in which is the exercise of *faith*: see ch. viii. 4, 5.

2.] For if Abraham was [not 'were' as E. V.] justified (assuming, as a fact known to all, that he was justified by some means) by works, he hath matter of boasting (not expressed here whether in the sight of men, or of God, but taken generally: the proposition being assumed,

'He that has earned justification by works, has whereof to boast'). Then, in disproof of this,—that Abraham has matter of boasting,—whatever men might think of him, or attribute to him (e. g. the perfect keeping of the law, as the Jews did), one thing at least is clear, that *he has none before God*. (*πρὸς*, probably as in the second ref., *with*, in the sense of *chez*: apud Deum.) This we can prove, (ver. 3) for what saith the Scripture? Abraham believed God (God's promise) and it (*τὸ πιστεῦσαι*) was reckoned (so LXX. Heb., 'He reckoned it') to him as (ch. ii. 26) *righteousness*.

The whole question so much mooted between Protestants on the one hand, and Romanists, Arminians, and Socinians on the other, as to whether this righteousness was reckoned (1) '*per fidem*,' being *God's righteousness* imputed to the sinner; or (2) '*propter fidem*,' so that God made Abraham righteous on account of the merit of his faith, lies in fact in a small compass, if what has gone before be properly taken into account. The Apostle has proved Jews and Gentiles to be *all under sin*: utterly unable by works of their own to attain to righteousness. Now *faith*, in the second sense mentioned above, is strictly and entirely a *work*, and as such would be the *efficient cause* of man's justification,—which, by what has preceded, it *cannot be*. It will therefore follow, that it was not the *act of believing* which was reckoned to him as a righteous act, or on account of which perfect righteousness was laid to his charge, but that the *fact of his trusting God to perform His promise* introduced him into the blessing promised. God declared his purpose (Gen. xii. 3) of blessing all the families of the earth in Abraham, and again (Gen. xv. 5) that his seed should be as the stars of heaven, when as yet he had no son. Abraham believed this promise, and became partaker of this blessing. But this blessing was, *justification by faith in Christ*. Now Abraham could not, in the strict sense of the words, be justified by faith in *Christ*,—nor is it

α = ch. ix. 8  
 ref. Prov.  
 xvii. 30.  
 1 Macc. ii. 62.  
 Pa. cv. 31.  
 b absol., Acts  
 xviii. 3 ref.  
 c = Matt. xx.  
 8 Luke x.  
 7. 1 Cor. iii.  
 8 al. Gen.  
 xxxi. 7.  
 d ver. 16.  
 e = here (Matt. vi. 13) only. Deut. xxiv. 10. Thuc. ii. 40. (-λή, ch. xiii. 7.) f ver.  
 24. Acts ix. 42. xi. 17. see Matt. xvii. 42 v. r. g ch. ii. 13 ref. h ch. v. 6. 1 Tim. i. 9. 1 Pet.  
 iv. 18. 2 Pet. ii. 5. iii. 7. Jude 4, 15 (b) only. Prov. xxi. 30. (-βουα, ch. i. 18.) i Paul (ch. xii. 4. 1 Cor.  
 xii. 13 al.) only, exc. Heb. iv. 2. Lev. xxvii. 8 only (?). see Heb. v. 4. j = John viii. 27. Phil. iii. 18.

4. rec ins το βεφ οφειλημα (appy as agreeing better with the idea of a definite obligation incurred: i. e. = τὸ ὀφειλόμενον, 'what is due from the employer,' as indeed Bloomf. explains it): om ABCDFKL[P]N rel [arm]. B<sup>1</sup> repeats from ο μισθος to εργαζόμενος, ver 6, but the passage is marked for erasure, except the first o.

5. ασεβην D<sup>1</sup>FN.

6. for καθάπερ, καθώς DF.

ins o bef δαυειδ DF [g].

necessary to suppose that he directed his faith forward to the promised Redeemer in Person; but in so far as God's gracious purpose was revealed to him, he grasped it by faith, and that righteousness which was implied, so far, in it, was imputed to him. Some have said (Tholuck, e. g.) that the parallel is incomplete—Abraham's faith having been reckoned to him for righteousness, whereas, in our case, the righteousness of Christ is reckoned to us as our righteousness, by faith. But the incompleteness lies in the nature of the respective cases. In his case, the righteousness itself was not yet manifested. He believed implicitly, taking the promise, with all it involved and implied, as true. This then was his way of entering into the promise, and by means of his faith was bestowed upon him that full justification which that faith never apprehended. Thus his faith itself, the mere fact of implicit trust in God, was counted to him for righteousness. But though the same righteousness is imputed to us who believe, and by means of faith also, it is no longer the mere fact of believing implicitly in God's truth, but the reception of Christ Jesus the Lord by faith, which justifies us (see vv. 23—25 and note). As it was then the realization of God's words by faith, so now: but we have the Person of the Lord Jesus for the object of faith, explicitly revealed: he had not. In both cases justification is gratuitous, and is by faith: and so far, which is as far as the argument here requires, the parallel is strict and complete.

4. τῷ εργαζομ. (q. d. τῷ ἐργάτῃ, but the part. is used because of the negative τῷ μὴ ἐργαζ. following)—to the workman (him that works for hire, that earns wages, compare προσ-ηργάσατο, Luke xix. 16) his wages are not reckoned according to (as a matter of) grace (favour), but according to (as a matter of) debt. The stress is on κατὰ

χάριν, not on λογίζεται, which in this first member of the sentence, is used hardly in the strict sense, of imputing or reckoning, but of allotting or apportioning:—its use being occasioned by the stricter λογίζεται below. And the sentence is a general one, not with any peculiar reference to Abraham,—except that after κατὰ χάριν we may supply ὡς τῷ Ἀβραάμ, if we will; for this is evidently assumed.

5.] But to him who works not (for hire, —is not an ἐργάτης looking for his μισθός) but believes on (casts himself in simple trust and humility on) Him who justifies (accounts just, as in ver. 3) the ungodly ('impious': stronger than 'unrighteous':—no allusion to Abraham's having formerly been in idolatry,—for the sentence following on ver. 4, which is general and of universal application, must also be general,—including of course Abraham: ἀσέβεια is the state of all men by nature),—his faith is reckoned as righteousness. κατὰ χάριν is of course implied.

6—8.] The same is confirmed by a passage from David. This is not a fresh example, but a confirmation of the assertion involved in ver. 5, that a man may believe on Him who justifies the ungodly, and have his faith reckoned for righteousness. The applicability of the text depends on the persons alluded to being sinners, and having sin not reckoned to them.

ἀρεταῖς and λογίζομαι are the two words to be illustrated. The Psalm, strictly speaking, says nothing of the imputation of righteousness,—but it is implied by Paul, that the remission of sin is equivalent to the imputation of righteousness—that there is no negative state of innocence—none intermediate between acceptance for righteousness, and rejection for sin.

6. λέγ. τὸν μακ.] pronounces the blessedness, 'the congratulation': in allusion perhaps to the Heb. form, בְּרָכָה ('O the blessings of,' .... It is

ABCD  
 KLP  
 a b c d  
 e f g  
 h k  
 m n o  
 [47]



x Acts iii. 19.  
vii. 19. ver.  
18. ch. i. 11,  
20 al.  
a = ch. ii. 27  
reff.  
b = ch. ii. 8  
reff.  
c Acts x. 46  
reff.  
d Acts xxi. 24.  
Gal. v. 26.  
vi. 16. Phil.  
iii. 16 only.  
Eccles. xi. 6 only, but not =.  
42. 7. (dat., ch. xiii. 13.)

e 2 Cor. xii. 18.  
f Acts vii. 3 reff.

1 Pet. ii. 21 f. Sir. xxi. 6.  
g ch. i. 3 reff.

ABCD  
KL[P]  
a b c d  
e f g h  
i j k  
l m n o  
p q r s  
t u v  
w x y z

ἡ εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων \* δι' ἁκροβυστίας, ἡ εἰς τὸ λογισθῆναι [καὶ] αὐτοῖς τὴν δικαιοσύνην, <sup>12</sup> καὶ πατέρα περιτομῆς τοῖς οὐκ ἐκ ἐπεριτομῆς μόνον, ἀλλὰ καὶ τοῖς στοιχοῦσιν τοῖς ἔχουσιν τῆς ἐν ἁκροβυστίᾳ πίστεως τοῦ πατρὸς ἡμῶν Ἰβραάμ <sup>13</sup> οὐ γὰρ διὰ νόμου ἢ ἐπαγγελίας τῷ Ἰβραάμ ἢ τῷ σπέρ-

for δι, δια AD<sup>1</sup>F L[e sil]: txt BCD<sup>2-3</sup> [K(e sil) P]N rel [Euthal-ms Thdrt Damasc].  
om και ABN<sup>1</sup> [47] a demid tol [copt] Orig-schol Cyr[-p.] Damasc: ins CDFK  
L[P]N<sup>1</sup> 17 rel latt syrr aeth [arm Orig-int.] Thdrt Thl Ec. om την G<sup>2</sup>D<sup>1</sup>N [arm  
Damasc]: for την, eis A d 82 [47] 114-24 Syr, ad justitiam vulg D<sup>2</sup>-lat G<sup>2</sup>-lat [in j.]  
Orig-int.] Ambrst Pelag Aug.

12. om τοις ουκ εκ περιτομης (λοπατοι) N<sup>1</sup>(ins N-corr<sup>1</sup>). [στοιλοουσιν qui sec-  
lantur F: τυχουσι l m(m<sup>1</sup>, Treg).] rec ins τη bef ακροβυστια, with D<sup>2</sup>KL[P] rel  
Chr, [Euthal-ms] Thdrt Thl: om ABCD<sup>1</sup>FN<sup>1</sup> a c f h l m n [47 Cyr-p.] Procop, Damasc.—  
της πιστ. της εν (τη) ακροβ. DKL [P(τ. π. τοις)] a b c f g h k l n o 17 vulg(not am  
fald harl) [Euthal-ms] Thdrt lat.-ff: om πιστωτος N<sup>1</sup>(ins N-corr<sup>1</sup>).

13. om η N<sup>1</sup>(ins N-corr<sup>1</sup>).

ness was imputed in uncircumcision) during his uncircumcision. In literal historical matter of fact, Abraham received circumcision as a seal of the covenant between God and him (Gen. xvii. 1—14). But this covenant was only a renewal of that very one, on the promise of which Abraham's faith was exercised, Gen. xv. 5, 6,—and each successive renewal of which was a fresh approval of that faith. The Apostle's point is,—that the righteousness was reckoned, and the promise made, to Abraham, not in circumcision, but in uncircumcision.

εἰς τὸ εἶναι . . . ] In order that he might be (not 'so that he is;' see Gal. iii. 7) the father of all in uncircumcision (did, see reff.,—'conditionis') that believe. Abraham is the father of the faithful. But the triumph and recognition of that faith whereby he was constituted so, was not during his circumcision, but during his uncircumcision:—therefore the faithful, his descendants, must not be confined to the circumcised, but must take in the uncircumcised also. On πατέρα

in this sense, Tholuck compares the expression Gen. iv. 20; 1 Macc. ii. 54 (Φαρις ὁ πατὴρ ἡμῶν ἐν τῷ ἡλῶσαι (ἡλον), and Maimonides, 'Moses is the father of all the prophets who succeeded him.' See also our Lord's saying, John viii. 37, 39. The Rabbinical book Michlal Jophi on Mal. ii. (Thol.) has a sentiment remarkably coincident with that in our text: "Abraham is the father of all those who follow his faith." εἰς τὸ λογ. κ. τ. λ.] (is in fact parenthetical, whether brackets are used or not; for otherwise the construction from the former to the latter πατέρα would not proceed) in order that the righteousness (which Abraham's faith was reckoned as being,—the righteousness of

God, then hidden though imputed, but now revealed in Jesus Christ) might be imputed to them also. 12. καὶ (eis τὸ εἶναι αὐτὸν) πατέρα περιτομῆς . . . ]

And (that he might be) father of the circumcision (the circumcised) to those (dat. commodi 'for those,' 'in the case of those') who are not only (physically) of the circumcision, but also who walk (the inversion of the article appears to be in order to bring out more markedly τοῖς ἐκ περιτ. and τοῖς στοιχ.,—who are not only οἱ ἐκ περιτ., but also οἱ στοιχοῦντες . . . ) in the footsteps (reff.) of the faith of our father (speaking here as a Jew) Abraham (which he had) while he was in uncircumcision. (The art. would make it 'during his uncircumcision,'—but the sense is better without it, the word being generalized.) 13—17.] Not through the law, but through the righteousness of faith, was the inheritance of the world promised to Abraham: so that not only they who are of the law, but they who follow Abraham's faith are heirs of this promise. 13.] γὰρ, strictly for. The argumentation is an expansion of πατέρα δὲ τ. τ. πιστευόντων above. If these believers are Abraham's seed, then his promised inheritance is theirs.

διὰ νόμου] not, 'under the law,'—nor, 'by works of the law':—nor, 'by the righteousness of the law:' but, through the law, so that the law should be the ground, or efficient cause, or medium, of the promise. None of these it was, as matter of historical fact. For not through the law was the promise (made) to Abraham, or (if in negative sentences answers to καὶ in affirm., see Matt. v. 17) to his seed, viz. that he should be heir of the world, but by the righteousness of faith. This specifica-



p ver. 4. ellips., Gal. ii. 9. v. 13.  
 q ver. 11 ref. 2 Cor. i. 7.  
 r Heb. ii. 2. iii. (6 v. r.).  
 s iv. 19. i. 17. 2 Pet. i. 10. 19 only + Wied. vii. 23 only.  
 t Acts i. 4 ref. 1 + ver. 13.  
 u ch. ii. 8 ref. 7 Gen. xii. 8.  
 w = 1 Tim. ii. 7. 2 Tim. i. 11. Heb. i. 2. 2 Pet. ii. 6. Jer. i. 8. x = 2 Cor. ii. 17. xii. 19 (Mark xi. 21 L. [Mt. and Matt. xvii. 24, v. r.] xii. 41. xiii. 3) only. Exod. xxvii. 11 A. A. (Num. xiv. 4.) y attr., Luke i. 4. Winer, edn. 6, § 24. 2. b. 3 John v. 21. ch. viii. 11. 1 Cor. xv. 22 al. 4 Kings v. 7. u see note, and Isa. xli. 4. xlviii. 13. 4 Kings viii. 1 (?). τὰ μὴ ὄντα ἐκείθεν εἰς τὸ εἶναι, Philo de Creat. Princ. § 7, vol. ii. p. 367.

ast νόμου ins εστιν D<sup>4</sup>.

om μόνον and και F (and lat) 91 D-lat: om και fuld harl<sup>1</sup>.  
 17. ἐπιστεύσας F, credidisti vulg-mas (demid flor fuld tol, besides F-lat) D-lat Syr Ambrst Vig Pelag; credent eth: ἐπιστεύσαν D<sup>1</sup>-gr. [See F.]

deny the former, even in the imaginable total absence of the law of God. 16.] For this (viz. the following) reason it (the inheritance,—not the promise; the promise was not strictly speaking ἐκ πίστεως:—nor must we supply *they*, meaning the heirs, who although they might fairly be said to be ἐκ πίστεως (compare οἱ ἐκ νόμου above, and ref.) could hardly be without harshness described as being κατὰ χάριν) was by faith that it might be (strictly the purpose,—not, ‘so that it was’) according to grace (free unmerited favour. As the law bringing the knowledge of guilt, works wrath,—so the promise, awakening faith, manifests God’s free grace,—the end for which it was given); in order that the promise might be sure (not, ‘so that the promise was sure’: this was the result, but the Apostle states this as the aim and end of the inheritance being by faith,—quoad the seed of Abraham,—that they all might be inheritors,—as the manifestation of God’s grace was the higher aim and end) to all the seed, not only to that (part of it) which is of the law (see ver. 14), but to that which is of the faith (walks in the steps of the faith, ver. 12) of Abraham (it is altogether wrong to make *Abraham* depend on σπέρματι expressed or understood, as Ecum., Koppe, and Fritzsche). The part of the seed which is of the law here is of course confined to believing Jews; the seed being believers only. This has been sometimes lost sight of, and the whole argument of vv. 13—16 treated as if it applied to the doctrine of justification by faith without the works of the law, a point already proved, and now presupposed,—the present argument being an historical and metaphysical one, proceeding on the facts of Abraham’s history, and the natures respectively of the law and grace, to prove him to be the father of all believers, uncircumcised as well as circumcised. ὅς ἐστιν πατὴρ πάντων ἡμῶν]

By the last declaration, the *paternity* of Abraham, which is co-extensive with the inheritance, has been extended to all who are of his faith; here therefore it is reasserted: ἡμῶν meaning τῶν πιστευόντων.

17. καθὼς γέγραπ. The words (ref.) are spoken of the numerous progeny of Abraham according to the flesh: but not without a reference to that covenant, according to the terms of which all nations were to be blessed in him. The Apostle may here cite it as comparing his natural paternity of many nations with his spiritual one of all believers: but it seems more probable that he regards the prophecy as directly announcing a paternity far more extensive than mere physical fact substantiated.

These words are parenthetical, being merely a confirmation by Scripture testimony of ὅς ἐστιν πατ. πάντ. ἡμ., with which (see below) the following words are immediately connected. κατέναντι οὗ ἐπίστευσεν θεοῦ]

The meaning appears to be, ‘Abraham was the father of us all,—though not physically, nor in actuality, seeing that we were not as yet,—yet is the sight and estimation of God,—in his relation with God, with whom no obstacles of nature or time have force.’

The resolution of the attraction must be κατέναντι θεοῦ, κατέναντι οὗ ἐπίστευσεν, as in ref. Luke, before God, in whose sight he believed. (Chrysostom’s interpretation (and similarly Theodoret, al.)—ὥστερ ὁ θεὸς οὐκ ἔστι μερικὸς θεός, ἀλλὰ πάντων πατὴρ, οὕτω καὶ αὐτὸς . . . τὸ γὰρ ‘κατέναντι’ ὁμοίως ἐστίν,—does not fall in with the context, and is certainly a mistake.)

τοῦ ζῶον. τ. νεκρ.] Who quickens the dead,—a general description of God’s almighty creative power (see 1 Tim. vi. 13), applied particularly to the matter in hand—the deadness of generative physical power in Abraham himself, which was quickened by God (but νεκρούς is a wider



δύνα<sup>18</sup> <sup>δς</sup> <sup>ἂ</sup>παρ' ἐλπίδα<sup>ε</sup> <sup>ἐπ'</sup> <sup>ε</sup>ἐλπίδι<sup>d</sup> ἐπίστευσεν, <sup>ε</sup>εἰς τὸ <sup>b = Acts xviii.</sup>  
γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν κατὰ τὸ <sup>13. ch. i. 26.</sup> <sup>xvi. 17 al.</sup> <sup>c Acts ii. 26</sup> <sup>(from Ps. xv.</sup> <sup>2). ch. viii.</sup> <sup>20. 1 Cor.</sup> <sup>ix. 10 al. L.P.</sup> <sup>Hos. ii. 18.</sup> <sup>d w. dat. of</sup> <sup>g Gen. xv. 5.</sup> <sup>k = Heb. x.</sup>  
οὕτως ἔσται τὸ <sup>19</sup> σπέρμα σου, καὶ μὴ <sup>h</sup> ἀσθενήσας <sup>i</sup> τῇ  
πίστει, [οὐ] <sup>k</sup> κατενόησεν τὸ ἑαυτοῦ σῶμα [ἦδη] <sup>1</sup> νενε-

thing. Luke xiv. 26 only.

e ver. 11 reff.

f Acts xiii. 46 reff.

h = 2 Cor. xi. 21. xlii. 9. ch. xiv. 2, 21.

i Macc. xi. 49.

j ch. xiv. 1 only.

24. Isa. lviii. 1.

l Col. iii. 5. Heb. xi. 13 only.

18. εφ. ἐλπίδι C<sup>1</sup>D<sup>1</sup>F. <sup>γενέσθαι</sup> F (but not G). (in K *κατα* seems to have been written twice, and the first erased.) [for *εἰρημ.*, *γεγραμμενον* K Syr.] at end add *ὡς αἱ ἀστερες τοῦ οὐρανοῦ καὶ το ἀμμοῦν τῆς θαλάσσης* F vulg-sixt (with flor F-lat al) some lat-ff, simply 106-8 marg Thl [demid]; *sicut stella cæli* harl<sup>1</sup> G-lat; *sicut arena maris* fuld mar, *sicut arena* *quæ est in litore maris* tol.

19. ins *en* bef τη πίστει D<sup>1</sup>F vulg-sixt (with [fuld<sup>1</sup>] F-lat) D<sup>1</sup>-lat G-lat [Orig-int, (om.)] Julian. om *ou* (see notes) ABCN am fuld-corr Syr copt Chr, [and ms,] Damasc Julian: ins DFKL[P] rel latt syr Chr, [montf Chron,] Thl Ec Ambrst. om ἦδη BF [47] am (and demid harl) old-lat Syr æth Chr, Epiph, [Orig-int,]: ins ACDKL[P]N rel syr-w-ast [copt arm] Thdrt [Euthal-ms Chron, Damasc Thl

term than *νενεκρωμένον*, the *genus*, of which that is a *species*). The peculiar excellence of Abraham's faith, that it overleaped the obstacles of physical incapacity, and nonentity, and believed implicitly God's promise. Compare 2 Cor. i. 9.

καὶ καλ. τὰ μὴ δύνα ὡς δύνα] Much difficulty has been found here: and principally owing to an idea that this clause must minutely correspond with the former, and furnish another instance of God's creative Almightiness. Hence Commentators have given to *καλεῖν* the sense which it has in reff., 'to summon into being,' and have understood *ὡς δύνα* as if it were *εἰς τὸ εἶναι*. Thus, more or less, and with various attempts to escape from the violence done to the construction, Chrys., Grot., Elen., Wolf, Fritzsche, Tholuck, Stuart, De Wette, al. I see however in this latter clause not a repetition or expansion of the former, but a new attribute of God's omnipotence and eternity, on which Abraham's faith was fixed, Who calleth (nameth, speaketh of) the things that are not, as being (as if they were). This He did in the present case with regard to the seed of Abraham, which did not as yet exist:—the two key-texts to this word and clause being, *ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα* ch. ix. 7 (see note there),—and Acts vii. 5, *ἐπηγγέλατο δοῦναι αὐτῷ εἰς κατὰρχειν αὐτὴν καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτόν, οὐκ ὄντος αὐτῷ τέκνον*. These *τέκνα*, which were at present in the category of τὰ μὴ δύνα, and the nations which should spring, physically or spiritually, from him, God *ἐκάλε* *ὡς δύνα*, spoke of as having an existence, which word Abraham believed. And here, as in the other clause, the *καλεῖν* τὰ μὴ δύνα *ὡς δύνα* is not confined to the case in point, but is a general attribute of all God's words concerning things of time, past, present, and future, being to His Om-

nipotence and Omniscience, all one. His purposes, when formed, are accomplished, save in so far as that evolution of secondary causes and effects intervenes, which is also His purpose. This also Abraham apprehended by his faith, which rested on God's absolute power to do what He had promised (see below). 18—22.] *A more detailed description of this (Abraham's) faith, as reposed on God's Omnipotence.*

18.] Who against hope (where there was nothing to hope) believed in (ἐν, with dat, in its literal import signifying close adherence, is accordingly used to connect an act with that to which it is immediately attached as its ground or accompaniment. Thus here, the hope existed as the necessary concomitant and in some sense the condition of the faith) hope, in order to his becoming the father of many nations (i. e. as a step in the process of his becoming, and one necessary to that process going forward. He would never have become, &c., had he not believed. To render *εἰς τὸ γεν.* 'that he should become,' and connect it with *ἐπίστευσεν* (Theophyl., Beza, all, De Wette) is against Paul's usage, who never connects *πιστεύω* with a neut. inf.,—and not justified by Phil. i. 23; 1 Thess. iii. 10.

The mere consecutive sense, 'so that he became,' here, as every where, is a weakening of the sense (see however note on ch. i. 20),—and besides, would introduce an objective clause in a passage which all refers subjectively to Abraham).

ὡς δύνα viz. as the stars of heaven: see l.c.,—and compare Ps. cxlvii. 4. 19.] The reading (with or without *οὐ*?) must first be considered. Reading *οὐ*, the sense will be, And not being weak in faith, he paid no attention to, &c. Omitting *οὐ*, 'And not being weak in (his) faith, he was well aware of, &c.—but did not,' &c. Of these, the second agrees the better with *εἰς δὲ*

m here only.  
Gm. xvii. 17  
only.  
n of time, here  
(Heb. ii. 8.  
iv. 4) only.  
o Acts viii. 16  
reff.  
p 2 Cor. iv. 10  
only.  
q Luke ii. 23  
(from Exod.  
xiii. 2) only.  
Gen. xx. 14.  
r constr. (Acts  
xv. 20).  
Soph. Ant.  
374.  
of Paul, otherwise Paul (Eph. vi. 10 al.) only, exc. Heb. xi. 34. Ps. li. 7 (9). Judg. vi. 34 AB (not Ed-vat. P.) &c.  
only.  
y = sign. act., Heb. xii. 28 only. pass., Gal. iii. 19. 2 Macc. iv. 27. 1 aor., James i. 13 al.  
ii. 9.  
a ver. 3.

κρωμένον, <sup>m</sup> ἑκατονταέτης <sup>n</sup> που <sup>o</sup> ὑπάρχων, καὶ τὴν <sup>p</sup> νέ-  
κρωσιν τῆς <sup>q</sup> μητράς Σάρρας, <sup>20</sup> εἰς δὲ τὴν <sup>r</sup> ἐπαγγελίαν  
τοῦ θεοῦ οὐ <sup>s</sup> διεκρίθη τῇ <sup>t</sup> ἀπιστίᾳ, ἀλλ' <sup>u</sup> ἐνεδυναμώθη τῇ  
πίστει, <sup>w</sup> δὺς <sup>x</sup> δόξαν τῷ θεῷ, <sup>21</sup> καὶ <sup>y</sup> πληροφορηθεὶς ὅτι <sup>z</sup> δ  
<sup>1</sup> ἐπιγγέλλεται δυνατός ἐστιν καὶ ποιῆσαι. <sup>22</sup> διὸ <sup>1</sup> καὶ  
<sup>a</sup> ἐλογίσθη αὐτῷ <sup>b</sup> εἰς δικαιοσύνην. <sup>23</sup> οὐκ ἐγράφη δὲ δι'  
αὐτὸν μόνον ὅτι <sup>c</sup> ἐλογίσθη αὐτῷ, <sup>24</sup> ἀλλὰ καὶ δι' ἡμᾶς,

ABCDF  
KL[P]M  
a b c d f  
g h i  
m n o 17  
[47]

Θε.) (vulg. (with fuld) join it with εκατοντ.)

υπαρχαι D<sup>1</sup>[gr].

20. om δε F aeth. αλλα B.

for ενεδ., ἐδυναμώθη F [ενδυν. m].

21. om 1st kai (as unnecessary: but the repetitions of kai are characteristic) D<sup>4</sup>F latt [Ambrst].

22. om kai BD<sup>1</sup>F Syr copt [arm]: ins ACD<sup>3</sup>KI[P]N rel vulg syr Thdrt Thl Θε [Euthal-ms Chron, Damasc, Orig-int<sub>2</sub>] Ambrst Julian Sedul.

23. μονον bef δι αυτον D<sup>4</sup> latt. at end ins εις δικαιοσυνην D<sup>4</sup> vulg(not am [fuld]) Syr Chr Cyr[-p.] Thdrt(prefixing η πιστις) Thl [Orig-int<sub>1</sub>] Ambrst Sedul.

τὴν ἐκ. ver. 20,—but the first very much better suits the context; the object being, to extol Abraham's faith, not to introduce the new and somewhat rapid notice of his being well aware of those facts of which it may be assumed as a matter of course that he could not be ignorant. The Apostle does not want to prove that Abraham was in his sound senses when he believed the promise, but that he was so strong in faith as to be able to overleap all difficulties in its way. The erasure of οὐ seems to have been occasioned by the use of καὶ instead of οὐδέ before τῇ νέκρωσιν. And the following δέ, without being strongly adversative, falls well into its place.—He took no account of, &c. but . . .

The rendering, 'And he did not, being weak in faith, take account of, &c.' (omitting οὐ, and making μὴ the ruling neg. particle of the clause), is ungrammatical: οὐ would be required. Abraham did indeed feel and express the difficulty (Gen. xvii. 17), but his faith overcame it, and he ceased to regard it. But most probably Paul here refers only to Gen. xv. 5, 6, where his belief was implicit and unquestioning. ἑκατοντ.] Abraham's own expression in l. c., where he also describes Sarah as being 90. His exact age was 99. Gen. xvii. 1, 24. 20.] On δέ, see above. But with regard to (ref.) the promise of God he doubted not through unbelief—(De Wette thinks from the analogy of πιστεύειν εἰς τὴν—that εἰς τ. ἐκ. is perhaps the immediate object of διακρίνεσθαι: q. d. 'did not disbelieve in the promise of God'), but was strong (lit. 'was strengthened,' 'shewed himself strong') in faith (dat. of reference, 'with

regard to faith,' τῇ ἐκ. and τῇ πίστει, because both are here strictly abstract, being set against one another as opposites). Δὺς δέξ. τῷ θ.] viz. by recognizing His Almighty power (see reff., especially Luke). 21.] πληρ., see ch. xiv. 5, being fully persuaded. ἐπιγγέλλεται is not passive (nor δ nom.), but middle, and 'God' the subject; that, what He has promised, He is able also to perform. 22.] διὰ, on account of the nature of this faith, which the Apostle has now since ver. 18 been setting forth;—because it was a simple unconditional credence of God and His promise. If we read καὶ, it imports besides being thus great and admirable, it was reckoned to him for righteousness:—ἐλογίσθη, viz. τὸ πιστεῦσαι τῷ θεῷ. 23—25.] Application of that which is said of Abraham, to all believers on Christ. 23.] ἐγράφη, was written, not the more usual γέγραπται, 'is written': similarly in the parallel, 1 Cor. x. 11; and in our ch. xv. 4. The aorist asserts the design of God's Spirit at the time of penning the words: the perfect may imply that, but more directly asserts the intent of our Scriptures as we now find them. Now it was not written for his sake alone (merely to bear testimony to him and his faith) that it was reckoned unto him,—but for our sake also (for our benefit, to bear testimony to us of the efficacy of faith like his. Observe that διὰ in the two clauses has not exactly the same sense,—'for his sake' being = (1) to celebrate his faith,—and (2) for our sake = for our profit; see on ver. 25), to whom it (i. e. τὸ πιστεύειν τῷ θεῷ, as ver. 22) shall be reckoned (for righteousness:—

οἷς μέλλει \* λογιζέσθαι, τοῖς <sup>b</sup> πιστεύουσιν <sup>b</sup> ἐπὶ τὸν <sup>b</sup> ἔγειραντα Ἰησοῦν τὸν κύριον ἡμῶν \* ἐκ νεκρῶν, <sup>25</sup> δς <sup>b</sup> παρεδόθη διὰ τὰ \* παραπτώματα ἡμῶν καὶ ἡγήρθη διὰ τὴν <sup>2</sup> δικαίωσιν ἡμῶν.

V. 1 <sup>h</sup> Δικαιωθέντες οὖν <sup>h</sup> ἐκ πίστεως <sup>ik</sup> εἰρήνην <sup>k</sup> ἔχουμεν

12. Euseb. xviii. 28.  
h ch. iii. 20 reff.

f = Acts x. 40 reff.  
i = ch. ii. 10 reff.

g ch. v. 18 only. Levit. xxiv. 23 only.  
k John xvi. 33. Acts ix. 31 only.

24. [μελλει F-gr(not G) : μελλη P m'(P Scr.)] <sup>εγειροντα A.</sup>

25. for δικαιοσιν, δικαιοσινην(sic) D<sup>4</sup>, δικαιοσυνην a 17. 73-7. 89<sup>1</sup>. 93 lectt-13-14 Cyr, Chron.

CHAP. V. 1. rec *εχουμεν*, with B<sup>3</sup> F-gr [P] N-corr<sup>1</sup> rel Syr(Etheridge: see also Mehring p 457 ff) syr Did, Epiph, Cyr, [-p] Sedul: txt AB<sup>1</sup>(sic: see table) CDKLT<sup>1</sup> f h<sup>1</sup> m 17 latt(including F-lat) Syr copt [æth arm] Chr, Thdr Damasc Thl (Ec [Tit, Orig-int, Ambrst] Pelag Oros Aug Cassiod.

μέλλει λογ. is a *future*, as ch. iii. 30; v. 19 (Thol.),—not, as Olsh. al., spoken as from the time and standing of Abraham), who believe on (this specifies the *ἡμᾶς*: and the belief is not a mere historical but a *fiducial* belief) Him who raised Jesus our Lord from the dead (the central fact in our redemption, as the procreation of the seed of promise was in the performance of the promise to Abraham, see ch. i. 4; 1 Cor. xv. 14 ff.; and resembling it in the *σωποῖσθαι τοὺς νεκρούς*).

24.] *ἐκ νεκρῶν* is almost (see Col. ii. 12; 1 Thess. i. 10) always anarthrous, as indeed *νεκροί* sometimes is (for 'the dead') in classic writers, e. g. Thucyd. iv. 14; v. 10, end; and see Winer, edn. 6, § 19. 1. The omission may in this phrase be accounted for by the preposition (Middleton, ch. vi. 1): but I suspect Winer is right in looking for the cause of the absence of the article after prepositions rather in the usage of the particular *substantive* than in any idiom of general application.

25.] Here we have another example of the alliterative use of the same preposition where the meanings are clearly different (see above, vv. 23, 24). Our Lord was delivered up (to death) for or on account of our sins (i. e. *because we had sinned*):—He was also raised up (from the dead) for or on account of our justification (i. e. not *because we had been*, but *that we might be justified*). This separate statement of the great object of the death and resurrection of Christ must be rightly understood, and each member of it not unduly pressed to the exclusion of the other. The great complex event by which our justification (death unto sin and new birth unto righteousness) has been made possible, may be stated in one word as the GLORIFICATION of Christ. But this glorification consisted of two main parts,—His Death, and His Resurrection. In the former of these,

He was made a sacrifice for sin; in the latter, He elevated our humanity into the participation of that Resurrection-life, which is also, by union with Him, the life of every justified believer. So that, when taking the two *apart*, the *Death* of Christ is more properly placed in close reference to *forgiveness of sins*,—His Resurrection, to *justification unto life* everlasting. And thus the Apostle treats these two great events, here and in the succeeding chapters. But he does not view them respectively as the causes, *exclusively of one another*, of forgiveness and justification: e. g. (1) ch. v. 9, we are said to be justified by *His blood*, and 2 Cor. v. 21 God made Him sin for us, *that we might become the righteousness of God* in Him: and (2) 1 Cor. xv. 17, if Christ is not raised, *we are yet in our sins*. So that, though these great events have their separate propriety of reference to the negative and positive sides of our justification, the one of them cannot be treated separately and exclusively of the other, any more than can the negative side of our justification, the non-imputation of our sin, without the positive, the imputation of God's righteousness.

It will be seen from what I have said above that I cannot agree with Bp. Horsley's view, that as our transgressions were the *causes* of Jesus being delivered up, so our justification must be the *cause* of His being raised again. Such a pressing of the same sense on *ἵδι* is not necessary, when Paul's manifold usages of the same preposition are considered: and the regarding our justification (in the sense here) as a fact past, is inconsistent with the very next words, *δικαιωθέντες ἐκ πίστεως*, which shew that *not the objective fact*, but its *subjective realization*, is here meant.—In these words (of ver. 25) the Apostle introduces the great subject of chaps. v.—

1 = Acts ii. 47. xiv. 16. 2 δι' οὐ καὶ τὴν ἰσοπαρονομασίαν ἐσχίκαμεν εἰς τὴν ἁρίαν ταύτην ἐν ᾗ ὁ ἐστήκαμεν, καὶ ἡ καυχώμεθα ἐπ' ἐλπίδι τῆς  
(in both places, v. art.) f. n = v. 17, 20. 21. ch. vi. 1 a. f. p. ch. ii. 17 ref. v. 21 and dat. here only. Pa. xlviii. 6. = John viii. 44. 1 Cor. [47]

2. rec aft εσχηκαμεν ins τη πιστει (marginal gloss), with CKL[P]<sup>N1</sup> rel vulg syr copt aeth-pl [arm] Chr<sub>1</sub> Thdrt [Cyr-p, Enthalms Damasac Orig-int,] lat-f: εν τη πιστει A N-corr<sup>1</sup> (but εν erased) 93. 124 fuld Syr Tit<sub>1</sub> Chr<sub>1</sub>: om BDF old-lat aeth-rom [Orig-int,] for χαριν, χαραν A d: χαρι(sic) m. for εδν εδν DIF.

**viii.,—DEATH, as connected with SIN, —and LIFE, as connected with RIGHT-EOUSNESS.** The various ramifications of this subject see in the headings below.

CHAP. V. 1—11.] *The blessed consequences of justification by faith.* 1.]

It is impossible to resist the strong manuscript authority for the reading *ἐχωμεν* in this verse. For indeed this may well be cited as the crucial instance of overpowering diplomatic authority compelling us to adopt a reading against which our subjective feelings rebel. Every internal consideration tends to impugn it. If admitted, the sentence is *hortatory*. 'Being the justified by faith, let us have peace with God.' (This is the only admissible sense of the first person subjunctive in an affirmative sentence like the present. The usage is an elliptical one: *ἴωμεν*, 'that we go,' i.e. 'it is time,' or in an address, 'permit, &c. that we go.' Thus Od. x. 77, *ἐλθωμεν ἀνὰ δόρυ*: ll. x. 450, *ἴθωμι*, 'duty' *ἐλθωμεν* *ἐνέκται*. See other examples in Kühner, Gramm. § 463. The *deliberative* sense, attempted to be given by Dr. Tregelles (see Kitto's Journal of Bibl. Lit. No. xiv. p. 465 ff.) can only have place in an *interrogative* or *dubitative* clause, and every example given by Mr. Green, whom he cites for his supposed sense, as well as by Kühner (§ 464), is of this kind. Besides, to call the sense 'we ought to have,' *deliberative*, seems a misnomer.) But how can man be exhorted to have peace with God? To be reconciled to God, he may, 2 Cor. v. 20: but of this there is no mention here, and *having* (been allowed to believe in and enjoy) *peace with God*, depends on, not *our* reconciliation to Him, not any thing subjective in ourselves, but the objective fact of *His* reconciliation to us. If, as some say, *ἐχωμεν* = *κατέχωμεν*, Heb. x. 23, the article would be required before *εἰρήνην*, and (perhaps) before *πρὸς* or *διὰ*. Besides which there are two objections in the form of the sentence to this reading: (1) *ἐχ.* is coupled by *καὶ* (*δι' οὗ καὶ*) to *ἔχουσιν*, and this connexion necessitates, in my view, that the first verb should assert a fact, as the second undoubtedly does. With the former verb in the subjunctive we

should hardly have expected the *καὶ* where it is. (2) If *ἐκψόμεν* be hortatory, *καυχόμεθα*, in verse 2, must be so likewise: (for if we were exhorted to the *lesser* degree of confidence, *εἰρήνην ἔχειν*, such exhortation can hardly be founded on the existence already of the *greater* degree, *καυχᾶσθαι* κ.τ.λ.) which, both as to sense and construction, is very improbable. I believe (but see below) an account of the reading may be sought, as in 1 Cor. xv. 49, in a tendency of those who transcribed some of our MSS. to give such assertions a *hortatory*, or, where interrogative, a *deliberative* form: thus we have *συνῃσόμεθα* in some MSS., ver. 10.—*ῥησόμεν*, ch. vi. 2.—*πιστεύομεν* or *πιστεύομεν*, and *συνῃσόμεν*, ch. vi. 8.—*ἀπακούσατε*, ch. vi. 17.—*προσεύχεται* (*bis*), 1 Cor. xiv. 15.—*πείθομαι*, 2 Cor. v. 11.—*πιστεύομαι*, John iv. 42.—*συνῃσόμεν* and *συμβαλέσμεθα*, 2 Tim. ii. 11, 12:—or perhaps the whole ground of the account to be given of the *ω* is better shifted to a more general habit of the MSS. (even the greatest and best, see instances in prolegg. to Vol. I. ch. vi. § i. 36, 37) to confound *ο* and *ω*: so that in very many cases, such variation can hardly be called a different reading at all.

The whole passage is *declaratory of the consequences flowing from justification by faith, and does not exhort, but assert*. Nor, would it seem, does the place for exhortation arrive, till these consequences have been in the fullest and freest manner set forth,—indeed so fully and freely, that the objection arising from their supposed abuse has first to be answered. *Being therefore justified ('having been justified':—it is an act past on the Christian, not like sanctification, an abiding and increasing work) by (as the ground) faith, let us (believers in Christ: I render the existing text) have peace* ('reconciliation'; the opposite of *ὀργή*, see ver. 9) with ('in regard of,' see ref.). God through (by means of) our Lord Jesus Christ. With regard to the nature of this peace (= *state of reconciliation*, 'no more condemnation,' as ch. viii. 1) see above, on the reading *ἔσται*. §1 Through

whom we have also (so  $\delta\iota\delta$  [ $\kappa\alpha\iota$ ], ch. i. 24; iv. 22, where  $\kappa\alpha\iota$ , if read, serves to

ἡ δόξης τοῦ θεοῦ. 3 ὃ οὐ μόνον δέ, ἡ ἀλλὰ καὶ ἡ καυχώμενοι q = ch. ii. 7  
 ἡ ἐν ταῖς ἡ θλίψεσιν, εἰδότες ὅτι ἡ ἡ θλίψεις ἡ ὑπομονὴν r<sup>ref.</sup>  
 ἡ κατεργάζεται, ἡ ἡ δὲ ἡ ὑπομονὴ ἡ δοκιμὴν, ἡ δὲ ἡ δοκιμὴ s = Matt. xiii.  
 ἡ ἐλπίδα ἡ ἡ δὲ ἐλπίς οὐ ἡ καταισχύνει, ὅτι ἡ ἡ ἀγάπη τοῦ 21. Acta vii.  
 θεοῦ ἡ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν ἡ διὰ ἡ πνεύματος 10. i. al.  
 ἡ αἰοῦ τοῦ δοθέντος ἡμῖν ἡ εἴ γε χριστὸς ὄντων ἡμῶν 19. Nah. i. 7.  
 9. viii. 2. ix. 13. xiii. 3. Phil. ii. 22 only r. Pa. lxviii. 31 Symm. w ch. ix. 33 & x. 11 (from Isa.  
 xxviii. 16). 2 Cor. vii. 14 al. x = ch. viii. 30. 2 Cor. xiii. 13. y = Acta ii. 17 (from  
 Joel ii. 28) al. s Acta xi. 36 r<sup>ref.</sup> 2 Cor. ii.

3. aft ου μονον δε ins τουτο D<sup>1</sup>[-gr]. rec καυχωμεθα (mechanical repetition  
 from preceding ver), with ADFK L(-w) [P]N rel [vulg copt æth arm spec] Tit, Chr  
 Thdr̄t Thl [Ec [Orig-int,] Cyr,; txt BC Orig, [Ephr,] Tert,.

5. for ημων, υμων N<sup>1</sup>.

6. rec (for ei γε) eri γαρ, with ACD<sup>1</sup> K[P]N rel [syrr arm] Epiph, Chr, Thdr̄t  
 Damasc [Orig-int,]; eis τι γαρ D<sup>2</sup>F: ut quid enim latt Iren-int, Faustin; ei γαρ h [: ei  
 γαρ eri] fuld<sup>1</sup> Isid, Aug.; ei δε L Syr; txt B.

shew the coherence and likelihood of that which is asserted,—answering almost to our ‘as might be expected’) had our access (the persons spoken of having come to the Father by Christ,—see Eph. ii. 18,—the access is treated of as a thing past. τῇ πιστεῖ and ἐν τῇ πιστεῖ appear to have been glosses, explanatory of the method of access. The access would normally take place in baptism) into this grace (namely, the grace of justification, apprehended and held fast subjectively (from what follows); not, τὸ πάντων ἐπιτυχεῖν τῶν διὰ βαπτίσματος ἀγαθῶν (Chrys. al.), which is inconsistent with ἐν ᾧ ἐσθήκ.: not, ‘the Gospel’ (Fritz), for the same reason; not, ‘hope of blessedness’ (Beza), for that follows: least of all ‘the grace of the apostolic calling’ (Semler), which is quite beside the purpose) wherein we stand (see parallels in reff. 1 and 2 Cor.; i. e. abide accepted and acquitted with God; see also 1 Cor. x. 12, and ch. xi. 20); and (couple to εἰρήν. ἔχωμεν, not to ἐν ᾧ ἐσθήκ.) glory in the hope (καυχόμεαι is found with ἐρί, ἐν, περί, διέπ, and (Thol.) with an acc. of the object. In Heb. iii. 6 we have τὸ καύχημα τῆς ἐλπίδος) of the glory of God (of sharing God’s glory by being with Christ in His kingdom, John xvii. 24, see reff.).

3.] And not only so (not only must we triumph in hope, which has regard to the future), but glorying in (not amidst; the θλ. is the ground of triumph) [our] tribulations, knowing (because we know) that tribulation works endurance (supposing, i. e. we remain firm under it), and endurance, approval (of our faith and trust, 2 Cor. ii. 9; ix. 13: not, ‘proof’ (δοκιμασία), as Grot.; nor ‘experience,’ as E. V.,—‘δοκιμή est qualitas ejus, qui est δοκιμος.’ Bengel,—the result of proof), and approval (fresh) hope; and hope (but for αἰσῆ ἡ ἐλπ. as Olsh.) shames (us) not (by disappointing us; ‘mocks us

not’); because God’s love (not ‘the love of God,’ i. e. man’s love for God,—as Theodore, and even Aug., misled by the Latin; see reff., and compare the explicit τὴν αὐτοῦ ἀγάπην εἰς ἡμᾶς, which answers to this in ver. 8) is (has been) poured out (‘effusa,’ not ‘diffusa’ (Vulg.), which latter word perhaps misled Aug., owing to whose mistake the true interpretation was lost for some centuries, although held by Orig., Chrys., and Ambrose. See Trench on St. Augustine, ch. v. p. 89:—i. e. ‘richly imparted’) in our hearts (ἐν may be taken pregnantly, ἐκκέχ. eis καὶ μένει ἐν,—or better, denotes the locality where the out-pouring takes place,—the heart being the seat of our love, and of appreciation and sympathy with God’s love) by means of the Holy Spirit (who is the Outpourer, John xvi. 14; 1 Cor. ii. 9, 10) which was given to us (Olsh. rightly refers the aorist part. to the Pentecostal effusion of the Holy Spirit).

‘Prima hæc est in hac tractatione Spiritus Sancti mentio. Nimirum ad hunc usque terminum quum perductus est homo, operationem Sp. Sancti notanter denique sentit.’ Bengel.

6.] The text here is in some confusion,—see var. readd. The whole may perhaps have arisen from an ecclesiastical portion having begun χριστὸς ὄντων ἡμῶν δοθέντων ἡμῖν . . . When this found its way into the text, ἐρί was repeated. This offended the transcribers: but the first ἐρί could not be erased, because γάρ followed; it may then have been conjecturally emended to εἰ (and γάρ to γέ as in B, or δέ as in L), or εἰς τί,—some retaining ἐρί in both places. The place of ἐρί is often, in the case of absolutes, at the beginning of a sentence, with the subject of the sentence between it and the word or words to which it applies; so ἐρί αὐτοῦ λαλοῦντες, Matt. xii. 46,—ἐρί δὲ αὐτοῦ μακρὰν ἀνιχόρτος, Luke xv. 20, &c. On reconsidera-

<sup>a</sup> ἀσθενῶν ἐτι <sup>b</sup> κατὰ καιρὸν <sup>c</sup> ὑπὲρ <sup>d</sup> ἀσεβῶν ἀπέθανεν. ABCD<sup>EF</sup>  
<sup>e</sup> μόλις γὰρ <sup>f</sup> ὑπὲρ δικαίου τις ἀποθάνεται. <sup>g</sup> ὑπὲρ γὰρ KL(PN)  
τοῦ ἀγαθοῦ <sup>h</sup> τάχα τις καὶ <sup>i</sup> τολμᾷ ἀποθανεῖν <sup>j</sup> ἡ συν- a b c d i  
ίστησιν δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς, ὅτι ἐτι <sup>k</sup> ἁμαρ- g h k l  
τωλῶν ὄντων ἡμῶν χριστὸς <sup>l</sup> ὑπὲρ ἡμῶν ἀπέθανεν. m n o i p  
<sup>m</sup> πολλῶ οὖν <sup>n</sup> μᾶλλον <sup>o</sup> δικαιοθέντες νῦν <sup>p</sup> ἐν τῷ αἵματι [47]

<sup>a</sup> = 1 Cor. ix. 22. see 1 Cor. iv. 10. Prov. xxi. 22. Ps. cvi. 12.  
<sup>b</sup> = here only. Num. xxi. 23. (John v. 4.) see Num. ix. 13.  
<sup>c</sup> = John vi. 61. x. 15. xi. 51. 55. Luke xxi. 19. cf. fr.  
<sup>d</sup> = ch. iv. 6. reff. 15 only +. Wind. xiii. 6. xiv. 19 only.  
<sup>e</sup> = 1 Cor. vi. 1 reff. 1 ch. iii. 7 reff. 1 ch. Paul (here, &c., four times. 1 Cor. xii. 22. 2 Cor. iii. 9, 11. Phil. i. 23. ii. 13) only, &c.  
<sup>f</sup> = 1 Cor. vi. 1 reff. 1 Acts xiii. 39. 1 Cor. iv. 4. vi. 11. Gal. ii. 17. iii. 11. v. 4.

rec (aft *ασθενων*) om *ετι*, with D<sup>3</sup>KL[P] rel [Orig-int<sub>2</sub>]; ins ABCD<sup>EF</sup>N latt Damasc Iren-int [Orig-int<sub>1</sub>].

7. μογισ Ν<sup>1</sup>(txt N-corr<sup>1</sup>) [Orig<sub>1</sub>]. om 2nd γαρ L 2. 32. 62. lect-18: δε 238.

8. rec aft *ημας* ins ο θεος (*supplementary inserta*, as is shown by the variations in its position), with ACK[P]N rel copt [Orig<sub>1</sub> Cyr, Euthal-ms Damasc] Chr, (Ec: bef *εις ημας*, DFL latt Syr Dial, Chr-ms, Thdrt Thl Iren-int, [Orig-int<sub>1</sub>] Aug: [aft] δε arm: transp freely Syr [αθη]: om B. om *ετι* 109 Dial<sub>1</sub>: for *ετι*, ει Syr Chr<sub>1</sub>: ει *ετι* D<sup>2b</sup>(and lat<sup>1</sup>) F tol [spec Orig-int<sub>1</sub>] Cypri, Hil, Aug, Pelag Ambrst. *ημων* bef *οντων* L Chr.

9. om ονν D<sup>1</sup>F fuld<sup>1</sup> [demid spec] copt arm Dial, Iren-int, [Orig-int<sub>1</sub> Hil, Ambrst] Cypri. aft *δικαιοθεντες* ins *εν* (but erased) N<sup>1</sup>.

tion, however, seeing that if we follow the most ancient MSS., we must either repeat *ετι*, which seems very unlikely to have been originally written, or adopt the reading of B, I have taken the latter alternative. If, that is (on ελ γε, see note, 2 Cor. v. 3, and Eph. iii. 2), Christ when we were yet weak ('powerless for good;—or even stronger than that:—there seems in this verse to be a tacit reference to Ezek. xvi. See especially vv. 7, 8 of that chap. in the LXX,—*σὺ δὲ ἤσθα γυμνή καὶ ἀσχημονούσα καὶ διήλθον διὰ σοῦ καὶ ἶδον σε, καὶ ἰδοὺ καιρὸς σου . . . καὶ διετέλασα τὰς πτέρυγας μου ἐπὶ σέ, καὶ ἐκάλυψα τὴν ἀσχημοσύνην σου, καὶ ὤμοσα σοι: καὶ εἰσῆλθον ἐν διαθήκῃ μετὰ σοῦ, λέγει κύριος*), in due season (i. e. at the appointed time; compare reff. and Gal. iv. 4, and *καιρὸς* in the quotation above) Christ died for ('on behalf of,' see reff.) ungodly men (not *ἐπὶ ἡμῶν*, because the Apostle wishes to bring out fully by this strong antithesis, which he enlarges on in the next verses, the greatness of the divine Love to man).

7.] The greatness of this Love, of Christ's death on behalf of the impious, is brought out by shewing that there is none such among men, nay that such a self-sacrifice,—not unexampled where a good man, one loving his fellow-men and loved by them, is to be rescued,—is hardly found to occur on behalf of the pious and just. For hardly will any one die on behalf of a just man (masc.,—not neuter, 'for justice' or 'righteousness sake,' as Jer., Erasm., Luth., &c.: for the matter in hand is Christ's death on behalf of persons)—for (this second 'for' is exceptive, and answers to 'but I do not press this without exception,' understood)

on behalf of the good man (the art. as pointing him out generally, as in the expression, 'the fool,' 'the wise man,' 'the righteous,' 'the wicked') perhaps (*τάχα* opens a possibility which *μόλις* closes) one doth even dare (i. e. is even found to venture; the pres. implies habituality—it may occur here and there) to die. The distinction here made between *δικαίος* and *ἀγαθός*, is also found in Cicero, de Of. iii. 15, 'Si vir bonus is est qui prodest quibus potest, nocet nemini, recte *justum* virum, *bonum* non facile reperiemus.' (But some edd. read 'istum virum bonum.')

The interpretation which makes *δικαίος* and *ἀγαθός* refer to the same man, and the second clause = 'I do not say that such a thing may not sometimes occur,' is very rapid, and loses sight of the antithesis between *δικαίος*, and *ἀδίκος* (= *ἀσεβής* = *ἀμαρτωλός*).

8.] But (as distinguished from human examples) *He* (i. e. God. The omission of *ὁ θεός*, which critical principles render necessary, is in keeping with the perfectly general way in which the contrast is put, merely with *τίς*, not *ἀνθρώπων τίς*. The subject is supplied from *ἡ ἀγάπη τοῦ θεοῦ* ver. 5) gives proof of ('establishes' (reff.);—not 'commends') His own love (*οὐκ*, as distinguished from that of men in ver. 7) towards us, in that while we were yet (as opposed to νῦν in the next verse) sinners (= *ἀσθενῶν* = *ἀσεβῶν* [ver. 6], and opposed to *δικαίος* and *ἀγαθός*, ver. 7) Christ died for us.

9—11.] The Apostle further shews the blessed fruits of justification, viz. salvation, both from wrath, and with life. The argument proceeds from the beginning of the chapter: but the connection; as so frequent with St. Paul, is

αὐτοῦ ὁ σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς·<sup>10</sup> εἰ γὰρ ἐχθροὶ ὄντες καταλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλὰ μᾶλλον ὁ καταλλαγέμενος σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ.<sup>11</sup> οὐ μόνον δέ, ἀλλὰ καὶ κενώμενοι ἐν τῷ θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.

m... Matt. i. 21.  
Acts ii. 40.  
Jer. xxxvii.  
(xxx.) 7.  
n Matt. lii. 7.  
ch. i. 18. iii.  
6.  
o here bap-  
tism. Cor. vii. 1.  
2 Cor. v. 18.  
19, 20 only 7.  
Jer. xxi.  
xlviii. 20.  
2 Mac. i. 18.

<sup>12</sup> Διὰ τοῦτο ὥσπερ ὡς δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς

ref. q = 2 Cor. iv. 10, 11, 13. r ver. 3. s ch. ii. 17 ref. t = Act. xiv. 22.  
xi. 13. 2 Cor. v. 18, 19 only? (Isa. ix. 5.) 2 Macc. v. 30 only. u = Acts xxiv. 2 ref.  
v = Wisd. xiv. 11 (?). see John i. 2.

10. A omits from  $\tau\omega\theta\epsilon\omega$  to  $\tau\omega\theta\epsilon\omega$  ver 11. om 1st  $\tau\omega\theta\epsilon\omega$  F (but not G).

σωθησόμεθα L g<sup>1</sup>.]

11. *aft ou monon de ins touto* D<sup>1</sup>F fuld<sup>1</sup> arm Ambrst. *καυχώμεθα* L b (c d -o-)  
h m latt [(Syr) æth] arm Thl [Orig-int, Ambrst]: *καυχώμεν* F. *οὐμ χριστου* B.

immediately with the parenthetical sentences just preceding. Much more then (if He died for us when *sinner*s, a fortiori will He *save* us now that we are *righteous* by virtue of that His death) having been now justified by His blood (see remarks on ch. iv. 25) we shall be saved by Him from the wrath (to come, or of which we *know*: force of the art.). 10.] The same is substantiated in another form: we were enemies (see below) when He died and reconciled us: much more now that we have been reconciled, and He lives, shall we by His life be saved.' For if, being enemies (*ἐχθροί* may either be active, as Col. i. 21, '*haters of God*'; so *ἐχθρά*, ch. vii. 7; Eph. ii. 15: or passive, as ch. xi. 28,—'*hated by God*'). But here the latter meaning alone can apply, for the Apostle is speaking of the Death of Christ and its effects as applied to all time, not merely to those believers who then lived and those unborn at the death of Christ could not have been *ἐχθροί* in the active sense), we were reconciled (*καταλλάσσεται* τιμὴ also may be taken of giving up anger against any one, —see ref. 1 Cor., and Jos. Autt. vi. 7, 4, οὐ γὰρ ἰώρα τὸν θεὸν διαλλαττόμενον,—or of being received into favour by any one,—see 1 Kings xix. 4, ἐν τίνι διαλλαχθήσεται ὁστος τῷ κυρίῳ αὐτοῦ; and Jos. Autt. v. 2, 8, διαλυσάμενος τὰς μέμφεις, καταλλάττεται πρὸς αὐτήν,—the latter of which meanings, were received into favour with God, must for the reason above given be here adopted) to God by means of the death of His Son (this great fact is further explained and insisted on, in the rest of the chapter), much more, having been reconciled (but here comes in the assumption that the corresponding subjective part of reconciliation has been accomplished, viz. justification by faith: compare 2 Cor. v. 19, 20, θεὸς ἦν ἐν χριστῷ κόσμον καταλλάσσειν

ἐαυτοῦ . . . δ-όμεθα ὑπὲρ χριστοῦ, κατα-  
λάγντε τῷ θεῷ. Both these, the objective  
reception into God's favour by the death of  
Christ, and the subjective appropriation,  
by faith, of that reception, are included,  
we shall be saved by means of His Life  
(not here *that which he now does* on our  
behalf, but simply *the fact of His Life*,  
so much enlarged on in ch. vi.: and our  
sharing in it). 11.] A further step

sharing in it). 11.] A further step still—not only has the reconciled man confidence that he shall escape God's wrath, but *triumphant* confidence,—joyful hope in God. But (aber) not only so, but (sonbern) *glorying in God* (particip. not as the finite verb, but in every case either the consequence of an anacoluthon, or finding its justification in the construction: so here “not only shall we be saved,” but that in a triumphant manner and frame of mind. See Winer, edn. 6, § 45. 6 [a]) through our Lord Jesus Christ, through whom we have now (not in contrast with the future glory, ‘even now,’ as Thol., for that would be more plainly expressed,—but as in ver. 9) received (our) reconciliation (to God [not as in E. V. “the atonement,” at least in the common theological acceptance of the term: for that is not here treated of, but our reconciliation to God]).

12—VIII. 39.] THE POWER OF  
 GOD (ch. i. 16) IS SET FORTH AS FREEDOM  
 FROM THE DOMINATION OF SIN AND DEATH,  
 AND ISSUING IN SALVATION. 12—19.]  
*The bringing in of RECONCILIATION and  
 LIFE by CHRIST in its analogy to the  
 bringing in of SIN and DEATH by ADAM.*

12.] This verse is one of acknowledged difficulty. The two questions meeting us directly are (1) To what does *ὁ δὲ τοῦτο* refer? (2) *ὡς τε*, 'like as,' may introduce the first member of a comparison, the second being to be discovered; or may introduce the second, the first having to be discovered. I shall endeavour to answer

v = Acts vii. 8. <sup>xvii. 33.</sup> <sup>xxviii. 14.</sup> <sup>ch. xi. 26.</sup> <sup>1 Cor. xi. 28.</sup> <sup>xiv. 25.</sup> <sup>2 Cor. i. 16.</sup> <sup>reff.</sup> <sup>2 Cor. v. 4.</sup> <sup>see Matt. xix. 9.</sup> <sup>Acts iii. 16.</sup> <sup>a = ch. i. 13 al.</sup>

τὸν ὅλον κόσμον εἰσηλθεν, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους [ὁ θάνατος] διήλθεν ὥστε ὅτι πάντες ἥμαρτον. 13 ἄχρι γὰρ νόμου ἁμαρτία ἦν

12. *eis ton kosmon* bef *η αμαρτια* DF latt(am fuld &c though not vulg-ed) Ambr., rec aft *ανθρωπους* ins *ο θανατος* (marginal gloss specifying the subj of *διηλθεν*, as is shown by the varr), with ABCKL[P]N rel vulg [(Syr) Orig.,(int.) Euthal-mas Damasc] Thl Ec [Ambrst] Augall; aft *διηλθεν* arm Chr, Thdrt; bef *eis π. a.* syr-w: om DF [fuld sath Orig.] Aug<sup>saup</sup> Ambr, Pac, Leo, Bede.

both questions in connexion. (1) I conceive διὰ τοῦτο to refer to that blessed state of confidence and hope just described: 'on this account,' here meaning, 'quæ cum ita sint': 'this state of things, thus brought about, will justify the following analogy.' Thus we must take *ὅπως*, either (α) as beginning the comparison, and then supply, 'so by Christ in His Resurrection came justification into the world, and by justification, life'; or (β) as concluding the comparison, and supply before it, 'it was,' or 'Christ wrought.' This latter method seems to me far the best. For none of the endeavours of Commentators to supply the second limb of the comparison from the following verses have succeeded: and we can hardly suppose such an ellipsis, when the next following comparison (ver. 16) is rather a *weakening* than a *strengthening* the analogy. We have example of this use of *ὅπως*, in Matt. xxv. 14, and of *καθώς*, Gal. iii. 6.

Consequently (the method of God's procedure in introducing life by righteousness resembled the introduction of death by sin: 'it was') like as by one man (the Apostle regards the *man* as involving generic succession and transmitting the corrupt seed of sin, *not the woman*: but when he speaks of the *personal* share which each had in the transgression, 1 Tim. ii. 14, he says, 'Adam was not deceived, but the woman being deceived was in the transgression') *sin* (as a POWER ruling over mankind, see ch. iii. 9, and ver. 21,—partly as a *principle* which exists in us all, and develops itself in our conduct, partly as a *state* in which we are involved; but the idea here must not be *confined* (Calv.) to *original sin*, as it reaches much wider, to sin both original and actual: nor to the *habit* of sinning (as Olsh.): nor is it merely the *propensity* to sin (as Röthe): nor is sin *personified* merely as in ch. vii. 8, 11) entered into the world (not 'esse cepit,' 'primum commissæ est,' as Reiche, Fritz., and Meyer: but *literally*,—'entered into,' 'gained access into,' the *moral world*,—for sin involves moral responsibility. So Gal. iii. 23, *πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν*, 'before the faith came

in'), and by means of sin (as the appointed penalty for sin, Gen. ii. 17; iii. 19) death (primarily, but not *only*, physical death: as *ἁμαρτία*, so *θάνατος*, is *general*, including the lesser in the greater, i.e. *spiritual and eternal death*. See ch. vi. 16, 21; vii. 10; viii. 6; 2 Cor. vii. 10), and thus (by this entering in of sin and death; i.e. in fact, by this *connexion* of *sin and death*, as appears by *ἐφ' ᾧ πάντες ἥμαρτον*) death (whether *ὁ θάνατος* be genuine or not, death is the subject of *διήλθεν*) extended to all men (see reff. De W. well says that *πάντ. ἀνθρ.* differs from *κόσμον*, as the concrete part from the abstract whole, and *διέρχ.* from *εἰσέρχ.σθαι*, as the going from house to house differs from the entering a town.

Obs., that although the subject of *διήλθεν* is plainly *only death*, not *sin and death*, yet the spreading of *sin* over all men is *taken for granted*, partly in the *ὅπως*, partly in the following clause), because (*ἐφ' ᾧ*, lit. of close juxtaposition: and so 'on ground of,' 'on condition that,' which meaning, if rightly applied, suits the case in hand. *Life* depended on a certain condition, viz. obedience: *Death* on another, viz. disobedience. Mankind have disobeyed: the condition of Death's entrance and diffusion has been fulfilled: Death extended to all men, as a consequence of the fact, that,—posito, that, = *because*, all have sinned.

Orig., Aug., Beza, and Estius render it as Vulg., 'in quo' (Adam): Chrys., Theophyl., Ec., Elsnar, 'propter quem': Grot., 'per quem') all sinned (see ch. iii. 23:—not 'were sinful,' or 'were born in sin,' as Calvin would restrict the meaning: *sin*, as above remarked, is here, throughout, both *original* and *actual*: in the *seed*, as planted in the nature by the sin of our forefather: and in the *fruit*, as developed by each conscious responsible individual in his own practice. So that Calvin's argument,—'hic non agi de actuali peccato, colligere promptum est: quia si reatun quisque sibi accesserit, quorsum conferret Paulus Adam cum Christo?' does not apply, and the objection is answered by Paul himself, where he says, distinguishing between the *παράπτωμα* and the *χάρισμα*



ἐν κόσμῳ, ἁμαρτία δὲ οὐκ ἔλλογεῖται μὴ ὄντος νόμου, <sup>a here only.</sup>  
 14 ἀλλὰ <sup>b c</sup> ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ <sup>d</sup> μέχρι <sup>e</sup>  
 Μωυσέως καὶ <sup>f</sup> ἐπὶ τοὺς μὴ ἁμαρτήσαντας <sup>g</sup> ἐπὶ τῷ

<sup>27.</sup> Gen. xxxvii. 8. <sup>d of time, Matt. xii. 23. Acts x. 30. xx. 7. 1 Tim. vi. 14 al. Ps. cix. 19.</sup>  
<sup>e</sup> Luke i. 58. <sup>f</sup> Ezra ii. 61. <sup>g</sup> Neh. vii. 63.

13. ελλογατο A N-corr<sup>1</sup>-marg[-ται]: ελλογεῖται f, *ενελογεῖτο* (*imputabatur*) N<sup>1</sup>  
 ([ελογ.] 52. 108) vulg (but not am) G-lat syrr copt æth lat-f: λελογισται lect-19:  
 ευλογεῖται 71-7.

14. (ἀλλὰ, so BD.) for 2nd *ἐπι*, *εν* B, *in similitudine* (or *-nem*) latt Iren-int  
 [Orig-int] Jer.

below, vv. 15, 16, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτώματων εἰς δικαίωμα. The παράπτωμα was not only that of one, the original cause of the entry of sin, but the often repeated sins of individual men:—nor, ‘suffered the punishment of sin,’ as Grot. and Chrys., *θνητὸν γεγόναι*.

Observe how entirely this assertion of the Apostle contradicts the Pelagian or individualistic view of men, that each is a separate creation from God, existing solely on his own exclusive responsibility,—and affirms the Augustinian or traducian view, that all are evolved by God’s appointment from an original stock, and though individually responsible, are generically involved in the corruption and condemnation of their original.

13.] How, consistently with ch. iv. 15, could all men sin, *before the law*? This is now explained. For up to (the time of) the law (= ἀπὸ Ἀδ. μέχρι Μωυσ. ver. 14: not ‘during the time of the law,’ as Orig., Chrys.,—τοῦ νόμου δοθέντος, . . . ἕως δὲ νόμου ἦν,—Theodoret,—an allowable rendering of the words, but manifestly inconsistent with the sense;—nor, ‘as far as there was law, there was sin,’ as Dr. Burton,—which is both inadmissible from the μέχρι Μωυσέως following, and would not answer to the simple matter of fact, ἦν ἐν κόσμῳ) there was sin in the world (‘men sinned,’ see Gen. vi. 5—13; committed actual sin: not, men were accounted sinners because of Adam’s sin; the Apostle reminds us of the *historical fact*, that there was sin in the world during this period): but sin is not reckoned (as transgression) where the law is not.

Ἐλλογεῖται has given rise to much dispute. Very many Commentators (Aug., Ambr., Luth., Melanc., Calv., Beza, Rückert, Tholuck, Stuart, al.) explain it of *consciousness of sin by the sinner himself*, as in ch. vii. 7: but (1) as De Wette observes, this is not the natural sense of the word, which implies two parties, one of whom sets down something to the account of the other (ref.): (2) this interpretation would bring in a new and irrelevant element,—for the Apostle is not speaking in this chapter at all of *subjective human consciousness*, but throughout of *objective*

truths with regard to the divine dealings: and (3) it would be altogether inconsistent with the declarations of ch. ii. 15,—where in this sense the ἔλλογισμός of sin by the νόμον μὴ ἔχοντες is distinctly asserted.

I am persuaded that the right sense of ἔλλ. is, reckoned, ‘set down as transgression,’—‘put in formal account,’ by God. In the case of those who had not the written law, ἁμαρτία is not formally reckoned as παράβασις, set over against the command: but in a certain sense, as distinctly proved ch. ii. 9—16, it is reckoned and they are condemned for it. Nor is there any inconsistency, as Tholuck complains, in this view. Other passages of Paul’s writings support and elucidate it. He states the object of the law to be, ch. vii. 13, *ἵνα γένηται καθ’ ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς*. The revelation of the law exaggerated, brought into prominent and formal manifestation, the sinfulness of sin, which was before culpable and punishable, but in a less degree. With this view also agree Acts xvii. 30; ch. ii. 12, *δοσι ἀνόμους ἡμαρτον, ἀνόμους καὶ ἀπολοῦνται*,—and iii. 25, in so far as they state an analogous case. The objection to taking οὐκ ἔλλογεῖται relatively, ‘is not fully reckoned,’ will hardly be urged by those who bear in mind the Apostle’s habit of constantly stating relative truths as positive, omitting the qualifying particles: see e. g. ch. vii. 7, where with ἁμαρτίαν and with οὐκ εἶδεν both, we must supply qualifications (see notes there).

14.] But (notwithstanding the last assertion that sin is not fully reckoned where the law is not) death reigned (was a power to which all succumbed) from Adam to Moses (μέχρι Μωυσ. = ἄχρι νόμου above): i. e. although the full ἔλλογισμός of sin did not take place between Adam and Moses, the universality of death is a proof that all sinned,—for death is the consequence of sin:—in confirmation of ver. 12. καὶ ἐπὶ τ.

μὴ ἄμ.] even (notwithstanding the different degrees of sin and guilt out of, and under, the law) over those who sinned not according to the similitude (reff.) of the transgression of Adam. (1) ἐπὶ τῷ ἄμ. belongs to ἁμαρτ. and not to βασιλ-

w = Acts vii. 8. τὸν ὅλον κόσμον ἐεισήλθεν, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, ABCDF  
 xvii. 33. καὶ οὕτως εἰς πάντας ἀνθρώπους [ὁ θάνατος] διήλθεν KL(P)M  
 xlviii. 14. καὶ οὕτως εἰς πάντας ἀνθρώπους [ὁ θάνατος] διήλθεν abc d f  
 ch. xi. 26. εἰς πάντας ἀνθρώπους [ὁ θάνατος] διήλθεν gh i l  
 1 Cor. xi. 28. εἰς πάντας ἀνθρώπους [ὁ θάνατος] διήλθεν m n o p  
 xiv. 25. εἰς πάντας ἀνθρώπους [ὁ θάνατος] διήλθεν q r s t  
 1 Cor. i. 16. εἰς πάντας ἀνθρώπους [ὁ θάνατος] διήλθεν u v w x y z  
 reff. y 2 Cor. v. 4. see Matt. xix. 9. Acts iii. 16. s = ch. i. 13 al. [17]

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 Damasc] Thl (Ec [Ambrst] Augall<sub>1</sub>; aft διήλθεν arm Chr, Thdr<sub>1</sub>; bef εἰς π. a. syr-w  
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 Μωσέως καὶ <sup>e</sup> ἐπὶ τοὺς μὴ ἁμαρτήσαντας <sup>f</sup> ἐπὶ τῷ <sup>18 only γ.</sup>  
<sup>g = vv. 17, 21.</sup>  
<sup>ch. vi. 14.</sup>  
<sup>c Luke i. 32.</sup>  
<sup>xix. 14.</sup>

27. Gen. xxvii. 8. d of time, Matt. xi. 23. Acts x. 30. xx. 7. 1 Tim. vi. 14 al. Ps. civ. 19.  
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 [Orig-int] Jer.

below, vv. 15, 16, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων ἐστὶ δικαίωμα. The παράπτωμα was not only that of one, the original cause of the entry of sin, but the often repeated sins of individual men:—nor, 'suffered the punishment of sin,' as Grot. and Chrys., θνητοὶ γεγονῆσι).

Observe how entirely this assertion of the Apostle contradicts the Pelagian or individualistic view of men, that each is a separate creation from God, existing solely on his own exclusive responsibility,—and affirms the Augustinian or traducian view, that all are evolved by God's appointment from an original stock, and though individually responsible, are generically involved in the corruption and condemnation of their original.

13.] How, consistently with ch. iv. 15, could all men sin, *before the law*? This is now explained. For up to (the time of) the law (= ἀπὸ Ἀδ. μέχρι Μωσ. ver. 14: not 'during the time of the law,' as Orig., Chrys.,—τοῦ νόμου δοθέντος, . . . ἕως ὁ νόμος ἦν,—Theodoret,—an allowable rendering of the words, but manifestly inconsistent with the sense;—nor, 'as far as there was law, there was sin,' as Dr. Burton,—which is both inadmissible from the μέχρι Μωσέως following, and would not answer to the simple matter of fact, ἦν ἐν κόσμῳ) there was sin in the world ('men sinned,' see Gen. vi. 5—13; committed actual sin: not, men were accounted sinners because of Adam's sin; the Apostle reminds us of the historical fact, that there was sin in the world during this period): but sin is not reckoned (as transgression) where the law is not.

ἔλλογεῖται has given rise to much dispute. Very many Commentators (Aug., Ambr., Luth., Melanc., Calv., Beza, Rückert, Tholuck, Stuart, al.) explain it of consciousness of sin by the sinner himself, as in ch. vii. 7: but (1) as De Wette observes, this is not the natural sense of the word, which implies two parties, one of whom sets down something to the account of the other (ref.): (2) this interpretation would bring in a new and irrelevant element,—for the Apostle is not speaking in this chapter at all of subjective human consciousness, but throughout of objective

truths with regard to the divine dealings: and (3) it would be altogether inconsistent with the declarations of ch. ii. 15,—where in this sense the ἔλλογισμός of sin by the νόμον μὴ ἔχοντες is distinctly asserted.

I am persuaded that the right sense of ἔλλ. is, reckoned, 'set down as transgression,'—'put in formal account,' by God. In the case of those who had not the written law, ἁμαρτία is not formally reckoned as παράβασις, set over against the command: but in a certain sense, as distinctly proved ch. ii. 9—16, it is reckoned and they are condemned for it. Nor is there any inconsistency, as Tholuck complains, in this view. Other passages of Paul's writings support and elucidate it. He states the object of the law to be, ch. vii. 13, ἵνα γένηται καθ' υπερβολὴν ἁμαρτωλὺς ἡ ἁμαρτία διὰ τῆς ἐντολῆς. The revelation of the law exaggerated, brought into prominent and formal manifestation, the sinfulness of sin, which was before culpable and punishable, but in a less degree. With this view also agree Acts xvii. 30; ch. ii. 12, ὅσοι ἀνθρώποι ἡμαρτον, ἀνόμως καὶ ἀπολοῦνται,—and iii. 25, in so far as they state an analogous case. The objection to taking οὐκ ἔλλογεῖται relatively, 'is not fully reckoned,' will hardly be urged by those who bear in mind the Apostle's habit of constantly stating relative truths as positive, omitting the qualifying particles: see e. g. ch. vii. 7, where with ἁμαρτίαν and with οὐκ εἶδεν both, we must supply qualifications (see notes there).

14.] But (notwithstanding the last assertion that sin is not fully reckoned where the law is not) death reigned (was a power to which all succumbed) from Adam to Moses (μέχρι Μωσ. = ἕχρι νόμου above): i. e. although the full ἔλλογισμός of sin did not take place between Adam and Moses, the universality of death is a proof that all sinned,—for death is the consequence of sin:—in confirmation of ver. 12. καὶ ἐπὶ τ.

μὴ ἁμ.] even (notwithstanding the different degrees of sin and guilt out of, and under, the law) over those who sinned not according to the similitude (reff.) of the transgression of Adam. (1) ἐπὶ τῷ ἁμ. belongs to ἁμαρτ. and not to ἐβασι-

f — ch. vi. 5  
 (l. 23 reff.)  
 g ch. iv. 15 reff.  
 h = 1 Cor. x.  
 i = Matt. xii.  
 34. Acta  
 xxiv. 25 al. Wisd. xix. 1. l ch. iv. 25 reff. l = ch. vi. 23. xi. 20.

ὁμοιώματι τῆς ἑ παραβάσεως Ἀδάμ, ὃς ἐστὶν ἡ τύπος  
 τοῦ μέλλοντος, ἅλλ' οὐχ ὡς τὸ παράπτωμα, οὕτως  
 καὶ τὸ ἡχάρισμα· εἰ γὰρ τῷ τοῦ ἐνὸς ἡ παραπτώματι

15. om 1st καὶ B [Syr copt].

aft πολλῶν ins οὖν A Syr.

λευσε (as Chrys., Theophyl., Bengel, Elsn., al.),—for that would bring in, in the words *τοὺς ἡμάρτησαντας*, an absolute contradiction to ἐφ' ᾧ πάντες ἡμαρτον, by asserting that there were some who did not sin. (2) The emphasis lies on παραβάσεως, as distinguished from ἁμαρτίας. Photius (in De W.),—δὲ μὲν (Ἀδ.) ὁρισμένην κ. νομοθετηθεῖσαν ἐντολὴν παρέβη κ. ἡμαρτεν· οἱ δὲ ἡμάρτανον τὸν αὐτοδίδακτον τῆς φύσεως λόγον ἐνυβρίζοντες. They all sinned: but had not, like Adam, transgressed a positive revealed command. (3) There is no reference here, as some Commentators (Beza, al.) have supposed, to the case of *children and idiots*,—nor (as Grot., Wetst.) to those who lived *pious lives*. The aim is to prove, that the seed of sin planted in the race by the one man Adam, has sprung up and borne fruit in all, so as to bring them under death;—death temporal, and spiritual;—of these, some have sinned without the law, i. e. *not as Adam did, and as those after Moses did*: and though sin is not formally reckoned against them, death, the consequence of sin, reigned, as matter of historical fact, over them also. It is most important to the clear understanding of this weighty passage to bear in mind, that the first member of the comparison, *as far as it extends*, is this: 'As by Adam's transgression, of which we are by descent inheritors, we have become (not by imputation merely, but by propensity) *sinners*, and have thus incurred *death*, so &c.' . . . . (see below). **ὃς ἐστὶν τύπος τ. μέλλ.** who is a figure (or type: not thus used by LXX, see Umbreit's note) of the future Adam [the second Adam, viz. Christ]]. This clause is inserted on the first mention of the name Adam, the *one man* of whom he has been speaking, to recall the purpose for which he is treating of him,—as *the figure* (ref.) of Christ. τοῦ μέλλ., not 'qui futurus erat,' as Beza [and E. V.], Reiche; but spoken from the Apostle's *present* standing, 'who is to come.' The fulfilment of the type will then take place completely, when, as 1 Cor. xv. 22, ἐν τῷ χριστῷ πάντες ζωοποιηθήσονται. Still less, with Koppe, can ὃς be taken by attr. for δ, and τοῦ μέλλοντος be interpreted 'of that which is to come,' viz. life and salvation: see 1 Cor. xv. 45.

Many suppose these words ὃς ἐστ. τύπος.

τ. μέλλ. to be the apodosis of ver. 12: but see there.

15—17.] *Though Adam and Christ correspond as opposites, yet there is a remarkable difference, which makes the free gift of grace much more eminent than the transgression and its consequences, and enhances the certainty of its end being accomplished.* But not (in all points) as the act of transgression (of Adam, as the cause inducing sin and death on his race), so also is the gift of grace (i. e. justification: not a direct contrast, as ὑπακοή in ver. 19: the Apostle has more in mind here the *consequence* of the *παπτω.*, and to that opposes the *ἡχάρισμα*. De W.).

15. εἰ γὰρ κ.τ.λ.] *Distinction the first, in DEGREE*:—and in the form of a hypothetical inference 'a minori ad majus.' For if by the transgression of the one (man) the many (have) died, much more did the grace of God, and the gift abound in (by means of) the grace of the one man Jesus Christ towards the many. (1) The first question regards πολλῶν μᾶλλον. Is it the 'a fortiori' of logical inference, or is it to be joined with ἐπερίσσευσεν as quantitative, describing the *degree* of *abounding*? Chrys. (πολλῶν γὰρ τοῦτο εὐλογώτερον), Grot., Fritz., Thol., adopt the former, and provided only the *same thing is said here as in ver. 17*, the usage there would decide it to be so: for there it cannot be quantitative. But I believe that not to be so. Here, the question is of *abounding*, a matter of *degree*, there, of *reigning*, a matter of *fact*. Here (ver. 16) the contrast is between the judgment, coming of *one* sinner, to condemnation, and the free gift, of (see note below) *many* offences, to justification. So that I think the quantitative sense the better, and join πολλῶν μᾶλλον with ἐπερίσσευσεν, in the sense of *much more abundant* (rich in diffusion) *was* the gift, &c. (2): *ἡχάρις*, not the grace *working in men*, here, but the grace which is *in*, and *flows from*, God. (3) ἐν *ἡχάριτι* τῇ τοῦ . . . ., not to be joined (Thol.) with ἡ δωρεά, as if it were ἡ ἐν *ἡχάρι* (which would be allowable), but with ἐπερίσσω. The *grace* of our Lord Jesus Christ (His self-offering love, see 2 Cor. viii. 9) is the medium by which the free gift is imparted to men. (4) The *norist ἐπερίσσω* should here be kept to its indefinite his-

<sup>m</sup> οἱ πολλοὶ ἀπέθανον, <sup>n</sup> πολλῶ <sup>m</sup> μᾶλλον ἢ χάρις τοῦ θεοῦ <sup>m</sup> = ver. 19 bis.  
καὶ ἡ ὁδωρεὰ ἐν χάριτι τῇ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ <sup>n</sup> ch. xii. 5.  
<sup>1</sup> Cor. x. 17,  
33.  
χριστοῦ <sup>p</sup> εἰς <sup>m</sup> τοὺς πολλοὺς <sup>q</sup> ἐπερίσσευσεν. <sup>16</sup> καὶ οὐχ <sup>n</sup> vv. 9, 10 reff.  
ὡς δι' ἐνὸς ἀμαρτήσαντος τὸ ἰδωρῆμα· τὸ μὲν γὰρ <sup>o</sup> Acta ii. 38  
<sup>1</sup> reff. <sup>17</sup> Wind.  
<sup>1</sup> κρῖμα <sup>1</sup> ἐξ ἐνὸς <sup>u</sup> εἰς <sup>v</sup> κατάκριμα, τὸ δὲ <sup>1</sup> χάρισμα <sup>1</sup> ἐκ <sup>p</sup> ch. xii. 18.  
πολλῶν <sup>k</sup> παραπτωμάτων <sup>u</sup> εἰς <sup>w</sup> δικαίωμα. <sup>17</sup> εἰ γὰρ <sup>2</sup> Cor. i. 5.  
<sup>q</sup> ch. iii. 7 al.  
constr., Eph.  
i. 8. <sup>2</sup> Cor.  
ix. 8, but  
sup. transi-  
t ch. ii. 29 reff.

tivo. r James i. 17 only t.  
u = ch. i. 5. xvi. 26. 1 Pet. i. 22.  
iii. 9. vii. 3.)

s see 1 Pet. iv. 17. Rev. xx. 4.  
v here bis. ch. viii. 1 only t. (-veu, ch. ii. i. -sis, 2 Cor.  
i. 8, but  
sup. transi-  
t ch. ii. 29 reff.)

om εν F-gr.

16. for ἀμαρτήσαντος, ἀμαρτήματος D (and lat<sup>1</sup>) F [vulg-clem demid] fuld<sup>1</sup> (not am  
harl<sup>1</sup> al) Syr [æth Orig-int.] (txt Orig.) Aug. (txt. xape): ἀμαρτήσαντος (sic) N<sup>1</sup>. om γαρ  
F-gr 45 lect-19, syr has it w-asst. at end add (ως D<sup>1</sup> (and lat<sup>1</sup>) fuld<sup>1</sup> æth.

torical sense, and not rendered as a perfect, however true the fact expressed may be: both are treated of here as events, their time of happening and present reference not being regarded. 16.] *Distinction the second*, in KIND. The former difference was quantitative: this is modal.

And not as (that which took place) by one that sinned, so is the gift. It is a question whether any thing, and what, is to be supplied before δι' ἐνὸς ἀμαρτ. Rötke, Meyer, and Tholuck (and so E. V.), would supply nothing, and render, 'And not as by one having sinned, so is the gift.' But (De W.) this has against it, (1) that since the γὰρ following gives the reason for this sentence, this must contain implicitly all that that next expands in detail; which is not merely the distinction between springing from one man and out of many offences, but much more: and (2) that thus διδ would = ἐκ or vice versa, whereas διδ characterizes the bringer in, and ἐκ the occasion. Others have supplied τὸ κρίμα (Bengel, Köllner): τὸ κατάκριμα (Theophyl., Reiche): ὁ θάνατος εἰσῆλθεν (Grot., Estius, Koppe):—but inasmuch as it is purposely left indefinite, to be explained in the next verse, it is better to supply an indefinite phrase which may be thus explained: e. g. τὸ γενόμενον, 'that which took place by one,' [or '(it was) through one,'] &c.

τὸ μὲν γὰρ κ.τ.λ.] For the judgment (pronounced by God upon Adam) came of (was by occasion of) one (man having sinned,—supply ἀμαρτήσαντος: παραπτώματος would be hardly allowable, and would not help the sense, inasmuch as many sinners, as well as many sins, are implied in πολλὰ παραπτ. below), unto condemnation (its result, in his own case and that of his posterity: supply, as in ver. 18 is expressed, ἐγένετο) εἰς πάντας ἀνθρώπους; but the gift of grace was by occasion of many transgressions (where sin abounded, ver. 20, there grace much more abounded: the existence of the law

being implied in παραπτ.) unto justification. The only difficulty here is the sense of δικαίωμα. The ordinary meaning of the word is τὸ ἐπανόρθωμα τοῦ ἀδικήματος, 'the amendment of an evil deed': so Aristotle, Eth. Nicom. v. 10, διαφέρει δὲ τὸ ἀδικημα καὶ τὸ ἄδικον, καὶ τὸ δικαίωμα καὶ τὸ δίκαιον· ἄδικον μὲν γὰρ ἐστὶ τῇ φύσει ἢ τάξει· τὸ αὐτὸ δὲ τοῦτο ὅταν πραχθῇ, ἀδικημά ἐστὶ· πρὶν δὲ πραχθῆναι οὐκ ἔστιν, ἀλλ' ἄδικον. ὁμοίως δὲ καὶ δικαίωμα· καλεῖται δὲ καὶ τὸ κοινὸν μᾶλλον δικαιοπράγημα, δικαίωμα δὲ τὸ ἐπανόρθωμα τοῦ ἀδικήματος. But this, which Aristotle insists on as the proper, but not perhaps usual sense of the word, is not to be pressed in the N. T., and does not, though upheld by Calv., Calov., Wolf, and Rötke, suit the context as contrasted with κατάκριμα. Other renderings are, 'an abso-  
lutory sentence' (Meyer, Fritz., al.): 'a righteous act,' as in ver. 18; Baruch ii. 19; 'righteousness,' as in Rev. xix. 8 (where see note): 'a righteous cause,' or plea (LXX, Jer. xi. 20): 'justification' (E. V., Luth., De Wette, al.). The first seems to me to be right, as standing most exactly in contrast with κατάκριμα; the use of the -μα being partly perhaps accounted for by the alliteration of the ending marking more strongly the antithesis. Thus as κατάκριμα is a sentence of condemnation, so δικαίωμα will be a sentence of acquittal. This in fact amounts to justification.

17.] *Distinction the third*, also in KIND; that which came in by the one sinner, was the reign of DEATH: that which shall come in by the One, Jesus Christ, will be a reigning in LIFE. For (carrying on the argument from ver. 15, but not so as to make parenthetical (Rötke) ver. 16—for δικαιοσύνης presupposes δικαίωμα) if by the transgression of the one (man; the reading ἐν (τῷ) ἐνὶ παραπτώματι goes with ἀμαρτήματος for ἀμαρτήσαντος in ver. 16: both have evidently been corrections) death reigned by means of

x ver. 14 reff. τῷ τοῦ ἐνὸς <sup>k</sup> παραπτώματι ὁ θάνατος <sup>x</sup> ἐβασίλευσεν ABCD F  
 7 2 Cor. vii. 2. διὰ τοῦ ἐνός, <sup>n</sup> πολλῶ <sup>n</sup> μᾶλλον οἱ τὴν <sup>n</sup> περισσεύαν τῆς KL [F] m  
 x. 15. James i. 31 only. a b c d f  
 Eccles. i. 3 al. g h k l  
 8 = Matt. xviii. 9, 9. John v. 30 al. fr. m n o p q r  
 9 = 1 Cor. iv. 8. ἐν <sup>x</sup> ζωῇ <sup>x</sup> βασιλεύουσιν διὰ τοῦ ἐνός Ἰησοῦ χριστοῦ. [47]  
 Rev. v. 10. 18 <sup>b</sup> Ἀρα <sup>b</sup> οὖν ὡς δι' ἐνός <sup>k</sup> παραπτώματος <sup>o</sup> εἰς πάντας  
 xx. 4, 6. ἀνθρώπους <sup>o</sup> εἰς <sup>n</sup> κατάκριμα, οὕτως καὶ δι' ἐνός <sup>d</sup> δικαι-  
 xiii. 6. ὠματος <sup>o</sup> εἰς πάντας ἀνθρώπους <sup>n</sup> εἰς <sup>o</sup> δικαίωσιν ζωῆς.  
 b ch. vii. 3, 25. 19 ὥσπερ γὰρ διὰ τῆς <sup>i</sup> παρακοῆς τοῦ ἐνός ἀνθρώπου  
 viii. 12. ix. 16, 18. xiv. (14) 19. Gal. vi. 10 ap. P.  
 c = ver. 12. 19 ὥσπερ γὰρ διὰ τῆς <sup>i</sup> παρακοῆς τοῦ ἐνός ἀνθρώπου  
 d = Rev. xv. 4 only. Baruch ii. 19. see note on ver. 16. e ch. iv. 25 only f. Levit. xxiv. 23 only. f 2 Cor. x.  
 6. Heb. ii. 2 only t. (—οὐνεκ, Matt. xviii. 17.)

17. for τῷ τοῦ ἐνός, εν ενι AF; εν τῷ ενι D-gr: εν ἐνός 47[-txt] am(with demid al) Orig.; τῷ 44: txt BCKLN[P 47]-marg rel] vulg[-clem fuld] D-lat Syr [syr copt æth arm] Chr, Thdr Thl Ec [Enthal-ms Damasc Orig-int,] Aug., om της δωρεας B 49 Orig, Chr-comm, Iren-int, Augapre: την δωρεαν 672 Thl: add και 63 vulg syrr Chr-2-mss, Isid, Thdr Ambrst Pelag. om της δικαιοσ. C 70<sup>1</sup> Orig,[ins, and int,]. ins τη bef (ση L k 17. 93. βασιλευουσιν [D<sup>2</sup>(appy. Tischdf) P] o 17. 47. 77. 91 Orig, Chr,[(txt,) Damasc]. χρ. bef ιησου B Orig,(agt Orig, [int,] Iren-int).

18. aft ἐνός ins ἀνθρώπου N<sup>1</sup>(N<sup>2</sup> disapproving) [æth]. παραπτωμα F(per unius delictum) m 46 [Syr (copt)]. for δικαιωματος, το δικαιωμα DG [m]; και δικαιωμα F(per unius iustitiam).

the one (man), much more (logical—a *fortiori*) shall they who receive the abundance of the grace and of the gift of righteousness (ver. 15: beware of the shallow and weakening notion, that it is “for τῆς δικαιοσύνης δεδομένης”) reign in life (eternal) by means of the one (Man) Jesus Christ.

περισσεύει answers to ἐπερίσσευσεν, ver. 15: τῆς χάριτος, to ἡ χ. τοῦ θεοῦ; only here, as at ch. i. 5, the word signifies not only the grace flowing from God, but the same grace implanted and working in man:—δωρεάς, to δωρεᾶ there, but qualified by τῆς δικαιοσύνης, answering to δικαίωμα in ver. 16.

The present λαμβάνοντες, instead of λαβόντες, is not merely used in a substantive sense, *receptores* (as Fritz. and Meyer), but signifies that the reception is not one act merely, but a *continued process* by which the *περισσεύει* is imparted. (So Rötke, De W., Thol.)

ἐν ζωῇ βασ. “Antithesis to ὁ θάνατος ἐβασ. We should expect ἡ (ση) βασιλεύσει, but Paul designedly changes the form of expression that he may bring more prominently forward the idea of free personality. ζωῇ is not only corporeal (the resurrection), but also spiritual and moral,—as also in θάνατος we must include διὰ τῆς ἁμαρτίας ver. 12. βασιλεύουσιν is brought in by the antithesis: but it is elsewhere used (see reff.) to signify the state of blessedness, partly in an objective theocratic import (of the reign of the saints with Christ), partly in a subjective moral one,—because *reigning* is the highest development of freedom, and the highest satisfaction of all desires.” De Wette.

18.] *Recapitulation and*

*co-statement of the parallel and distinctions.* Therefore (ἀρα οὖν, see reff., is placed by Paul at the beginning of a sentence, contrary to classical usage) as by means of one trespass (not, ‘the transgression of one,’ as Erasim., Luth., Calv., Koppe, Fritz., Thol. [similarly E. V.], which is contrary to usage, and to ver. 17, where that meaning is expressed by τῷ τοῦ ἐνός παραπτώματι. In this summing up, the Apostle puts the antithetical elements as *strongly and nakedly as possible in contrast*; and therefore abridges the ‘trespass of one’ and ‘the righteous act of one’ into ‘one trespass’ and ‘one righteous act’) it came upon (ἐγένετο, indefinite, being supplied) all men unto condemnation,—so also by means of one righteous act (the Death of Christ viewed as the acme of His Obedience, see Phil. ii. 8 = ἡ ὑπακοή τοῦ ἐνός below; not as in ver. 16,—nor *Righteousness*, as Thol., which would not contrast with παραπτ., a single act) it came upon all men (in extent of grace,—in *posse*, not in *esse* as the other) unto justification of (conferring, leading to) life.

19.] For (in explanation of ver. 18) as by the disobedience of (the) one man the many (= πάντες ἄνθρωποι above, but not so expressed here, because in the other limb of the comparison πάντ. ἄνθρ. could not be put, and this is conformed to it: see there) were made (not, ‘were accounted as’ (Grot. al.): nor ‘became by imputation’ (Beza, Bengel): nor ‘were proved to be’ (Koppe, Reiche, Fritz.): see reff.) sinners (not ἐπεύθυνοι καλῶσαι, as Chrys., Theophyl.: ‘actual sinners by practice,’ is

ἡ ἀμαρτωλοὶ ἡ κατεστάθησαν ἰοὶ πολλοί, οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἐνός δίκαιοι ἡ κατασταθῆσονται ἰοὶ πολλοί. 20 νόμος δὲ ἡ παρεκλήθη, ἵνα ἡ πλεοναση τὸ παράπτωμα. οὐ δὲ ἡ ἐπλεόνασεν ἡ ἀμαρτία, ὅ ὑπερεπερίσ-

λάθρα συνεκτείνετο τῶν τοιχῶν, Polyb. II. 55. 8.  
 aH. only, exc. 2 Pet. i. 8. 3 Chron. xxi. 11.  
 Mark vii. 27.]

m Paul (here bis. ch. vi. 1. 2 Cor. iv. 13  
 n ver. 15. e 2 Cor. vii. 4 only τ. (—ω,

19. aft 2nd ενος add ανθρωπου D'F Iren-gr, Cyr, [-p(om),] Aug, (omalia) Ambr, [om,].—του ενος ανθρ. bef υπακοης F.

20. for 1st δε, γαρ L. for οδ, σπου F.

meant, the disobedience of Adam having been the *inlet* to all this: compare ἐφ' ᾧ πάντες ἡμαρτον ver. 12 and the notes, on the *kind of sin* spoken of in this whole passage, as being both original and actual), so also (after the same manner or analogy likewise) by means of the obedience (unto death, see on last verse) of (the) One (man) shall (*future*, because, as in ch. iii. 30, justification, as regards the many, is *not yet completed*. De W.) the many (= πολλοί, compare Matt. xxvi. 28; Mark x. 45, but thus expressed because πολλοί would not have answered in the other limb of the comparison. *In order to make the comparison more strict*, the πάντες who have been made sinners are *weakened* to the indefinite of πολλοί, the πολλοί who shall be made righteous are *enlarged* to the indefinite of πολλοί. Thus a *common term of quantity* is found for both, the one *extending to its largest* numerical interpretation, the other *restricted to its smallest*) be made (see above) righteous (not by *imputation* merely, any more than in the other case: but 'shall be made really and actually righteous, as completely so as the others were made really and actually sinners.' When we say that man has no righteousness of his own, we speak of him as *out of Christ*: but in *Christ* and united to Him, he is *made righteous*, not by a fiction, or *imputation only* of Christ's righteousness, but by a real and living spiritual union with a righteous Head as a righteous member, righteous *by means of*, as an effect of, the righteousness of that Head, but not merely righteous by transference of the Righteousness of that Head; just as in his natural state he is united to a sinful head as a sinful member, sinful by means of, as an effect of, the sinfulness of that Head, but not merely *by transference* of the sinfulness of that Head). See the whole question respecting πάντες and οἱ πολλοί treated in Tholuck's Comm. in loc. 20.] *How the law* (of Moses) *came in*, *in the divine economy*. But (i. e. the two things spoken of ver. 19 did not *simply* and *immediately* happen) the law (of Moses: not *law*, in the abstract, nor

'the law of nature,' as Dr. Peile,—nor even the *law of God* in its *general sense*, as often in ch. i. ii.)—but here strictly **THE LAW OF MOSES**, as necessitated by vv. 13, 14 in this same argument) came in *besides* (besides the fact of the many being made sinners, and as a transition point to the other result: formed a *third term*, besides these two, in the summary of God's dealings with man: compare *προσέτεθη*, Gal. iii. 19: not πρὸς καιρὸν ἐδόθη, Theophyl.: not, *came in between Christ and Adam* (the fact, but not the interpretation) as Theodoret and Calv.:—not = *εἰσῆλθεν* merely),—*in order that* (τελικῶς, its *design*,—not merely *εἰσβατικῶς*, its result, as Chrys., al.; here, and every where else. So of ver. 21) the trespass (*created* by the law; for where no law, no transgression, ch. iv. 15:—not merely the *knowledge of sin*, but *actual transgression*) might be multiplied (in *actual fact*: not 'be abundantly exhibited,' or any such evasive sense). No possible objection can be taken to this statement by those who view the Law as a preparation for Christ. If it was so, then the effect of the Law, the creating and multiplying transgression, was an *end in the divine purposes*, to bring out the necessity of One who should deliver from sin and bring in righteousness. "Those who weaken this telic ἵνα into 'so that,' in order to guard the Apostle from what seems to them a doctrine unworthy of God, overlook equally his firm standing on the acknowledged ground of historic fact and actuality, as the humility with which here, as ever (ch. xi. 33, 34), he bows before the mystery of the οἰκονομία τοῦ θεοῦ." Umbreit. But (this terrible end, the multiplying of transgression, was not, however, God's *ultimate* end: He had a further and gracious one) where ('when,' De Wette, after Grot., al.: but Tholuck justly remarks that instances of this meaning of οὐ in *prose* are wanting. In verse it seems to occur, Eur. Iph. Aul. 96, but even there may be rendered 'in the case where') sin (the generic of the specific παράπτωμα) was multiplied, (God's) grace did beyond

p ver. 14 reff.  
q ver. 16 reff.  
r ch. iii. 5 reff.  
s = ch. xi. 22,  
23. Col. i.  
25. 1 Tim.  
iv. 16. L. P.  
[exc. John  
viii. 7.]  
[Exod. xii.  
30 B.]  
t ch. v. 20 reff.  
u ch. iii. 4 reff.  
v Acts x. 41  
reff.  
w = and  
constr., Gal.  
ii. 19. (ver. 10. ch. xiv. 8.) w. ἀπό, Col. ii. 20.  
y = Col. (ii. 20.) iii. 7 only.

σευσεν ἡ χάρις, <sup>21</sup> ἵνα ὥσπερ ὁ βασιλεύσας ἐν ἡμαρτία ἐν τῷ θανάτῳ, οὕτως καὶ ἡ χάρις ὁ βασιλεύσας διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν.

ABCDE  
KLFP  
abcd  
ghkl  
mno  
[47]

VI. 1 ὅτι οὖν ἐροῦμεν; ὁ ἐπιμένωμεν τῇ ἡμαρτίᾳ, ἵνα ἡ χάρις ὑπερβάλῃ; <sup>2</sup> ἢ μὴ γένοιτο. οἵτινες ἀπεθάνομεν τῇ ἡμαρτίᾳ, <sup>3</sup> πῶς ἔτι ζήσομεν ἐν αὐτῇ; <sup>3</sup> ἢ ὁ ἀγνοεῖτε

z = ch. iii. 6. 1 Cor. xv. 12. Gal. iv. 9. Gen. xxix. 9.  
a ch. i. 13 reff.

21. om τῷ F. for βασιλεύσας, -σει KL c l' o [47] 77. 115-6-21-2. χρ. bef  
ηγ. B.

CHAP. VI. 1. rec *επιμενομεν*, with rel Chr, Thdrt Gennad-c Diod-c Thl (Ec Tert, [*perseuerabimus* (*perferemus* Tert-ms)], *permanebimus* vulg G-lat [F-lat Orig-int, Auguere: *επιμενομεν* KN[P d n 47] 1. 57. 68. 109 lect-13 copt [Euthal-ma]: *επιμα-νομεν* L [k] 98. 124: txt ABCD F[-gr] b' m o 17 Syr Damasc. ins en bef τη A [Woide, e contra Cowper, expr], in *peccato* latt.

2. aft *oitives* ins *γὰρ* F latt syrr (not Tert).

(*ησωμεν* CFL 17 Diod Chr-ms.

measure abound (not *did much more abound*, as E. V. for words compounded with *ὑπέρ* have a *superlative*, not a *comparative* signification, e.g. ref. *ὑπερβίαν*, *ὑπερβίαν*, *ὑπερβίαν*, κ.τ.λ.,—and Paul often uses these compounds. The E. V. has likewise destroyed the force of the comparison by rendering the different words *πλεονάζω* and *περισσεύω* both by one word *'abound'*). 21.] *The purpose of this abounding of grace:—its ultimate prevalence and reign, by means of righteousness, unto life eternal. That, as sin reigned (the historic indefinite past, because the standing-point of the sentence is, the restitution of all things hereafter) in death (ἐν, of that in and by which the reign was exercised and shewn: death was the central act of sin's reign. He does not here say, 'death reigned by sin,' as in vv. 12—14, because sin and grace are the two points of comparison, and require to be the subjects), so also grace may reign by means of (not ἐν here, though it might be so, if δικαιοσ. applied to our being made righteous: but as it applies to the Righteousness of Christ making us righteous, it is διὰ) righteousness, unto (leading to) life eternal through (by means of) Jesus Christ our Lord ('Jam ne memoratur quidem Adamus, solius Christi mentio viget.' Bengel).*

CHAP. VI.—VIII.] THE MORAL EFFECTS OF JUSTIFICATION. VI. 1—14.] *No encouragement given hereby (see ch. v. 20) to a life in sin: for the baptized are dead to sin, and walk in a new (vv. 1—7) life, and one (vv. 8—11) dedicated to God.* 1.] *What then shall we say?—the introduction of a difficulty or objection arising out of the preceding argument, and referring to ch. v. 20. See ch.*

iii. 5. *ἐπιμένωμεν, 'must we think that we may persist,'—the deliberative subjunctive. So ἐπὶ μὲν ἡ σῶσις, Eur. Ion 758: παρέλθω δόμου, Med. 1275. See Kühner, Gramm. § 464, and note on ch. v. 1. [Are we to continue ('Must we think that we may persist,' in other words) "May we persist" in (our natural state and commission of) sin, that (God's) grace may be multiplied (ch. v. 20) ?*

2.] *μὴ γέν. (see reff.), used of some inference in itself abhorrent from reverence or piety, or precluded by some acknowledged fact inconsistent therewith. The latter is here the ground of rejection. An acknowledged fact in the Christian life follows, which precludes our persisting in our sin.*

*We who (οἵτινες describing quality, not merely matter of fact) died (historic aorist, not perf. as in E. V. [the true reference is thus most unfortunately lost]: the time referred to being that of our baptism) to sin (reff. and examples in Wetst.:—became as separate from and apathetic towards sin as the dead corpse is separate from and apathetic towards the functions and stir of life: μένειν ἀκίνητον ὥσπερ τὸν νεκρόν, Chrys. 'Sin,' τῇ ἄμ. = as above), how shall we live any longer therein (= περιπατεῖν ἐν—but not, as De W., ζῆν with a dative: ζῆν ἐν τινι is a further step than ζῆν τινι, implying introition, and not merely sympathy)?*

3.] *Or (supposing you do not assent to the argument in the last verse, see reff.) are ye ignorant (the foregoing axiom is brought out into recognition by the further statement of a truth universally acknowledged) that all we who were (i. e. all of us, having been [not as E. V., again most unfortunately, "so many of us as were;" giving it to be understood that some of them had*



δι τῶν ὁσων <sup>b</sup> ἐβαπτίσθημεν <sup>b</sup> εἰς χριστὸν Ἰησοῦν, <sup>b</sup> εἰς τὸν <sup>b</sup> θάνατον αὐτοῦ <sup>b</sup> ἐβαπτίσθημεν; <sup>4</sup> <sup>c</sup> συνετάφημεν οὖν αὐτῷ <sup>d</sup> διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον, ἵνα ὡς περ <sup>d</sup> ἡγέρθη <sup>e</sup> χριστὸς ἐκ <sup>d</sup> νεκρῶν διὰ τῆς <sup>e</sup> δόξης τοῦ πατρὸς, οὕτως καὶ ἡμεῖς ἐν <sup>f</sup> καινότητι ζωῆς <sup>g</sup> περιπατήσωμεν. <sup>b</sup> εἰ γὰρ <sup>h</sup> σύμφυτοι γεγόναμεν τῷ <sup>i</sup> ὁμοιώματι τοῦ θανάτου αὐτοῦ,

<sup>b</sup> Acts viii. 16  
<sup>c</sup> Col. ii. 12  
<sup>d</sup> 1 Cor. xv. 13  
<sup>e</sup> see John xi. 40.  
<sup>f</sup> ch. vii. 6 only.  
<sup>g</sup> Ezek. xlvii. 12 only.  
<sup>h</sup> = Acta xxi. 21. w. 49, 2 Cor. iv. 1 ch. i. 28 reff.

<sup>2</sup> reff.                      <sup>b</sup> here only †. Amos ix. 13. Zech. xi. 2 only.

3. om Ἰησοῦν B [(a)] 31-9. 73. 109-18-20-24 lect-8 [Euthal-ma] Chr Thl [Orig-int, (ina.)]: Ἰησ. bef χριστ. [o] 80 Syr æth.

4. om τον D<sup>1</sup>F k<sup>1</sup>. for δια, υπο D<sup>1</sup>(appy).

not been thus baptized]) baptized into Christ Jesus ('into participation of,' 'into union with,' Christ, in His capacity of spiritual Mastership, Headship, and Pattern of conformity) were baptized into (introduced by our baptism into a state of conformity with and participation of) His death! The Apostle refers (1) to an acknowledged fact, in the signification, and perhaps also in the manner (see below) of baptism—that it put upon us (Gal. iii. 27) a state of conformity with and participation in Christ;—and (2) that this state involves a death τῇ ἁμαρτίᾳ even as He died τῇ ἁμαρτίᾳ (ver. 10);—the meaning being kept in the background, but all the while not lost sight of, that the *benefits of His Death* were likewise made ours by our introduction into the covenant.

4.] A further explanation of the assertion in the last verse proceeding (οὖν) on its concession by the reader. We were then (not the temporal but inferential 'then,' q. d. "You grant my last position: Well then," ...) buried with Him (καθάπερ ἐν τινὶ τάφῳ τῷ ὅδατι καταδύοντων ἡμῶν τὰς κεφαλὰς ὁ παλαιὸς ἄνθρωπος θάπτεται, καὶ καταδύς κάτω κρύπτεται ὅλως καθάπαξ, Chrys. on John iii. Hom. xxv. 2, vol. viii. p. 151) by means of our baptism into (His) death (τοῦ βαπτ. εἰς τὸν θάνατον belong together, not συνετάφ. εἰς τ. θ., which would hardly bear any sense. The absence of the art. before εἰς is no objection to this;—it is unnecessary, because no distinction from any other baptism is brought out, and τὸ βάπτ.-εἰς τὸν-θάν. is connected as one idea); in order that, as Christ was raised from the dead by the glory (δόξα and δύναμις are cognate idems; compare the import of the Heb. *ty* and the LXX in Ps. lxxvii. 35 [lxvii. 34 LXX], Isa. xii. 2: and τὸ κράτος τῆς δόξης in Col. i. 11. The divine δόξα includes all that manifests the Creator to the creature: and hence also his Almightyness. Tholuck.

The renderings 'in Deigloriam' (Beza, Bretschneider), and 'because He is the

image of the Father' (Dr. Burton, altern.), are inadmissible for διὰ with a gen.) of the Father (Theodoret makes ἡ δόξα τοῦ πατρὸς = ἡ οὐκεία θεότης of the Son, which is manifestly wrong), thus we also should walk in newness of life (not = 'a new life';—nor are such expressions ever to be diluted away thus: the abstract καινότης is used to bring the quality of *newness*, which is the point insisted on, more into prominence, compare 2 Thess. ii. 11; 1 Tim. vi. 17 [and notes]; Winer, edn. 6, § 34. 3. The comparison is not only (as Stuart) between our Lord's *physical* death and resurrection, and our *spiritual*; but reaches far deeper: see notes on vv. 10, 11). 5.] The Apostle confirms the last verse by a necessary sequence that *those who are united to Him in His Death, shall be also in His resurrection*. For (confirmatory) if we have become united with the likeness of His Death (σύμφυτος = either (1) 'congenital,'—as διὰ τὴν σύμφυτον δικαιοσύνην, spoken of Samnel, Jos. Antt. vi. 3. 3,—or (2) 'cognate,' of like nature,—or (3) 'arising simultaneously,'—or (4) 'grown together,'—or (5) 'planted with,' 'consitus.' The rendering of Syr., Vulg., Luth., E. V., 'planted together,' is inadmissible, -φυτος being not from φυτεύω, but from φύω: as also is that of Erasmus and Calv.,—'insititii.' The fourth meaning, 'grown together,' intimately and progressively united,'—'coaluimus,' as Grot.,—seems here to apply best. Obs. σύμφ. is to be connected with τῷ ὅμ., not with τῷ χριστῷ understood, as in ver. 6: in which case we should have to supply τῷ ὁμοιώματι again before τῆς ἀναστροφῆς, which would be not only grammatically difficult, but would not correspond to the sense: for Christians, it is true, partake of the *likeness* only of Christ's death, but of His *actual Resurrection itself*, as the change of construction shews: see below), so shall we be also (ἀλλὰ after a hypothetical clause serves to strengthen the inference: see

κ = 1 Cor. iv. 16 ref. Rom. ii. a. 81, f. 1 = Acts i. 22 ref. m Eph. iv. 22. Col. iii. 9. see 1 Cor. v. 7, 8. n Matt. xxvii. 44 q Mk. J. Gal. ii. 20 only t. 13. Col. ii. 11. a Acts xiii. 30 only. Sir. xxvi. 39. <sup>κ</sup> ἀλλὰ καὶ τῆς <sup>1</sup> ἀναστάσεως ἐσόμεθα, <sup>δ</sup> τοῦτο γινώσκον- <sup>ABCDF</sup> <sup>KL[PM]</sup> <sup>a b c d i</sup> <sup>g h k l</sup> <sup>m n o p</sup> <sup>[47]</sup>  
τες, ὅτι ὁ <sup>π</sup> παλαιὸς ἡμῶν <sup>μ</sup> ἄνθρωπος <sup>ν</sup> συνεσταυρώθη, <sup>ι</sup> να <sup>ο</sup> καταργηθῇ τὸ <sup>ρ</sup> σῶμα τῆς <sup>ρ</sup> ἁμαρτίας, <sup>α</sup> τοῦ μηκέτι  
<sup>ρ</sup> δουλεύειν ἡμᾶς τῇ ἁμαρτία· <sup>ι</sup> ὁ γὰρ ἀποθανὼν <sup>δ</sup> δεδι-

5. for αλλα, αμα F latt.

aft αναστ. ins αυτου F Syr [copt æth.] arm.

6. ins και bef τουτο B: τουτο δε 179.

καταργηση A æthl.

ref., and Hartung, Partikellehre, ii. p. 40) with His Resurrection (a change of construction: because it could not well have been said *σύμφυτοι τοῦ μοιόματος τ. θ.* above, the gen. after adjectives compounded with *σύν* denoting the thing actually partaken (cf. Kühner, § 519, and Bernhardt, Syntax, p. 171: who cites examples in *σύντροφος*, Soph. Philoct. 203, —*σύντομος*, Eur. Hel. 1508, —*σύμφωνος*, Aristoph. Av. 658, —*συμφυής*, Plato Legg. iv. p. 721, —*συνήθης*, ib. v. p. 739, —*συνήφης*, Cratyl. p. 398), and hardly the mere figure or likeness of it,—and similarly it could not well here be said *σύνφ. τῇ ἀναστάσει*, because the dat. would not be strong enough to denote the state of which we shall be actual partakers. The future is used *perhaps* because of the *inference*, as a logical sequence,—‘If, &c., . . . A shall = B:’—but more probably with a deeper meaning, because the participation in His Resurrection, however partially and in the inner spiritual life, attained *here*, will only then be accomplished in our entire being, when we ‘shall wake up after his likeness’).

6.] Knowing (recollecting) this, that our old man (former self, personality before our new birth—opposed to *καὶνός* or *νέος ἄνθρ.*, *καινή κτίσις*,—see Col. iii. 10; 2 Cor. v. 17; Eph. iv. 22—24,—not merely the guilt of sin, nor the power of sin, but the *man*. The idea is not Jewish, as Tholuck has shewn: the passage quoted from the Sohar-chadasch not bearing the meaning commonly given to it,—and if it did, that book itself being a production probably of the sixteenth century) was (at our baptism) crucified with Him (the great key to our text is ref. Gal. As the death of the Lord Jesus was by *crucifixion*, the Apostle uses the same expression of our death to our former sinful self, which is not only by virtue of, but also in the *likeness of*, Christ’s death,—as signal, as entire, as much a death of cutting off and putting to shame and pain), in order that (the aim and end of the *συνσταυρωθῆναι*) the body of sin might be annulled (“τὸ σῶμ. τῆς ἁμαρτ. belongs together, and τῆς ἁμαρτ. is not to be joined with *καταργ.* as being = *ἀπὸ τῆς ἁμαρτ.* (Theodoret, Wahl);—nor is τὸ σῶμ. τ. ἁμ., ‘the totality of sin’ (Orig.

2, Theophyl. 1, Grot.); nor ‘the *substance* or *essence of sin*,’ after the Heb. (Rabbinical) usage of *עַרְבּ* and *עָרַב* (Schöttg.): nor, ‘the *mass of sin*’ (Thol. 1);—nor a mere figure to carry out the idea of being crucified with Christ (Calov., Wolf, Reiche, Olsh., Stuart 2, al.);—nor = *ἡ σὰρξ τ. ἁμαρτ.*; but ‘the *body, which belongs to or serves sin*,’ in which sin rules or is manifested, —τὰ μέλη, ver. 13, in which is δ νόμος τῆς ἁμαρτίας, ch. vii. 23,—τὸ σῶμα τ. θανάτου, ch. vii. 24,—αὐτὸ πρᾶξις τοῦ σώματος, ch. viii. 13,—τὸ σῶμα τῆς σαρκός, Col. ii. 11.” De Wette: with whom agree Orig. 1, Theophyl. 2, Beza, Bengel, Meyer, Tholuck, Stuart 1, al. But as De W. further remarks, we must not understand that the body is the *seat of sin*, or at all events must not so understand those words as if the *principle of sin* lay in the *body*, which is not true, for it lies in the *will*).

καταργηθῇ, might be rendered powerless (annulled as far as regards activity and energy. The word occurs twenty-five times in Paul’s Epistles (elsewhere, Luke xiii. 7, Heb. ii. 14 only), and does not appear to signify absolute *annihilation*, but as above. Gregory of Nyssa has gone into the meaning in his discourse on 1 Cor. xv. 28, vol. i. p. 1325), that we might no longer be in bondage (be slaves to) sin (i. e. that the body should no longer be under the dominion of sin, see below, ver. 12).

7.] The difficulty of this verse arises from the Apostle having in a short and pregnant sentence expressed a whole similitude, joining, as he elsewhere does in such cases, the subject of the first limb of the comparison with the predicate of the second. Fully expressed, it would stand thus: ‘For, as a man that is dead is acquitted and released from guilt and bondage (among *men*: no reference to *God’s* judgment of him): so a man that has died to sin is acquitted from the guilt of sin and released from its bondage.’ I express *δεδικ.* by this periphrasis in both cases, because I believe that all this is implied in it: ‘is acquitted,’ ‘has his quittance,’ from sin, so that Sin (personified) has no more claims on him, either as a creditor or as a master: cannot detain him for debt, nor sue him for service. A larger refer-

καίωται ἂπὸ τῆς ἁμαρτίας. <sup>8</sup> εἰ δὲ ἂπεθάνομεν σὺν  
 χριστῷ, ἡ πιστεύομεν ὅτι καὶ ἡ συνζήσομεν αὐτῷ, <sup>9</sup> εἰδότες  
 ὅτι χριστὸς ἠέγερθεις ἐκ τῶν νεκρῶν οὐκ ἔτι ἀποθνήσκει  
 θάνατος αὐτοῦ οὐκ ἔτι κυριεύει. <sup>10</sup> ὃ δὲ γὰρ ἀπέθανεν,  
 τῇ ἁμαρτίᾳ ἀπέθανεν ἑφάπαξ ὃ δὲ ζῇ, ἡ ζῇ τῷ θεῷ.  
<sup>11</sup> οὕτως καὶ ὑμεῖς ὁ λογίζεσθε ἑαυτοὺς νεκροὺς μὲν τῇ  
 ἁμαρτίᾳ, ἡ ζῶντας δὲ τῷ θεῷ ἐν χριστῷ Ἰησοῦ. <sup>12</sup> μὴ

lii. 16. γ acc. of object, Gal. ii. 20. Rev. xviii. 7. s dat., Col. iii. 23 al.  
 a = Heb. vii. 27. ix. 12. x. 10 (1 Cor. xv. 6) only t. b = Gal. ii. 19. 1 Pet. ii. 24. c = and  
 constr., ch. xiv. 14. Phil. iii. 13. Wisd. xv. 15. d 2nd pers., 2 Cor. vii. 11 reff. e constr.,  
 here only. see ch. vii. 8.

8. for δε, γαρ F[-gr] tol: ουν Syr. (G-lat has autem aut enim.) rec (for συνζ.)  
 συζ., with B<sup>2</sup>CKL[P] rel: txt AB<sup>1</sup>DFN n 17.—ομεν CK[P] k [Bas, Damasc] Thl:  
 συνζήσομεθα F. for αυτω, τω χριστω D<sup>1</sup>F latt(not demid fuld tol [spec]) Syr  
 Aug. [(txt.), 17 def.]

11. rec aft νεκρους μεν ins ενωι, with KL[P]N<sup>3</sup> rel [vulg spec syr Orig-c and intz.)  
 Chr-ed, Euthal-ms] Did, Thdrt Hil, [Ambrst]: bef νεκρ. μεν, BCN<sup>1</sup> Damasc: om  
 ADF 17 [Syr arm] copt scti Chr-ms, Tert., rec at end adds τω κυριω ημων, with  
 CKL[P]N rel [vulg-clem arm] Syr(but pref to χρ. ιησ.) copt Chr, Thl [Did, Orig-  
 intz.] Ambrst: om ABD F(but a space is left) spec am fuld] demid flor harl tol scti  
 syr Bas, Cyr[-p.] Thdrt Thl-comm Ec-comm Tert., Hil, Aug[scpe] Pelag Sedul Bede.

ence is thus given to δεδικ. than the pur-  
 poses of the present argument, which is  
 treating of the power, not the guilt of sin,  
 required: but that it is so, lies in the  
 nature of ἁμαρτία, the service of which is  
 guilt, and the deliverance from whose ser-  
 vice necessarily brings with it acquittal.

8.—11.] *This new life must be  
 one dedicated to God.*

8.] Now  
 (continuing the train of argument) if  
 we died with Christ, we believe that  
 we shall also (the future as in ver. 5,—  
 because the life with Him though here  
 begun, is not here completed: and the  
 πιστεύομεν used more of *dogmatic belief*,  
 than of *trust*, though the latter meaning is  
 not altogether absent) live with Him.

9.] This and the following verse explain  
 what sort of a life with Christ is meant,  
 by what we know of the Resurrection-life  
 of Christ himself. The only difficulty  
 here is in οὐκ ἔτι κυριεύει, as implying  
 that Death had dominion over Christ,  
 which we know it had not: see John x.  
 17, 18; ii. 19; Acts ii. 24. But this  
 vanishes, when we remember that our  
 Lord, by submitting to Death, virtually,  
 and in the act of death, surrendered Him-  
 self into the power of Death. Death  
 could not hold Him, and had no power  
 over Him further than by his own suffer-  
 ance: but power over Him it had, inas-  
 much as He died.

10.] For (the  
 proof of the foregoing) the death which  
 He died (not 'in that He died,' as E. V.,  
 nor is δ for καθ' δ, either here or in ref.  
 Gal., but the accus. objective, governed by  
 the verb. So also of δ δὲ (j below), unto  
 sin He died (De Wette well remarks that

we must in *expressing* this verse abide by  
 the *indefinite* reference to sin in which the  
 death of Christ is placed; if we attempt to  
 make it more definite, 'for sin,' or 'to that  
 state, in which He suffered the punish-  
 ment of sin,' we shall lose the point of  
 comparison, which lies in 'to sin,' and 'to  
 God.' If we are to *expand* the words  
 'died to sin,' we must say that our Lord  
 at death passed into a state in which He  
 had 'no more to do with sin'—either as  
 tempting Him (though in vain), or as re-  
 quiring to be atoned for (this having been  
 now effected), or as met by Him in daily  
 contradiction which He endured from sin-  
 ners) once for all (so that it is not to be  
 repeated: see reff.); but the life which  
 He liveth (see above) He liveth unto God  
 (indefinite again, but easily filled up and  
 explained: to God,—as being glorified by  
 and with the Father, as entirely rid of con-  
 flict with sin and death, and having only  
 God's (properly so called) work to do,—as  
 waiting till, in the purposes of the Father,  
 all things are put under Him:—and to  
 (for) God, as being the manifestation and  
 brightness of the Father's glory).

11.]  
*An exhortation to realize this state of  
 death unto sin and life unto God with  
 Christ.* Thus (after the same manner as  
 Christ) do ye also (imperative: Meyer only  
 holds it to be indic.) account yourselves  
 (better than 'infer yourselves to be,' as  
 Chrys. and Beza,—see reff. and on ch. iii.  
 28) dead (indeed) unto sin (as ver. 2  
 following), but alive unto God in Christ  
 Jesus (i. e. 'by virtue of your union with  
 Him': not through (did) Christ Jesus; in  
 this chapter it is not Christ's Mediator-

f = ch. v. 14  
 ref.  
 g ch. viii. 11.  
 i Cor. xv. 53.  
 54. 2 Cor.  
 iv. 11. v. 4  
 only. Job  
 xxx. 23.  
 h ch. iv. 11 ref.  
 i ch. i. 24 ref.  
 k = here &c.  
 (8 times).  
 Luke ii. 22.  
 ch. xii. 1.  
 Ps. v. 3.  
 l Paul (here  
 bis. ver. 19  
 bis. 1 Cor. vi. 15 [See] al<sup>22</sup>.) only, exc. Matt. v. 29, 30. James iii. 5, 6. iv. 1. Exod. xxix. 17 al.  
 bis. John xviii. 3. ch. xii. 12. 2 Cor. vi. 7. x. 4 only. Jer. xxi. 4. n ver. 11. o 1 Cor. ix. 30 ref.

οὖν ἡ βασιλευέτω ἡ ἁμαρτία ἐν τῷ ὀνητῷ ὑμῶν σώματι, <sup>ABCD</sup>  
 ἢ εἰς τὸ ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ. <sup>KL(PM)</sup> 13 μηδὲ  
 ἡ παριστάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ, <sup>abcd</sup>  
 ἀλλὰ ἡ παραστήσατε ἑαυτοὺς τῷ θεῷ ὡς ἐκ νεκρῶν <sup>ghkl</sup>  
 ζῶντας, καὶ τὰ μέλη ὑμῶν ὅπλα δικαιοσύνης τῷ θεῷ. <sup>m no 17</sup>  
 ἡ ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει· οὐ γὰρ ἐστε ὑπὸ <sup>[47]</sup>  
 νόμον, ἀλλὰ ὑπὸ χάριν.

12. *πακουει* F [Meth.-ms.], *rec αυτη εν ταις επιθ. αυτου (appy a combination of the two readings), with C<sup>2</sup>KL[P] rel syr [Bas., Euthal.-ms] Chr., Thdrt Thl (Ec: αυτη, omg the rest, DF spec Iren-int., [Orig.-int.] Tert., Viet-tun., txt ABCN [47] vulg (not F-lat) D<sup>2</sup>-lat Syr coptt æth arm Orig.<sup>2</sup>[int.] Ephr., Antch., Damasc Jer Aug.<sup>2</sup> [æppe] Sedul Bede.*

13. *rec (for ωσει) ωs, with DFKL[P] 17 rel [Bas.] Chr., Thdrt Thl (Ec: txt ABCN [47] Ephr., Damasc. (ωσες D<sup>1</sup>F. om τα (bef 2nd μελη) B.*

14. *for lat ου, ουκετι N<sup>1</sup> (marked for erasure by N<sup>2</sup> but the marks erased) [K Orig.-c, Thdrt]. (αλλα, so BCD<sup>1</sup>FN<sup>1</sup>.)*

*ship*, but His *Headship*, which is prominent.—*ἐν χρ.* 'ἡσ., is not (Reiche, Meyer, Fritz.) to be joined with both *νεκρ. τῇ ἁμ.* and *ζῶν. τ. θ.*, but only with the latter, next to which it stands, and of which it is literally and positively, whereas of the other it is only figuratively (τῷ ὁμοίῳ, ver. 5) and negatively true).

12, 13.] *Hortatory inferences from ver. 11: from μή to τῇ ἁμαρτίᾳ, negative, answering to νεκρὸς τῇ ἁμ.,—then positive, answering to ζῶντας τῷ θεῷ.*

12.] *βασιλευέτω* answers to the imagery throughout, in which Sin is a master or lord. It is hardly right to lay a stress on it, and say (as Chrys.) οὐκ εἶπε μὴ οὖν (ἦτοι ἡ σὰρξ μηδὲ ἐνεργείτω, ἀλλ', ἡ ἁμαρτία μὴ βασιλευέτω. οὐ γὰρ τὴν φύσιν ἤλθεν ἀνελεῖν, ἀλλὰ τὴν προαίρεσιν διορθῶσαι: it is no matter of comparison between reigning and indwelling merely, but between reigning and being deposed.

But why τῷ ὀνητῷ ὑμ. σώματι? Orig., al., explain it 'dead to sin,' which it clearly cannot be. Chrys., Theodore, Grot., and Reiche suppose the word inserted to remind us of the *other life*, and the shortness of the conflict, or (Theophyl.) of the shortness of sinful pleasures; Köllner,—to point out that it is dishonourable to us to serve Sin, whose reign is confined to the *mortal* body; Fritzsche, 'quoniam, qui peccato ministrum se præbet, adhuc in *mortali* corpore hæreere nec nisi fragilis vitæ meminisse videtur;' De Wette, Tholuck, al., that the Apostle wishes to keep in view the connexion between *sin* and *death* on the one hand, and *that συνῆν which is freed from death* on the other. This last view seems the most probable. See 2 Cor. iv. 11 and note. There is considerable uncertainty

in the reading of the latter part of this verse. That which I have adopted is supported by the primary mss. and has the approval of Lachmann, Tischendorf, Meyer, and De Wette.

13.] *For* render (see ref.;—as a soldier renders his service to his sovereign, or a servant to his master) *your members* (more particular than 'your bodies,' the individual members being instruments of different lusts and sins) as *instruments* (or, 'weapons,' as Vulg., most of the Greek expositors, and Luth., Calv., Beza, Tholuck, which latter defends this rendering by Paul's fondness for military similitudes, and by the occurrence of *ὁψάνια* below, ver. 23;—but as De W. observes, the comparison here is to *servitude* rather than *soldiership*) of *unrighteousness* to sin; but render (the *present* imperat. above denotes habit,—the exhortation guards against the recurrence of a devotion of the members to sin: this *aorist* imperat., on the other hand, as in ch. xii. 1, denotes an *act* of self-devotion to God once for all, not a mere recurrence of the habit) *yourselves* (not merely *your members*, but your whole selves, body, soul, and spirit) to God, *as alive* from *having been dead* (as in vv. 4 ff. and Eph. ii. 1—5), and *your members as instruments* (see above) of *righteousness* to God (dat. 'commodi,' as indeed is τῇ ἁμαρτ. above, the dat. after *καρμστ.* being there left to be supplied, because of τῇ ἁμ. following).

14.] An assurance, confirming (by the γὰρ) the *possibility of the surrender to God* commanded in the last verse, *that sin shall not be able to assert and maintain its rule in those who are not under the law but under grace.* The future *κυριεύσει* cannot be taken as a

15 <sup>Ρ</sup>Τί οὖν; ἁμαρτήσωμεν, ὅτι οὐκ ἐσμὲν ὁ ὑπὸ νόμον <sup>p ch. iii. 9.</sup>  
ἀλλὰ ὁ ὑπὸ χάριν; <sup>αἱ.</sup> μὴ γένοιτο. 16 οὐκ οἴδατε ὅτι ὃ <sup>q ch. iii. 4 reff.</sup>  
<sup>κ</sup> παριστάνετε ἑαυτοὺς δούλους <sup>τ</sup> εἰς ἡπακοήν, δούλοι ἐστε <sup>r ch. v. 16 reff.</sup>  
<sup>τ</sup> ὃ ὑπακούετε, ἦτοι ἁμαρτίας <sup>s ch. i. 5 reff.</sup> εἰς θάνατον ἢ ἡπακοῆς <sup>t const., Matt. xix. 11. xi. 24.</sup>

15. rec *αμαρτησωμεν*, with rel Chr, Thdrt, [Damasc] Thl Œc: *ημαρτησαμεν* F, *peccavimus* am [fuld] harl D<sup>3</sup>-lat G-lat: txt ABCDKL[P]N c m n 17 [47 Euthal-ms] Clem., (αλλα, so BCFN<sup>1</sup> [Damasc].)

16. ins η bef ουκ D<sup>1</sup>F demid flor harl<sup>1</sup> sah Sedul. Syr sah arm-zoh(1805) [Orig-int.] Aug.

om eis θανατον DE [am]

command or exhortation, which use of the future would if not always, yet certainly here, require the second person,—and would hardly suit a personification like *ἁμαρτία*. The second part of the verse refers back to ch. v. 20, 21, where the law is stated to be the multiplier of transgression,—and accords with 1 Cor. xv. 56, ἡ δύναμις τῆς ἁμαρτίας, ὁ νόμος. The stress is on *κυριεύσει*: q. d. 'Your efforts to live a life of freedom from the tyranny of sin shall not be frustrated by its after all tyrannizing over you and asserting its dominion: for ye are not under that law which is the strength of sin, but under that grace (here in the widest sense, justifying and sanctifying,—grace in all its attributes and workings) in which is no condemnation,' ch. viii. 1. It will be seen from the above, that I interpret *κυριεύσει* rather of the *eventual* triumph of sin by obtaining domination over us, than of its reducing us under its subjection as servants in this life. This is necessary, both to fit this verse into the context, and to suit the question which arises in the next. See Calvin's masterly note. So also Tholuck and De Wette.

The discussions (in Stuart and al.) as to whether *νόμ.* is the moral or ceremonial law, and as to whether we are bound by the former, are irrelevant here: the assertion being merely that of the general *matter of fact*, about which there can be no question, that we (Christians) are not *under the law*, placed in a covenant of legal obedience, but under grace,—placed in a covenant of justification by faith and under the promise of the indwelling Spirit—subjects of a *higher law*—even the *law of the spirit of life in Christ Jesus*, ch. viii. 2. Whether we are bound by the law, and how far, depends on how far the law itself spoke the immutable moral truth of God's government of the world, or was adapted to temporary observances and symbolic rites now abolished,—the whole of which subject is not under consideration here. I make these remarks to justify myself for not entering into those long and irrelevant discussions with which many of our commentaries are interrupted, and the sense of the Apostle's argument

confounded.

15—23.] *The being under grace* (free from the condemnation of sin) and *not under the law*, is no encouragement to sin: for (vv. 16—19) *we have renounced the service of sin, and have become the servants of righteousness*: and (vv. 20—23) *the consequences of the service of sin are terrible and fatal, whereas those of the service of righteousness are blessed and glorious*. 16.]

τί οὖν (sc. ἐστίν); = τί οὖν ἐροῦμεν; ver. 1. ἁμαρτήσωμεν] *Must we imagine that we may sin? may we sin?*—the aor. because he is speaking of *committal acts of sin* [not of a habit of living in sin, although that would be induced by such acts]: on the deliberative subjunctive, see ver. 1. This question is not, any more than that of ver. 1, put into the mouth of an objector, but is part of the Apostle's own discourse, arising out of what has preceded, and answered by him in the following verses. 16.]

'You are the servants either of God or of sin,—there is no third course.' The former part of the verse as far as ὑπακούετε reminds them merely of an universal truth,—that the yielding ourselves servants for obedience to any one, implies the *serving*, being (in reality) the servants of such person. Then this is applied in the form of a dilemma, implying that there is no third service, q. d. 'Now this must be true of you *with regard either to sin or to God*.' Know ye not, that to whom ye yield yourselves servants with a view to obedience, his servants ye are to whom ye obey, (and in this case) either (ἦτοι—ἡ only occurs here in N. T. ἦτοι in alternatives is exclusive, cf. Herod. i. 11, διδωμι αἰρεσιν, ὁποτέρην βούλει τραπέσθαι . . . ἦτοι κείνόν γε τὸν ταῦτα βουλευσάτα δεῖ ἀπώλυσθαι, ἡ σὲ τὸν ἐμὲ . . . Isocr. ἀντιδ. p. 317, ἦλθεν ἄν ἦτοι κατηγορήτων ἡ καταμαρτυρήσων, and see Hartung, Partikellehre, ii. 355 f.) (servants) of sin, unto death ('with death as the result,'—not physical death merely, nor eternal death merely, but DEATH (by sin) in its most general sense, as the contrast to (life by) RIGHTEOUSNESS,—the state of misery

u = ch. vii. 25. <sup>a</sup> εἰς δικαιοσύνην; <sup>17</sup> ἡ χάρις δὲ τῷ θεῷ, ὅτι ἦτε δούλοι ABCDF  
 1 Cor. xv. 57. <sup>b</sup> τῆς ἁμαρτίας, ἰπηκούσατε δὲ ἐκ καρδίας <sup>w</sup> εἰς θν KLP  
 2 Cor. ii. 14. <sup>c</sup> παρὰ τῆς ἁμαρτίας <sup>e</sup> ἐδουλώθητε τῇ δικαιοσύνῃ. <sup>19</sup> ἂν ab e f  
 v. 16. ix. 15. <sup>h</sup> ὅτι ἦτε δούλοι <sup>g</sup> ἁμαρτίας <sup>h</sup> ἐκ καρδίας <sup>i</sup> εἰς θν <sup>g</sup> ἁμαρτίας <sup>h</sup> ἐκ καρδίας <sup>i</sup> εἰς θν  
 16. <sup>18</sup> ἐλευθερωθέντες δὲ <sup>19</sup> ἂν <sup>20</sup> ὅτι ἦτε δούλοι <sup>21</sup> ἁμαρτίας <sup>22</sup> ἐκ καρδίας <sup>23</sup> εἰς θν  
 w Mark xii. 30, <sup>24</sup> ὅτι ἦτε δούλοι <sup>25</sup> ἁμαρτίας <sup>26</sup> ἐκ καρδίας <sup>27</sup> εἰς θν  
 27. 1 Tim. i. <sup>28</sup> ὅτι ἦτε δούλοι <sup>29</sup> ἁμαρτίας <sup>30</sup> ἐκ καρδίας <sup>31</sup> εἰς θν  
 2 Tim. ii. <sup>32</sup> ὅτι ἦτε δούλοι <sup>33</sup> ἁμαρτίας <sup>34</sup> ἐκ καρδίας <sup>35</sup> εἰς θν  
 22. 1 Pet. ii. <sup>36</sup> ὅτι ἦτε δούλοι <sup>37</sup> ἁμαρτίας <sup>38</sup> ἐκ καρδίας <sup>39</sup> εἰς θν  
 22. Deut. <sup>40</sup> ὅτι ἦτε δούλοι <sup>41</sup> ἁμαρτίας <sup>42</sup> ἐκ καρδίας <sup>43</sup> εἰς θν  
 iv. 29. <sup>44</sup> ὅτι ἦτε δούλοι <sup>45</sup> ἁμαρτίας <sup>46</sup> ἐκ καρδίας <sup>47</sup> εἰς θν  
 w constr., ch. <sup>48</sup> ὅτι ἦτε δούλοι <sup>49</sup> ἁμαρτίας <sup>50</sup> ἐκ καρδίας <sup>51</sup> εἰς θν  
 i. 24. see <sup>52</sup> ὅτι ἦτε δούλοι <sup>53</sup> ἁμαρτίας <sup>54</sup> ἐκ καρδίας <sup>55</sup> εἰς θν  
 note. <sup>56</sup> ὅτι ἦτε δούλοι <sup>57</sup> ἁμαρτίας <sup>58</sup> ἐκ καρδίας <sup>59</sup> εἰς θν  
 z Acts xxiii. <sup>60</sup> ὅτι ἦτε δούλοι <sup>61</sup> ἁμαρτίας <sup>62</sup> ἐκ καρδίας <sup>63</sup> εἰς θν  
 26. 3 Macc. <sup>64</sup> ὅτι ἦτε δούλοι <sup>65</sup> ἁμαρτίας <sup>66</sup> ἐκ καρδίας <sup>67</sup> εἰς θν  
 iii. 30. <sup>68</sup> ὅτι ἦτε δούλοι <sup>69</sup> ἁμαρτίας <sup>70</sup> ἐκ καρδίας <sup>71</sup> εἰς θν  
 1. 21. Ald. 2 Macc. i. 27. ii. 22 only. <sup>72</sup> ὅτι ἦτε δούλοι <sup>73</sup> ἁμαρτίας <sup>74</sup> ἐκ καρδίας <sup>75</sup> εἰς θν  
 c 1 Cor. ii. 1. reff. <sup>76</sup> ὅτι ἦτε δούλοι <sup>77</sup> ἁμαρτίας <sup>78</sup> ἐκ καρδίας <sup>79</sup> εἰς θν  
 f ch. i. 24. reff. <sup>80</sup> ὅτι ἦτε δούλοι <sup>81</sup> ἁμαρτίας <sup>82</sup> ἐκ καρδίας <sup>83</sup> εἰς θν  
 g ch. iv. 7. reff. <sup>84</sup> ὅτι ἦτε δούλοι <sup>85</sup> ἁμαρτίας <sup>86</sup> ἐκ καρδίας <sup>87</sup> εἰς θν  
 z John viii. 32, 36. ver. 22. ch. viii. 2, 31. Gal. v. 1 only +. Sir. <sup>88</sup> ὅτι ἦτε δούλοι <sup>89</sup> ἁμαρτίας <sup>90</sup> ἐκ καρδίας <sup>91</sup> εἰς θν  
 a Acts vi. 8. reff. <sup>92</sup> ὅτι ἦτε δούλοι <sup>93</sup> ἁμαρτίας <sup>94</sup> ἐκ καρδίας <sup>95</sup> εἰς θν  
 adj. here bis only. <sup>96</sup> ὅτι ἦτε δούλοι <sup>97</sup> ἁμαρτίας <sup>98</sup> ἐκ καρδίας <sup>99</sup> εἰς θν  
 h ch. v. 16. reff. <sup>100</sup> ὅτι ἦτε δούλοι <sup>101</sup> ἁμαρτίας <sup>102</sup> ἐκ καρδίας <sup>103</sup> εἰς θν  
 Acta ii. 18. reff. <sup>104</sup> ὅτι ἦτε δούλοι <sup>105</sup> ἁμαρτίας <sup>106</sup> ἐκ καρδίας <sup>107</sup> εἰς θν  
 Wsd. x. 7. Eur. Hec. 137. <sup>108</sup> ὅτι ἦτε δούλοι <sup>109</sup> ἁμαρτίας <sup>110</sup> ἐκ καρδίας <sup>111</sup> εἰς θν

17. ins καθαρὰς bef καρδίας A 13. 26 Chr<sub>1</sub>-mss(txt<sub>h</sub> 1), *ex toto corde* mth.

18. for  $\delta\epsilon$ , ουρ CN<sup>1</sup> [arm]: om m 39. 62 lect-12 tol (copt).

19. for δουλα (twice), δουλευειν F latt [Orig-int, Ambrst].  
B Syr Sedul.

ΟΜΕΙΣ ΤΗΝ ΕΥΟΛΙΑΝ

induced by sin, in all its awful aspects and consequences:—and so throughout this passage and ch. vii.), or of obedience (*ῥηθεὸν*, sc.—obedience to Him who alone ought to be obeyed) unto righteousness (with righteousness as its result; not imputed merely, nor implanted merely, but **RIGHTeousNESS** in its most general sense as the contrast to *death*,—the state of blessedness induced by holiness, and involving in it, as a less in a greater, *eternal life*: and so throughout this passage!)

17, 18.] The dilemma solved for them by reference to the matter of fact: *that they were once servants of sin, but on receiving the gospel, obeyed its teaching: and consequently were freed from the service of sin, and became the servants of righteousness*:—and this in the form of a thanksgiving to God (1 Cor. i. 14) whose work in them it was. There is a stress on ἦτε as referring to a state *past*. So Eph. v. 8: on account of which stress apparently the μέν, which would naturally follow it, is omitted. 17. ἦν....

videtur habere. Ita enim significatur evangelicam doctrinam quasi instar typi cujusdam esse, cui veluti immittitur, ut ejus figure conformemur, et totam istam transformationem aliunde provenire.' (Thol.) And Chrys. remarks, *το παραδοθῆναι, τὴν τοῦ θεοῦ βοηθειάν αὐλίσσεται*. See on the construction, Winer, edn. 6, § 24. 2. b).

18. *ἀλευθ.* . . . . . *δικαιοσ.*] And (this verse is closely united with the foregoing; Rückert, Reiche, and Meyer think that it might be stated as a syllogistic conclusion, of which the dilemma is the major, and the *fact* of ver. 17 the minor) being freed from sin, ye were enslaved (see on next verse) to righteousness. (19.1)

For the expression δουλοῦντες the Apostle apologizes: 'it is not literally so; the servant of righteousness is *no slave*, under no yoke of bondage; but in order to set the contrast between the former and the new state better before you, I have used this word: I speak as a man (according to the requirements of rhetorical antithesis) on account of the (intellectual, as De W. and Thol.: not moral, as Meyer and Olsh.) *weakness of your flesh* (i.e. 'because you are σαρκικοί and not πνευματικοί, and want such figures to set the truth before you.' Orig. Chrys. Theod.

σο κατὰ τὰ δόγματα τυποῦσθαι, Arrian.  
Enchir. ii. 19 (Thol.): and Beza,—‘ hoc  
dicendi genus magnam quandam emphasin

νῦν <sup>d</sup> παραστήσατε τὰ <sup>d</sup> μέλη ὑμῶν <sup>o</sup> δοῦλα τῇ δικαιοσύνῃ <sup>1</sup> Paul (here bis. ver. 22.  
<sup>h</sup> εἰς <sup>1</sup> ἁγιασμόν. <sup>20</sup> ὅτε γὰρ δοῦλοι ἦτε τῆς ἁμαρτίας, <sup>1</sup> Cor. i. 30  
 ἐλεύθεροι ἦτε τῇ <sup>k</sup> δικαιοσύνῃ. <sup>21</sup> τίνα οὖν <sup>1</sup> καρπὸν <sup>al.</sup> only,  
 εἶχετε τότε; <sup>m</sup> ἐφ' οἷς νῦν <sup>n</sup> ἐπαισχύνεσθε, τὸ μὲν γὰρ <sup>exc. Heb. xii.</sup>  
<sup>o</sup> τέλος ἐκείνων θάνατος. <sup>23</sup> νυνὶ δὲ <sup>p</sup> ἐλευθερωθέντες <sup>p</sup> ἀπὸ <sup>16. 1 Pet.</sup>  
 τῆς <sup>p</sup> ἁμαρτίας, <sup>p</sup> δουλωθέντες δὲ τῷ θεῷ, <sup>1</sup> ἔχετε τὸν <sup>12. 2 Macc.</sup>  
<sup>1</sup> καρπὸν ὑμῶν <sup>h</sup> εἰς <sup>1</sup> ἁγιασμόν, τὸ δὲ <sup>o</sup> τέλος ζωῆν αἰώ- <sup>13. 1 Cor.</sup>  
 νιον, <sup>23</sup> τὰ γὰρ <sup>q</sup> ὀφώνια τῆς ἁμαρτίας θάνατος, τὸ <sup>xiv. 20.</sup>  
 δὲ <sup>r</sup> χάρισμα τοῦ θεοῦ ζωὴ αἰώνιος ἐν χριστῷ Ἰησοῦ <sup>1 ch. i. 13 reff.</sup>

iii. 19. p ver. 18.  
 iii. 20. xiv. 32 only.

q Luke iii. 14. 1 Cor. ix. 7. 2 Cor. xi. 8 only r. Eadr. iv. 66. 1 Macc. 1. 23. 2. 29.

aft ουτως ins kai K 7 tol Syr [copitt] arm Tert, Sedul. for 2nd δουλα, σπλα A.  
 21. [τὸτε D<sup>1</sup>.gr(appy).] rec om μὲν, with ACD<sup>3</sup>KL[P]N<sup>1</sup> rel [vulg copit arm]  
 Clem. Chr<sub>1</sub> Thl &c [Damasc Orig-int, Tert, Ambrst]: ins BD<sup>1</sup>FN<sup>3</sup> syr Chr-mas  
 Thdr<sup>t</sup>. at end ins εστιν F latt(not fuld) [Orig-int].

22. for δε, τε(but corrd) N<sup>1</sup>.

[23. om τα γαρ το αιωνιος (passing from αιων. to αιων.) P.]

al.: because (De W.) ἀνομία is not an act, but a principle), so now render up your members (as) servants to righteousness (see ver. 16) unto (leading to, having as its result, perfect) sanctification (contrast to ἀνομία, and both embracing their respective consequences). 20—23.]

As a further urging of the above exhortations, the Apostle contrasts the end of their former life with that of their present.

20.] γὰρ introduces a motive for the foregoing: but the verse [properly] belongs to the following: for ver. 22 is the contrast to it. Meyer and Fritz think it to be an explanation of ver. 19, but are certainly mistaken. For when ye were servants of sin, ye were free in relation to (dat. of regard or reference, Winer, edn. 6, § 31. 1) righteousness. There is doubtless a latent irony in the use of ελεύθεροι here; but it must not be brought out too strongly: it does not appear, till the end of that freedom is declared.

21.] 'Well, then, ye were free: and what was the benefit?' οὐν concedes and assumes.

There are two ways of pointing:

(1) that of E. V., carrying on the question to ἐπαισχύνεσθε, and supplying ἐν δούλοις before ἐφ' οἷς, adopted by Chrys., &c., Vulg., Beza, Grot., Estius, Bengel, Reiche, Meyer, Fritz, Stuart, al. But this though good as far as construction is concerned, is inconsistent with the N. T. meaning of καρπός, which is 'actions,' the fruit of the man considered as the tree, not 'wages,' or 'reward,' the fruit of his actions: see below, ver. 22, and ch. i. 13, note. So even Phil. i. 22 (see note).

So that I much prefer (2) the punctuation of Theod. Mops., Theodoret, Theophyl., Luth., Melancth., Koppe, Flatt, Tholuck,

Rückert, Köllner, Olsh., Lachm., Griesb., De Wette, al., placing the interrogation at τότε, and making ἐφ' οἷς v. ἐκασχ. the answer. What fruit then had ye at that time? (Things, deeds) of which ye are now ashamed. τὸ μὲν γὰρ τέλ. ἐκ.

θ.] the reason of their present shame. For the end (= virtually ὀφώνια, ver. 23, and would be a mere repetition of καρπός on the first method of punctuation above) of those things (those καρποί consisting of sinful acts) is death (death in the widest sense, see note on ver. 16,—physical, which has been the end of sin, in which we are all involved,—and spiritual and eternal, which will be the end of actual sin if followed out). 22.]

Contrast of your present state to that former one: freedom from sin as a master,—servitude (compare ἀνθρώπινον λόγον, ver. 19) to God (a higher description than merely δικαιοσύνη, the actual antithesis to ἁμαρτία, ver. 18. The devil would be the corresponding antithetical power: and not unfrequently appears in the teaching of Paul: but usually in casual expressions, as Eph. iv. 27; vi. 11; 2 Tim. ii. 26, not as the principal figure in a course of argument),—fruit (see on καρπός, above, ver. 21,—and remark τὸν καρπὸν, your fruit, fruit actually brought forth, q. d. ἔχετε καρπὸν, καὶ ὁ καρπὸς ὑμῶν ἁγιασμός) unto (leading unto perfect) sanctification,—and the end (governed by ἔχετε) life everlasting. 23.] The ends of the two courses placed pointedly and antithetically, and the inherent difference, that whereas death (see above) is the wages (ὀψ. = pay, or ration, of soldiers; compare the similitude in ver. 13, and remarks there) of sin, earned and paid

m ch. vi. 3 (ref.).  
 n ch. vi. 9, 14 ref.  
 o generic sing.; Matt. xix. 10.  
 p 1 Cor. vii. 39.  
 Gal. iv. 1.  
 see 2 Pet. i. 13. Deut. xii. 19.  
 q here only.  
 Num. v. 29.  
 Prov. vi. 24.  
 29. Sir. ix. 9. xii. 21 only.  
 r = 1 Cor. vii. 27, 39.  
 s ch. iii. 3 ref.  
 t ver. 8. Gal. v. 4.  
 u = ch. vi. 18, 22. 2 Cor. xi. 3.  
 v gen. of reference, Mark i. 4. John v. 29 bis. 2 Cor. ix. 13 al. Winer, edn.  
 w ch. v. 18 ref.  
 x here bis. Matt. xii. 30. xvi. 4; Mk. James iv. 4. 2 Pet. ii. 14 only. Ezek. xvi. 33 al.  
 y = Acts xi. 26 only. ἐχρημάτισε βασιλεύς, Diod. Sic. xx. 63.  
 a = here See only. Levit. xxii. 12. a Deut. xxiv. 2 (4). Jer. iii. 1. b ver. 23 ref.

CHAP. VII. 1. γινώσκουσιν L. 2. om 2nd του F (but not G).  
 3. aft ζῶντος, add χρ G. χρημ. bef μοιχ. DF latt goth [copt Orig-int.].  
 add η γυνή A copt Orig.<sub>[om<sub>3</sub>(and int.)]</sub> Chr.<sub>[om<sub>1</sub>]</sub>. aft ο αληθ ins αυτής DF [d] Syr.

down,—eternal life is no *ὀψώνιον*, nothing earned, but the free gift of God to His soldiers and servants;—and that in (not ‘through,’—*true* enough, but not implied in *ἐν*, see above on ver. 11) Christ Jesus our Lord. VII. 1–6.] The explanation and proof of the assertion ch. vi. 14, *οὐ γὰρ ἐστε ὑπὸ νόμον, ἀλλὰ ὑπὸ χάριν*: the answer to the question of vi. 15 having occupied vi. 16–23. 1–4.] *The Christian is dead to the law by being dead with Christ, and has become His.*

1.] Connect with ch. vi. 14, which is in fact the sentence immediately preceding. Reiche and Meyer connect with vi. 23; ‘The gift of God is eternal life in Jesus Christ our Lord: this you can only doubt by being ignorant,’ &c. Krehl believes ch. vii. to be the expansion of ‘Death is the wages of sin,’—and ch. viii., of ‘the free gift of God is eternal life.’ But not only does this division not hold, for much of ch. viii. regards the conflict with sin and infirmity,—but the prominence of *νόμος* as the subject here forbids the connexion with *ὀψώνια τῆς ἀμαρτίας*. The steps of the proof are these: *The law binds a man only so long as he lives* (ver. 1):—e.g. a married woman is only bound to her husband so long as he lives (vv. 2, 3):—so also the Christian *being dead* with Christ and alive to Him *is freed from the law* (ver. 4).

ἀδελφοί] Not addressed particularly to Jewish Christians: see below: but generally to the Roman church. γινώσκουσιν γ. νόμ. λαλ.] For I am speaking (writing) to men acquainted with the law; i. e. the persons to whom I address this epistle are such as know the law: not ‘I speak to *those who know* the law,’ as if he were now addressing a different class of persons,—which would require τοῖς γὰρ

γινώσκουσιν τὸν νόμον τοῦτο φημι, see Gal. iv. 21. Nor does the knowledge of the law here affirmed of the Romans prove that the majority of them were Jewish Christians: they may have been Gentile proselytes. *ὅτι ὁ νόμ. κυρ. τοῦ ἀνθρ.* . . . ] that the (Mosaic: for of that, and not of any other law, is the whole argument) law hath power over a man (not ὁ νόμ. τοῦ ἀνθρώπου, ‘a man’s law,’ and κυριεύει absolute, ‘has dominion,’—as Hamm. and Dr. Burton, which is very questionable Greek and still worse sense) as long time as he (the man, see vv. 4 and 6:—not *the law*, as Origen, Erasm., Grot., Estius, al., which would introduce the irrelevant question of the *abrogation of the law*, whereas the whole matter in argument is the *relation of the Christian to the law*) lives. 2.] For (not merely = e.g., but, as Thol., the example is itself the proof) the married (ref.) woman is bound by the law to the living husband: but if the husband die, she is set free from (lit. annulled from) the law of (‘regarding,’ compare ref. and ὁ νόμος τοῦ ἀπερ. Levit. xiv. 2) the husband (no hypallage).

3.] And accordingly (ἀρα οὖν, ‘from the same consideration, it follows that’) while her husband lives she shall be called (see ref.:—and on this use of the future, as declaring what shall follow on a condition being fulfilled, Winer, edn. 6, § 40. 6) an adulteress, if she attach herself to (become the wife of) another man: but if her husband die, she is free from the law (τοῦ ἀνδρός), so that (it matters little whether τοῦ μή is the *result* or the *purpose*: it is better always to keep the latter in view, and to regard the result in such sentences as for the moment spoken of as the purpose to which its constituents contributed) she is not an adulteress,



ἐστὶν <sup>a</sup> ἀπὸ τοῦ νόμου, <sup>c</sup> τοῦ μὴ εἶναι αὐτὴν <sup>x</sup> μοιχαλίδα <sup>c</sup> 1 Cor. x. 13  
<sup>2a</sup> γενομένην ἀνδρὶ <sup>ab</sup> ἐτέρῳ. <sup>4</sup> ὥστε ἀδελφοί μου, καὶ ὑμεῖς <sup>ab</sup> in  
<sup>d</sup> ἐθανατώθητε <sup>c</sup> τῷ νόμῳ διὰ τοῦ σώματος τοῦ χριστοῦ, εἰς <sup>ab</sup> in  
<sup>το</sup> <sup>2a</sup> γενέσθαι ὑμᾶς <sup>ab</sup> ἐτέρῳ, τῷ <sup>c</sup> ἐκ νεκρῶν <sup>c</sup> ἐγερθέντι, ἵνα <sup>ab</sup> in  
<sup>5</sup> καρποφορήσωμεν τῷ θεῷ. <sup>d</sup> ὅτε γὰρ ἦμεν ἐν τῇ <sup>b</sup> σαρκί, <sup>c</sup> 1 Pet. iii. 18.  
<sup>c</sup> dat., ch. vi. 10, 11. <sup>f</sup> 1 Cor. xv. 12 reff. <sup>g</sup> here bis. Matt. xiii. 23 ff. Mark iv. 26. Col.  
<sup>c</sup> l. 6, 10 only. <sup>c</sup> Hab. iii. 17. <sup>c</sup> Wied. x. 7 only. (<sup>c</sup>-pos, Acta xiv. 17.) <sup>c</sup> h = ch. viii. 13 al. <sup>c</sup> see note.

4. καὶ ὑμεῖς <sup>bef</sup> ἀδελφοί μου N [goth arm Damasc]. <sup>μοι</sup> F. <sup>καρποφοροῦμεν</sup>  
 and -φορεῖσαι in ver 5 F.  
 5. ἡμῶν D<sup>1</sup>[-gr]. <sup>om</sup> 1st εν F[-gr].

though she have attached herself to another man. So far all is clear. But when we come to the application of the example, *this* must carefully be borne in mind, as tending to clear up all the confusion which has here been found by Commentators:—that the Apostle is insisting on the fact, that DEATH DISSOLVES LEGAL OBLIGATION: but he is not drawing an exact parallel between the persons in his example, and the persons in his application. The comparison might be thus made in terms common to both: (1) *Death has dissolved the legal obligation between man and wife: therefore the wife is at liberty to be married to another:—*(2) *Death has dissolved the legal obligation between the law and us: therefore we are at liberty to be married to another.* So far the comparison is strict. Further it will not hold: for in the example, the *liberated person* is the *survivor*,—in the *thing treated*, the *liberated person* is the *dead person*. And so far from this being an oversight or an inaccuracy, it is no more than that to which, more or less, all comparisons are liable; and no more can be required of them than that they should fit, in the kernel and intent of the similitude. If it be required here to apply the example further, there is no difficulty nor inconsistency in saying (as Chrys. al.) that our first Husband was the Law, and our second is Christ; but then it must be carefully borne in mind, that we are freed, not by the law having died to us, (which matter here is not treated,) but by our having died to the law. It is not necessary with Calv. and Tholuck, to suppose that in ver. 4 there is an euphemistic inversion, ‘we are dead to the law,’ instead of ‘the law is dead to us;’ indeed such a supposition would, from what is said above, much weaken the argument, which rests on our being slain with Christ, and so freed from the law. 4.] So then (inference both from ver. 1, the general fact, and vv. 2, 3, the example), my brethren, ye also (as well as the woman in my example, who is dead to the law of her husband) were

slain to the law (*crucified*, see Gal. ii. 19, 20. The *more violent word* is used instead of ἀπεθανε, to recall the violent death of Christ, in which, and after the manner of which, believers have been put to death to the law and sin,—and the *historia aorist* to remind them of the great Event by which this was brought about) by means of the (crucified) Body (compare διὰ τῆς προσφορᾶς τοῦ σώματος τοῦ Ἰησ. χρ., Heb. x. 10) of Christ, that you should become attached to another, (even) to Him who was raised from the dead (alluding both to the comparison in vv. 2, 3, γέννηται ἀπὸ τοῦ ἐν ᾧ, and to ch. vi. 4, 5, ἵνα ὁ σπ. ἡγέρθῃ χριστὸς κ.τ.λ.), that we should (here strictly *final*, as Thol., Meyer, De W., &c. Not merely *obative*, as Fritzsche) bring forth fruit (alluding to καρπὸν, ch. iv. 22, and at the same time (Luke i. 42) carrying on the similitude of marriage. Not that this latter must be pressed, for there is only an allusion to it: nor on the other hand need the least objection be raised to such an understanding of the words, as any one conversant with St. Paul’s way of speaking on this subject will at once feel: compare 2 Cor. xi. 2; Eph. v. 30—32) to (dat. commodi, ‘to the honour of’) God.

5, 6.] In the fleshly state (before we died with Christ) *sinful passions which were by the Law worked in us and brought forth fruit to death: but now that we are dead to the law, we are no longer servants in the oldness of the letter, but in the newness of the spirit.* The Law (ch. v. 20, alluded to again vi. 14) was the multiplier of sin. To this thought, and the inferences from it, the Apostle now recurs, and contrasts the state under the law in this respect, with that of the believer in Christ. For when we were in the flesh (= virtually, “under the law:” see the antithesis in ver. 6: so almost all Commentators, ancient and modern,—except Beza, Bengel, Reiche, and Thol., who take it to mean the mere fleshly state, in which the Spirit is not yet energizing, and Ambrst., Calov., Olsh., al., who interpret it of the state of the unregenerate. But *how* does ἐν τῇ

1 Paul, ch. viii. 18 ad. Heb. ii. 9, 10. x. 32. 1 Pet. i. 11 ad. only γ. k gen. obj., ch. i. 26. 1 Acto iii. 16. 1 Pet. i. 21. m Matt xiv. 2 1 Mk. Paul, 1 Cor. xii. 6 allis, James v. 16 only. Isa. xli. 4. v. 4.) ch. i. 16. 2 Thess. i. 6. 1 ch. vi. 6. o ver. 12 ref. Acto xx. 19 ref. p ver. 2. t ch. vi. 4 only. Ezech. xlii. 15 q = (John 4. 17) only. u have only γ. Euzip. Hel. 1062. (-os, ch. vi. 6.) v ch. iii. 6 ref. w ch. iii. 6 ref.

6. [for *νυν*, *νυν* F.] rec αποθανόντες (see note): του θανατου DF latt Jer: txt ABCKL[P]N rel am<sup>1</sup> syr<sup>1</sup> copt goth with arm Bas, Chr, Cyr[-p Did, Euthal-ms] Thdr<sup>1</sup> Damasc [Orig-int.] Tert. om ημας BF [Tert.].

*σαρκί* denote 'under the law?' Some say, on account of its carnality, as more or less Theodoret, (Ec., Hammond, Grot., al.: some, on account of the power of sin under the law,—as Chrys., Theophyl., Calv., al.: best of all is it to understand it, with Rückert, Köllner, Meyer, Fritz, De Wette, as pointing to the period before death with Christ, in which we were sensual and sinful: so that *ἐν τῇ σαρκί εἶναι* forms a contrast with *θανατωθῆναι*. But, as De W. observes, it must not with Fritz, be rendered 'quum viveremus,' as this is never the sense of *ἐν* (τῇ) *σαρκί* (εἶναι),—not even 2 Cor. x. 3: nor, I may add, Phil. i. 24) the stirrings ('passions of sins,' objective gen., which led to sins: not by hendiadys for *παθῆμ. ἀμαρτωλά*, which, as always, destroys the force) of sins, which were by means of the law (the incitements,—not the sins, in this place, though ultimately it was so, the incitement leading to the sin. The full meaning of *διὰ τοῦ νόμου* must be kept, 'which were by means of the law: i.e. the law occasioned them. Locke argues for the rendering, 'under the law,' 'in the time of the law,' which would destroy the force of the argument connecting the law with sin, here put so strongly as to require the question of ver. 7) wrought ('energized: not pass., but middle: see note on Gal. v. 6) in our members (the instruments of sin, ch. vi. 13) to the bringing forth of fruit (see on τοῦ μή ver. 3: the καρποφ. was the final object of their energizing, not the mere result. In καρποφ. here, the allusion to progeny is very distant, if it exists at all. Meyer makes it refer to an adulterous state, and personifies θάνατος; but this can hardly be) unto death (only a verbal antithesis to τῷ θεῷ: —'whose end was death': 6.] But now (opposed to *ἔτε*, ver. 5) have we been delivered (annulled) from the law, having died (to that) wherein we were held (the reading *ἀποθανόντες* cannot even be

brought into discussion, as it appears to be only a conjecture of Beza's, arising from a misunderstanding of the text (and of Chrysostom's commentary, who did not read it),—see the analogy explained on ver. 1: the other reading, τοῦ θανάτου, is a correction to suit ver. 5. So that *ἐν* *φ* either refers directly to νόμου, ἀποθανόντες being absolute and parenthetic, or we must understand *ἐκείνη* aft. *ἀποθ*. I prefer the latter, as suiting better the style of the Apostle and the whole connexion. The omission of the demonstrative pron. probably is occasioned by a desire to give especial prominence to the fact of ἀποθανόντες, or perhaps on account of the prepos. *ἀπό* in composition, as in ch. x. 14, *πῶς οὐν ἐπικαλέσονται εἰς ἃν οὐκ ἐπίστευσαν*), so that we serve (not 'should serve,' as E. V.: the pres. describes the actual state:—understand 'God' after serve) in the newness of the Spirit (i.e. of the Holy Spirit of God, who originates and penetrates the Christian life:—the first mention of the Spirit so much spoken of in ch. viii.) and not in the oldness of the letter (the law being only a collection of precepts and prohibitions, but the Gospel a service of freedom, ruled by the Spirit, whose presence is liberty). *καινότης* and *παλαιότης* are not as in ch. vi. 4, *καινότητι ζωῆς*, attributes of the genitives which follow them, but states in which those genitives are the ruling elements.

7—25.] An explanation of the part which the law has in bringing out sin, by example of the Apostle's own case. In this most important and difficult passage, it is of the first consequence to have a clear view of the form of illustration which the Apostle adopts, and of the reason why he adopts it. The former has been amply treated of by almost all Commentators: the latter, too generally, has escaped their enquiry. But it furnishes, if satisfactorily treated, a key to the other. I ask then first,

ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνω ἐν μὴ διὰ νόμου τὴν ὅτι τε x <sup>omitted,</sup>

John ix. 32.

xv. 22. xix.

11. Gal. iv. 15. Winer, edn. 6, § 42. 2.

y = ch. i. 26. [2 Cor. x. 8.]

why St. Paul suddenly changes here to the first person? And the answer is, because he is about to draw a conclusion negating the question (δ νόμος ἁμαρτία;) upon purely subjective grounds, proceeding on that which passes within, when the work of the law is carried on in the heart. And he is about to depict this work of the law by an example which shall set it forth in vivid colours, in detail, in its connexion with sin in a man. What example then so apposite, as *his own*? Introspective as his character was, and purified as his inner vision was by the Holy Spirit of God, what example would so forcibly bring out the inward struggles of the man which prove the holiness of the law, while they shew its inseparable connexion with the production of sin? If this be the reason why the first person is here assumed (and I can find no other which does not introduce into St. Paul's style an arbitrariness and caprice which it least of all styles exhibits), then we must dismiss from our minds all exegesis which explains the passage of any other, in the first instance, than of Paul himself: himself indeed, as an exemplar, wherein others may see themselves: but not himself in the person of others, be they the Jews, nationally or individually, or all mankind, or individual men. This being done, there arises now a question equally important,—Of what self is it that he speaks throughout this passage? Is it always the same? If so, is it always the carnal, unregenerate self? or always the spiritual, regenerate? Clearly not the latter always; for to that self the historical account of vv. 7—13 will not apply, and still less the assertion, in the present, of ver. 14. Clearly not the former always: for to that the assertion of ver. 22 will not apply, nor that of ver. 25. Is it always the complex self, made up of the prevailing spiritual-regenerate, with the remains of the carnal-unregenerate? Not always this: although this seems nearer to satisfying the conditions: for in the description ver. 9, ἐγὼ ἔσυν χρεῖς νόμου ποτὶ, and in ἐγὼ σάρκινός εἰμι κ.τ.λ. ver. 14, there is no complexity, but the ἐγὼ is clearly the carnal man. Therefore not always the same. If not always the same, where is the distinction? If we look carefully, the Apostle himself will guide us to it. Having carried on the ἐγὼ unqualified and unexplained till ver. 13, he there has occasion to say οὐκ οἰκεῖ ἐν ἐμοὶ ἀγαθόν. But he is conscious that, as he had written to the Cor. (1 Cor. iii. 16), τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ἡμῖν: he therefore finds it necessary to cor-

rect himself by an explanation, *what ἐγὼ he meant*, and adds to ἐν ἐμοί, —τοῦτέστιν ἐν τῇ σαρκί μου. So that ἐγὼ there is equivalent to ἡ σὰρξ μου, i.e. 'myself in my state of life to the law and sin, and acting according to the motions of sin.' Again, when the approval of the law of God is affirmed (not the mere θέλω, which I will treat by and by), it is not barely ἐγὼ, but to avoid confusion, in ver. 22 the Apostle adds κατὰ τὸν ἔσω ἄνθρωπον, and in ver. 25, prefixes αὐτός; in both cases shewing that (see notes below) he speaks of the complex man, himself made up of an ἔσω, and an ἔσω ἄνθρωπος, of δ νοῦς and ἡ σὰρξ. Are we then justified in assuming, that up to ver. 22 the carnal-unregenerate self is spoken of, but after that the complex self? Such a supposition would not be consistent with the assertion of the θέλω from ver. 15 onwards: *no such will existing in the carnal unregenerate man*. I believe the true account will be nearly as follows:—from ver. 7—13 incl. is historical, and the ἐγὼ there is the historical self, under the working of conviction of sin, and shewing the work of the law; in other words, the carnal self in the transition state, under the first motions towards God generated by the law, which the law could never have perfected. Then at ver. 14, Paul, according to a habit very common to him, keeps hold of the carnal self, and still having it in view, transfers himself into his present position,—altering the past tense into the present, still however meaning by ἐγὼ (in ver. 14), ἡ σὰρξ μου. But, having passed into the present tense, he immediately mingles with this mere action of the law upon the natural conscience, the motions of the will towards God which are in conflict with the motions towards sin in the members. And hence arises an apparent verbal confusion, because the ἐγὼ e.g. in ver. 17, of whom it is said, οὐκ ἐστὶ ἐγὼ καταργάσθαι αὐτό, being the entire personality, the complex self, is of far wider extent than the ἐγὼ of whom it is said οὐκ οἰκεῖ ἐν ἐμοί, τοῦτέστιν ἐν τῇ σαρκί μου, ἀγαθόν. But the latter ἐγὼ, in this part of the chapter, is shewn to be (vv. 17, 20) no longer properly ἐγὼ, but ἡ οἰκῶσα ἐν ἐμοὶ ἁμαρτία,—and so it passes altogether out of sight after ver. 20, and its place is taken by the actual then existing complex self of Paul, compounded of the regenerate spiritual man, sympathizing with God's law, serving God's law, in conflict with the still remaining though decadent carnal man, whose essence it is to serve the law of sin, to bring captive to the law

1 ch. 1. 24.  
17 ff.

ἵνα γὰρ ἐπιθυμίαν οὐκ ᾔδειν, εἰ μὴ ὁ νόμος ἔλεγεν Οὐκ

ABCDP  
KL[P]m  
a b c d f  
g h k l  
m n o 17  
[47]

of sin. This state of conflict and division against one's self would infallibly bring about utter ruin, and might well lead to despair (ver. 24), but for the rescue which God's grace has provided by Jesus Christ our Lord. And this rescue has been such, that I, the *αὐτὸς ἐγώ* of ver. 25, the *real self*, the nobler and better part of the man, serve, with the *νοῦς* (see there), the law of God: whereas it is only with the flesh, according to which (ch. viii. 4) *I do not walk*, but overcome and mortify it, that I serve (am still subject to) the law of sin. Then this subjection of the flesh to the law of sin, to the *δουλεία τῆς φθορᾶς*, is fully set out, in its *nature*,—*consequences to the carnal*,—and *uses to the spiritual*,—in ch. viii.

Anything like a summary of the exegesis of this passage would be quite beyond my limits. I must refer the student to commentaries on *this epistle alone*,—and especially to that of Tholuck, where a complete and masterly history is given. It may suffice here to say, that most of the ancients suppose *ἐγώ* to represent *mankind*, or *the Jews generally*, and the whole to be taken chronologically,—to ver. 9 as *before* the law, after ver. 9 as *under* the law. This was once Augustine's view, Prop. 44 in Ep. ad Rom. vol. iii. p. 2071, but he afterwards changed it (Retract. i. 23, vol. i. p. 620) and adopted in the main that advocated above.

The default of a history of the exegesis will be found to be in some measure compensated by the account of opinions given under the separate verses below.

7.] *τί οὖν ἐπ.*, see note, ch. vi. 1. δ v. ἀμαρτία:] Is the law (not, as Jowett, 'conscience,' but in our case, the revealed law of God, which awoke the conscience to action) sin?—not 'the cause of sin,' which in one sense the Apostle would not have denied,—but *sin*, abstract for concrete, *sinful*, or, as Bengel, 'causa peccati peccaminosa.' δ νόμος itself being abstract, that which is predicated of it is abstract also. The contrast is, δ νόμος *δίκαιος*, ver. 12. The question itself refers back to ver. 5, τὰ πάθηματὰ τῶν ἀμαρτιῶν τὰ διὰ τοῦ νόμου. It is asked, *not by an objector*, but by the Apostle himself, in anticipation of an objection. ἀλλὰ]

Is but here in contrast to δ νόμ. ἀμαρτ., meaning, 'so far from that,'—or is it a qualification of *μὴ γένοιτο*, meaning 'but still it is true, that . . . ?' Neither explanation exactly suits the context, which is, by a proper elucidation of the law's working as regards sin, to prove it to be holy. I would rather understand ἀλλὰ, but what I mean is . . . ,—I say not

that, but . . . . There surely is no contrast to δ νόμ. ἀμαρτία, see ver. 8.

οὐκ ἔγνων] 'non cognoscebam, ni . . . ,'  
—I was living in a state of ignorance of sin, were it not . . . . This construction comprehends in it οὐκ ἂν ἔγνων as a consequence, and is therefore often said to be put for it; but it has its propriety, as here, where a historical state is being described, and the unconditional indicative is more appropriate. Tholuck makes it = 'non cognoveram, ni . . . ,' in which case the indic. expresses more plainly than the conjunctive the absolute dependence of the fact on the condition.

There is some difficulty in understanding the mutual relation of the clauses, τὴν ἀμ. οὐκ ἔγνων, and τὴν τε γὰρ ἐπιθ. οὐκ ᾔδειν. It is well known that *τε* differs from *καί*, in not coupling things co-ordinate, but attaching things subordinate, to a former. Thus Thucyd. i. 9 begins Ἀγαμέμνων τέ μοι δοκεῖ . . . , on which Poppo remarks (cited by Thol.), 'Sequitur exemplum auctō Græcorum opulentis' . . . ductum ex rebus Agamemnonis et causis expeditionis Trojanæ; an example being a subordinate verification of a general categorical statement. The γὰρ also shews that the second clause is subordinated to, and alleged in substantiation of the first. Then *what is ἀμαρτία*? Is it sin in *act*, or sin in *principle*,—the principle of sin? Not *sin in act*, so that ἀμ. οὐκ ἔγν. should mean, 'I had not entered into contact with sin,' i. e. 'had not sinned': as Fritz.: for then the law would have truly and actually been the cause of sin: nor, *sin in act*, so that the meaning were, 'I had not known the nature of a sinful act': for this would not agree with the subordination of ἐπιθυμία below: the ἐπιθ. being more general (πάσας ἐπιθ.) than the particular acts which it induced. But the reference must be to *sin in principle*, the principle of sin: I had not recognized such a thing as sin, but by means of the law. So Calv., Melancth., Calov., Rückert, Kölln., Olsh., Thol., De Wette.

The law here is in the full sense of the *Mosaic law* as regarded *himself*,—not excluding the wider sense on which I have insisted in the former part of the Epistle when applied to *others*.

τὴν τε γὰρ . . .] For neither ('neque enim') had I known (by experience: 'known any thing of') coveting (the motions of the flesh towards sin,—whether acted on or not,—whether consented to or not:—this *motion* he would not have perceived, because he was simply *moving with it*) if the law had not said, Thou shalt

<sup>a</sup> ἐπιθυμῆσαι <sup>b</sup> ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία διὰ <sup>c</sup> τῆς <sup>a</sup> ἐντολῆς <sup>d</sup> κατηργάσατο ἐν ἐμοὶ <sup>e</sup> πᾶσαν <sup>f</sup> ἐπιθυμίαν <sup>g</sup> χωρὶς γὰρ νόμου ἁμαρτία <sup>h</sup> νεκρά. <sup>i</sup> ἐγὼ δὲ <sup>j</sup> ἔζων <sup>k</sup> χωρὶς νόμου <sup>l</sup> ποτέ. <sup>m</sup> ἐλθούσης δὲ <sup>n</sup> τῆς <sup>o</sup> ἐντολῆς <sup>p</sup> ἡ ἁμαρτία

12 bis. Gal. v. 13. 1 Tim. v. 14 only. P. Ezek. v. 7 only. c = Luke xxiii. 56. 1 Tim. vi. 11.  
d ch. iv. 5 reff. e = Acta x. 19 reff. f ch. iii. 21 reff. g = James ii. 17 al.  
h subjective; here only. i = John ix. 13. ch. xi. 30 al. j = but objective, Gal. iii. 23, 25.

7. om τε F latt [copt Orig-int<sub>2</sub>]. for 2nd νομος, λογος L. ἐπιθυμησας K[P].  
8. om δε D<sup>1</sup> (and lat<sup>1</sup>). rec κατερύσσατο, with AB<sup>2</sup>CFKLN rel: txt B<sup>1</sup>D[P] d.  
ins η bef ἁμαρτία M<sup>3</sup> [Meth, Chr, Gennad-c, Isid-c]. aft νεκρά ins ην F  
latt Syr [copt arm Orig-int<sub>2</sub>] Jer Aug Sedul Ambrst Pel [pref K goth].  
9. εζην B: εζουν 17.

not covet (reff. Exod. Deut.). 'Covet,' in the above sense. The Apostle omits all the objects there specified, and merely lays hold of the idea contained in ἐπιθυμῆσαι. And it may well be said and strictly, that the 'coveting' there spoken of would lead to all kinds of sin—therefore murder, adultery, &c., if carried out: and that the prohibition of desire there serves as an example of what the law actually forbids elsewhere.

8.] But (proceeding with the development of sin by means of the law) sin (the sinful principle or propensity, but without any conscious personification on the part of the Apostle,—see some excellent remarks on personification in Tholuck) having found occasion (ἀφορμή, as its derivation shews, means more than mere opportunity,—it indicates the furnishing the material and ground of attack, the *wherewith* and *whence* to attack. The words here are not to be joined, as Luth., Olsh., Meyer, with διὰ τ. ἐντολῆς [which belongs to κατηργάσατο, see below]:—for (1) ἀφορμ. λαβεῖν διὰ would not express *whence* the ἀφορμή is taken, as παρά or ἐκ, but only *by what means* some ἀφ. is taken from some source,—which would not here suit the Apostle's meaning, seeing that the *source itself was* the commandment,—and (2) ver. 13, διὰ τοῦ ἀγ. κατεργ., decides the matter here,—but *absolutely*, as frequently, see Wetst.) *by means of the commandment* (not = τοῦ νόμου, but the *tenth commandment*, the prohibition in question) wrought in me (not 'wrought out,' 'brought into action,' but 'originated' [using this commandment as its instrument]) all (manner) of coveting; for without the law sin is (not 'was': the omission of the verb substantivum shows the sentence to be a *locus communis*,—and compare ch. iv. 15) dead (powerless and inactive: compare 1 Cor. xv. 56, ἡ δύναμις τ. ἁμαρτίας ὁ νόμος). This *deadness of sin without the law* must not be understood as meaning that sin was committed but not recognized, the conscience being not informed nor awakened:

such a statement would be *true*, but would *not touch the matter argued here*. Erasmus (Thol.) well explains the νεκρά,— 'Quum ante legem proditam (but see below) quædam peccata nescire, quædam ita scire, ut mihi tamen licere putarem, quod vetita non essent,—levius ac languidius sollicitabatur animus ad peccandum, ut frigidius amamus ea, quibus ubi libeat potiri fas sit. Cæterum legis indicio proditis tot peccati formis, universa cupiditatum cohors irritata prohibitionis copit acrius ad peccandum sollicitare.' Compare also Prov. ix. 17, and (Wetst.) Ovid. Amor. ii. 19. 3, 'Quod licet ingratum est, quod non licet acrius urit:' and ib. iii. 4. 17, 'Nitimur in vetitum semper, cupimusque negata:' and Seneca, de Clem. i. 23 (Thol.), 'Parricidæ cum lege coperunt, et illis facinus pœna monstravit:' and a remarkable passage from Cato's speech in Livy xxxiv. 4, 'Nolite eodem loco existimare, Quirites, futuram rem, quo fuit, antequam lex de hoc ferretur. Et hominem improbum non accusari tutius est, quam absolvi, et luxuria non mota tolerabilior esset, quam erit nunc, ipsis vinculis, sicut fera bestia, irritata, deinde emissæ.' 8.] It is a great question with Interpreters, of *what period* Paul here speaks. Those who sink his own personality, and think that he speaks merely as one of mankind, or of the Jews, understand it of the period before the law was given: some, of Adam in Paradise before (?) the prohibition: those who see Paul himself throughout the whole think that he speaks,—some, of his state as a Pharisee: this however would necessitate the understanding the legal death which follows, of his *conversion*, which cannot well be: some, of his state as a *child*, before that freedom of the will is asserted which causes rebellion against the law as the will of another: so Meyer, Thol., al. Agreeing in some measure with the last view, I would extend the limits further, and say that he speaks of *all that time, be it mere childhood or much more, before the law began its work*

1 Luke xv. 24  
(32. ch. xiv.  
8 Rev. xv.  
8 v. r.) only.  
m = 1 Cor. iv.  
2 ref.  
n ellipse, ver. 5.  
o = Matt. xix.  
17. Dent.  
xxx. 16.  
p = ch. v. 12.  
q ver. 8 ref.  
r ch. xvi. 19.  
1 Cor. iii.  
18. 2 Cor.  
xii. 3. 2 Thess. ii. 3. 1 Tim. ii. 14 only. P. Exod. viii. 29 B &c. only. Samar. 56 Theod. s = 2 Cor. iii. 4.  
t μέν solitar. Acts i. 1 (and note). iii. 13. Col. ii. 23. Heb. xii. 9 al. Winer, § 63, i. 2. c. γ. u = 2 Pet. ii. 12.  
v ch. ii. 10 ref. w ch. iii. 4 ref.

10. om 2nd η L m<sup>1</sup> 48. 77. 100 [Meth.] Chr.-ms.

13. [for το ουν, τιουν το P Meth.] rec for εγενετο, γεγνετο (*corrupt, the historic aor*  
*not being understood*), with KL rel Chr Cyr-c Gennad-c Thdrt (Ec Thl: om F: txt  
ABCDN[P 47(Tischdf)] Meth, Damasc. (αλλ, so BCF[P] a k m[Sc, e contra

within him,—before the deeper energies of his moral nature were aroused (see on ελθεύσης below). But (εζων opposed,

but only formally, to νεκρά, and so having δέ: so Meyer and De W.) I was alive (not merely 'lived,' 'went on,' but emphatic, 'civis eram,' as Aug., i. e. 'lived and flourished,'—contrasted with ἀπέθανον below) without the law (the law having no recognized place in my moral existence) once; but when the commandment (above, ver. 8) came (purely subjective; not 'was enacted,' 'came in,'—but 'came to me,' as we say, 'came home to me,' 'was brought home to me'), sin sprung into life (not 'revived': however true it may be that sin was merely dormant, the idea insisted on here, is, that it was dead and came to life, began to live and flourish:—but this is not to be compared with ἀνέβλεψα in John ix. 11; see note there), 10.]

but I died (ceased to live-and-flourish as before,—fell into that state of unhappiness, which even afterwards under the gospel he calls θάνατος, ver. 24, ch. viii. 2): and (not an additional particular, but = 'and so,' merely changing the subject from 'I,' to 'the commandment') the commandment which was for (tending to) life (compare ch. x. 5, δ ποιήσας αὐτὰ ἄνθρωπος εὐτυχίας ἐν αὐτοῖς, and ref. there: the life is one of prosperity primarily, but capable of, and indeed requiring (x. 5) a higher interpretation), this (very commandment) (αὐτὴ directs attention in a marked way to the antecedent subject: so frequently αὐτός and ἐκεῖνος: see Matt. xxiv. 18: Winer, edn. 6, § 23. 4) was found (subjective—οὐκ εἶπεν ὅτι ἡ ἐντολὴ γέγονέ μοι θάνατος, ἀλλ' εὐρέθη, τὸ καιρὸν καὶ παρόδορον τῆς ἀποκίας οὕτως ἐρμηνεύων, Chrys.) by me (to be) unto (tending to) death (explained on ἀπέθ. above). 11.] For (explanatory how ver. 10 happened) sin (the sinful principle within me) having found occasion

(absol. as in ver. 8, where see note),—by means of the commandment deceived me (there is a plain reference to the Tempter deceiving Eve, which was accomplished by means of the commandment, exciting doubt of and objection to it, and last after the forbidden thing: see ref. 2 Cor., 1 Tim.), and by it slew me (i. e. brought me into the state of misery and death, mentioned in ver. 10;—but there is an allusion again to the effect of the fall as the act of the Tempter). 12.] So that (seeing it

was not the law in general, nor this particular commandment, that wrought convicting in me, but the sinful principle in me taking advantage of these, which themselves were given εἰς (ὡς) and not εἰς θάνατον) the law (indeed) is holy (μὲν, as understanding a δέ to follow—'but it was sin,' &c.: which does follow in an expanded form, in ver. 13), and the commandment (οὐκ ἐπιθυμῆσαι, ver. 8) holy and just and good (Theodoret thus accounts for the epithets: ἁγίαν προσηγορεύσαν ὡς τὸ θεόν διδδῆσαν δικαίαν δέ, ὡς ὁρθῶς τοῖς παραβάταις τὴν ψῆφον ἐνεργεῖν αὐτὴν δέ, ὡς (ὡς) τοῖς φυλάττουσιν εὐτρεπίζουσιν. See also 1 Tim. i. 8).

13.] Did then the good (= 'that which was good,' i. e. ἡ ἐντολὴ, but made abstract for the sake of greater contrast) become death (so δ νόμ., ἁμαρτία, ver. 7) to me? Was it, after all, the commandment itself that became to me this death of which I speak? Far from it: but (it was) sin (that became death to me. The construction adopted by Vulg., Luth., al., ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἡμ., διὰ τ. ἀγ. μοι κατεργαζομένη [ἦν] θάνατος, is hardly admissible);—that it might appear (be shewn to be) sin, (by) working death to me by means of the good (that which was good: see above. The misuse and perversion of good is one of the tests whereby the energy of evil is detected; so that sin, by its perversion of the (good)

φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς. <sup>14</sup> οἶδαμεν γὰρ ὅτι ὁ νόμος πνευματικός ἐστιν, ἐγὼ δὲ σάρκινός εἰμι πεπραμένος ὑπὸ τὴν ἁμαρτίαν. <sup>15</sup> ὁ γὰρ κατεργάζομαι οὐ γινώσκω.

only. P.† (βῆλλεν, 2 Cor. iii. 16. — ἁλλόντες, 2 Cor. xi. 23.) b = here only. (ch. iii. 7 reff.)  
e ch. ii. 2. iii. 19. viii. 23, 28. 1 Cor. viii. 1, 4. 2 Cor. v. 1. 1 John iii. 2, 14 al. d ch. i. 11. 1 Cor.  
xii. 1. xiv. 1 al.† e 1 Cor. iii. 1. 2 Cor. iii. 3. Heb. vii. 16 only. 2 Chron. xxxiii. 8. Ezek.  
xi. 19. xxvii. 26 only. (— ἰσός, ch. xv. 27.) f = here only. 4 Kings xvii. 17. 1 Macc. i.  
16. (Acts iv. 34 reff.)  
xii. 7

Treg) 47]. (A uncert.)) ἡ ἁμαρτία bef ἁμαρτωλὸς DF tol [copt] arm Ang, Ambrost. 14. for γὰρ, δε A D[gr] L syr-mg Orig, [int, Bas,] Cyr[-p], Thdr† Aug, i: om sēth arm Ang, Jer; txt BCFK[P]N rel [latt syr copt goth] Orig, [int, Meth,] Tit, Did, Chr, [Damasc Hil,]. rec σαρκικός (corr'n to more usual and appy more appropriate word? but the two are constantly confused), with K(e sil) L[P]N† Orig, Chr, [Euthal-ms] Thdr†, Phot, Thl (Ec: txt ABCDFN† b' o 17 Meth, Ephr, Nys, Bas, [ms vary] Cyr[-p], Damasc.

commandment into a cause (evil) of death, was shewn in its real character as sin. That this is the rendering is evident by the following clause, which is parallel with it. Erasm., Valla, Elsner, Dr. Burton, al., make ἁμαρτία the subject: 'that sin might appear to be working death, &c.' ('so that sin appears to have effected my death,' &c. Dr. Burton, most ungrammatically): there is no objection to this on the ground of ἁμαρτ. being anarthrous, as even Bp. Middleton himself reluctantly acknowledges;—the objection lies in the context, as above), that (explains and runs parallel with the former ἵνα, as in 2 Cor. ix. 8, where he adds to the 2nd ἵνα, καθὼς ἔλεγον) by means of the commandment sin might become exceeding (above measure) sinful: i. e. that sin, which was before unknown as such, might, being vivified and brought into energy by (its opposition to) the commandment, be brought out as being (not merely 'shews to be') exceedingly sinful (sinful in an exaggerated degree—prominent in its true character as the opponent of God).

14.] On the change into the present tense here, see above in the remarks on the whole section. Hitherto has been *historical*: now the Apostle passes to the *present time*, keeping hold yet of the carnal ἐγὼ of former days, whose remnants are still energizing in the renewed man. For (by way of explaining and setting in still clearer light the relative positions of sin and the law, and the state of inner conflict brought about by their working) we know (it is an acknowledged principle amongst us, see reff.) that the law is spiritual (sprung from God, who is a Spirit, and requiring of men spiritual purity. These meanings, which have been separately held by different Commentators, may, as Thol. and De W. observe, well be united): but I (see beginning of section)

am carnal ([subject to the law of the flesh, and in bondage to it, see below] σάρκινος, stronger than σαρκικός; *carnalis* rather than *carnealis*, but it is doubtful whether the two endings were not used indiscriminately: see Tholuck), sold (into slavery, see reff.; but the similitude must not be exacted in *all particulars*, for it is only the fact of slavery, as far as its victim, *the man*, is concerned, which is here prominent) under (to, and so as to be under the power of) sin. Tholuck (who differs from the view of this section advocated above, yet) adds here: "The ἐγὼ appears here in its totality as sinful, while in vv. 16, 20 it is distinguished from sin. That Paul does not here bear in mind this distinction, may be justified by the maxim, 'à potiori fit denominatio'; the ἐγὼ is a slave, and has not his own will: as ver. 23 shews, the ἐγὼ which is hostile to sin, the νόμος τοῦ νόου, is under coercion, and the man is a captive. So Arrian in Epict. ii. 22: *ὅπου γὰρ τὸ ἐγὼ καὶ τὸ ἐμὸν, ἐκεῖ ἀνάγκη βέβαιον τὸ ζῶον, εἰ ἐν σαρκί, ἐκεῖ τὸ κυριεῦον εἶναι, εἰ ἐν προαιρέσει, ἐκεῖνο (qu. ἐκεῖ;) εἶναι.*" The latter clause of the verse is the very strongest assertion of man's subjection to the slavery of sin in his carnal nature.

15.] For (a proof of this πεπραμένος under sin, viz. not being able to do what I would, vv. 15—17) that which I perform (am in the habit of doing) I know not (act blindly, at the dictates of another: which is proper to a slave. σκοποῦμαι φησὶ, συναρπάζομαι, ἐπ' ἑρμῆαν ὑπομένω, οὐκ οἶδα πῶς ὑποσχελίζομαι, Chrys. The meaning, 'I approach me,' introduced by Aug. and held by Erasm., Beza, Grot., Estius, Semler, al., is not sanctioned by usage,—see note on 1 Cor. viii. 3,—and would make the following clause almost a tautology): for (explanation of last assertion, shewing how such

g here only +.  
Xen. Anab.  
v. 8. 8.  
h = i Tim. i.  
18. iv. 4. see h  
below (p).  
i = ch. xi. 6.  
k ver. 12.  
l here 3cc. ch.  
viii. 9, 11.  
1 Cor. iii. 16.  
Gen. iv. 16.  
vii. 5.  
m as above (i).  
1 Cor. vii. 12.  
13. 1 Tim.  
vi. 16 only.  
n Acts xix. 4 reff.  
Anab. vii. 3. 22.

οὐ γὰρ δ θέλω, τοῦτο πράσσω, ἀλλ' ὁ μισῶ, τοῦτο ποιῶ.  
16 εἰ δὲ δ οὐ θέλω, τοῦτο ποιῶ, ὁ σύμφημι τῷ νόμῳ ὅτι  
καλός. 17 νυνὶ δὲ οὐκ ἔτι ἐγὼ κατεργάζομαι αὐτό,  
ἀλλὰ ἡ οἰκοῦσα ἐν ἐμοὶ ἀμαρτία. 18 οἶδα γὰρ ὅτι οὐκ  
οἰκεῖ ἐν ἐμοί, τούτέστιν ἐν τῇ σαρκί μου, ἀγαθόν. τὸ  
γὰρ θέλει παράκειται μοι, τὸ δὲ κατεργάζεσθαι τὸ  
καλὸν οὐ. 19 οὐ γὰρ δ θέλω ποιῶ ἀγαθόν, ἀλλὰ δ οὐ θέλω

ABCDP  
KL[P]M  
abcdf  
ghkl  
mno17  
[47]

o here only bis +. Sir. xxxiv. (xxxi.) 16. Hom. Od. x. 65. Polyb. iv. 38. 7. iii. 57. 5. Xen.  
p here bis. 2 Cor. xiii. 7. Gal. vi. 9. 1 Thess. v. 21 only. Amos v. 14.

15. om 1st *τοῦτο* DF goth Meth, [Orig-int,] Pelag (copt om both): ins ABCKL[P]M  
rel vulg [syrr meth arm] Orig<sub>1</sub>[int<sub>1</sub>] Meth, Chr<sub>1</sub> [Bas, Euthal-ms] Thdrt Aug<sub>1</sub> [Ambrst].  
αλλα N.

16. *συνφημι* DFN. for *καλος, καλον εστιν* F.  
17. (αλλα, so BDF L[e sil, Tischdf,]) for *οικουσα, ενοικουσα* BN [Meth<sub>1</sub>(in  
Phot-ms)] Ambrst (*ενοικει* am Ambrst in follg ver).  
18. ins *το* bef *αγαθον* F Meth, Cyr[-p, Thdrt-c<sub>1</sub>]. for *δε, γαρ*, and for *καλον*,  
*αγαθον* F [Euthal-ms Damasc Orig-int Ambrst,]. rec (for *ου*) *ουκ ευρισκω*, with  
DFKL[P] rel [vulg syrr goth (meth)] arm-mg Chr, Thdrt Jer Sedal: txt ABCN [47]  
copt arm Meth, Cyr[-p] gr-mss-mentd-by-Aug Aug<sub>sup</sub>.  
19. ins *τοῦτο* bef *ποιω* C c vulg [Orig-int<sub>1</sub>] Jeralg. (αλλα, so BD<sup>1</sup>N.)  
for *ου θελω, μισω* F vulg-sixt (with F-lat) Thdrt [Orig-int, (txt,)] : om G.

blind service comes to pass) not what I desire, that do I (this θέλω is not the full determination of the will, the standing with the bow drawn and the arrow aimed; but rather the inclination of the will,—the taking up the bow and pointing at the mark, but without power to draw it:—we have θέλω in the sense of *to wish*, 1 Cor. vii. 7, 32; xiv. 5; 2 Cor. xii. 20), but what I hate (= οὐ θέλω, ver. 19: no distinction in intensity between θέλω and μισῶ), that I do (no distinction here between πράσσω and ποιῶ, as apparently in John iii. 20, 21, where see note: for they are interchanged in vv. 19, 20). The Commentators cite several parallel passages from profane writers: e.g. Seneca, Hippol. 604, 'Vos testor omnes coelites, hoc quod volo, me nolle';—Epictetus, Enchiridion ii. 26, *ἐπεὶ γὰρ ὁ ἀμαρτάνων οὐ θέλει ἀμαρτάνειν, ἀλλὰ κατορθῶσαι, δῆλον ὅτι δ μὲν θέλει οὐ ποιεῖ, καὶ δ μὴ θέλει ποιεῖ*:—the well-known lines of Ovid, Met. vii. 19, 'aliudque cupido, Mens aliud suadet: video meliora proboque, Deteriora sequor':—Plautus, Trinummus iii. 2. 31, 'Scibam ut esse me deceret, facere non quibam miser':—&c. 16.] But if (= '*now seeing that*,' takes up the foregoing and draws an inference from it) what I wish not, that I do, I agree with (bear witness to) the law that it is good (viz. 'in that the law prohibits what I also dislike,—the law and I are as one in proscribing the thing,—the law, and my wish, tend the same way'). 17.] Now however ('quod autem quum ita sit,' not of time, as Grot., 'nunc post legem datam,'—or

Koppe, 'ex quo Christianus factus sum') it is no longer (not a chronological, but a logical sequence, 'it can no more be said, *that*;' see reff.) I that perform it (*κατεργα*, as recalling vv. 8—15), but sin that dwell-eth in me. Here the ἐγὼ is not the complex responsible self, by which the evil deed is wrought, and which incurs the guilt of working it: but the self of the WILL in its higher sense, the *ἐσω ἄνθρωπος* of ver. 22. The not bearing this in mind has led to error in interpretation and doctrine: e.g. when it is supposed that the Christian is not responsible for his sins committed against his spiritual will and higher judgment; whereas we are all responsible for the *ἔργα* of the sin that dwelleth in us, and it is in this very subjection to and involution with the law of sin in our members, that the misery consists, which leads to the cry in ver. 24. 18.] An explanation of the οἰκοῦσα ἐν ἐμοὶ ἀμαρτία of the last verse. For I know (by experience, detailed in the next verse) that there dwells not in me, that is, in my flesh, (any) good (thing). I said, *sin that dwelleth in me*, because I feel sure, from experience, that *in me* (meaning by 'me' not that higher spiritual self in which the Spirit of God dwells, but the lower carnal self: see on this important limitation the remarks at the beginning of the section) dwells no good thing. And what is my proof of this? How has experience led me to this knowledge? For (the proof from experience) the wish (to do good) is present with me (*παρ*, not metaphorical, see reff., but, as *προκειμαι* in



κακόν, τοῦτο πράσσω. <sup>20</sup> εἰ δὲ δ οὐ θέλω [ἐγώ], τοῦτο ποιῶ, <sup>1</sup> οὐκ ἔτι ἐγὼ <sup>κ</sup> κατεργάζομαι αὐτό, ἀλλὰ ἡ <sup>1m</sup> οἰκοῦσα <sup>1</sup> ἐν ἐμοὶ ἁμαρτία. <sup>21</sup> εὐρίσκω ἅρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν <sup>ρ</sup> τὸ <sup>ρ</sup> καλόν, ὅτι ἐμοὶ <sup>τὸ</sup> κακόν <sup>ο</sup> παράκειται. <sup>22</sup> συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ κατὰ τὸν ἔσω <sup>u</sup> ἄνθρωπον, <sup>23</sup> βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσιν

iv. 16. 1 Pet. iii. 4. ὁ ἐντὸς ἄνθρ., Plato Rep. ix. p. 569.  
w = Matt. viii. 21. vv. 3, 4 al. x ch. vi. 13 ref.

r = Acta xix. 19. xxvii. 28. 1 Chron. xx. 2. r = Heb. vii. 16. sc. ii. 9 ref. here only. Xen. Mem. iii. 11. 10. Herod. iii. 36. Eurip. Med. 138. u Eph. iii. 16. see 2 Cor.

<sup>20</sup> Rec. act θελω ins εγω (corrns for emphasis: or for conformity with εγω below ?), with AKL[P]N rel syr copt goth Thdr̄t [Damasc Orig-int<sub>1</sub>] Aug<sup>supre</sup>: om BCDF b o latt Syr[appy] æth arm [Meth<sub>1</sub>] Chr-ms, Cyr Ambr Ambrst Pelag Aug<sub>1</sub>. (ἀλλα, so BD<sup>1</sup>N.)

<sup>21</sup> om οτι το παρακειται F.

<sup>22</sup> for θεου, κυριου 34: νοος B.

Homer, used commonly of meats served up to, lying before, any one; but to perform that which is good, is not (the absence of εὐρίσκω in ABCN, and the variations of γινώσκω and ἔχω in one or two mss. and versions,—and besides, the somewhat unusual termination of the sentence with οὐ,—are too strong presumptions of its being an interpolation, to allow of its retention) (present with me). <sup>19.</sup>] And this οὐ παρακείσθαι of the doing good is shewn by my acts, in that I do not the good that I wish (to do), but the evil which I do not wish, that I do. <sup>20.</sup>] The inference of ver. 17 restated, with the premiss of ver. 16 in the place of νυνὶ δέ:—but its meaning is now clearer and deeper than then; we know now that the ἐγώ which in the present verse does not the evil thing, is the better ἐγώ of the ἔσω ἄνθρωπος,—whereas the ἐμοὶ in which sin dwells and rules, though included in the complex self, is the lower ἐγώ, ἡ σὰρξ μου. And so the way is now prepared for at once setting forth the conflict within us between these two.

<sup>21.</sup>] I find then (i. e. as appears from what has been detailed) the (this) law (presently to be defined as the law of sin in my members, and exemplified in the following words: so τοῦ ῥήματος τοῦ κυρίου, ὡς λέγει, Acts xi. 16:—τῶν λόγων τοῦ κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπεν, Acts xx. 35 (De W.)). This is the view of Calv., Beza, Grot., Estius, Wolf, Winer, Meyer (ed. 1, but in subsequent editions he has altered his view more than once), De Wette, al. It cannot well be referred to the Mosaic law, as, with various forced arrangements and constructions, Chrys., Theophyl., Theodoret, Tholuck, Olsh., Fritz., Köllner; the great objection being, that all these do violence to the context. Tholuck's remark, that had νόμος meant as above, it would have been anathrous, or τοῦτον τὸν νόμον, is sufficiently answered by the above examples: and the dative after εἰσέλκε, to which he also ob-

jects as inadmissible in any language, is justified by Soph. (Ed. Col. 966, οὐκ ἂν ἐξέυροις ἐμοὶ | ἁμαρτίας ὕνειδος οὐδέν,—and by Plato, Rep. iv. p. 421, ἑτέρα . . τοῖς φύλαξιν ἐδρήκαμεν, 'alia invenimus nostris custodibus observanda,' Ficin.) to me (for myself) wishing to do good, that (consisting in this, that) evil is present with (see above, ver. 18) me.

<sup>22, 23.</sup>] Explanation of the conflict above alleged to exist. For I delight in (σύν νοῦν signifying participation with others, but as perhaps in συνλειτουργέμενος, Mark iii. 5, and in the phrase συνοῖδά μοι; denoting 'apud animum meum.' Thol. συνήδομαι is a stronger expression than σύμφημι, ver. 16) the law of God after the inner man (= νοῦς, ver. 25,—see ref.—and compare Peter's ὁ κρυπτός τῆς καρδίας ἄνθρωπος, ref. 1 Pet. But not merely the mental and reasoning part of man:—for that surely does not delight in the law of God:—it is absolutely necessary to presuppose the influence of the Holy Spirit, and to place the man in a state of grace before this assertion can be true. And it is surprising to find Commentators like Tholuck and De Wette, while they acknowledge that συνήδομαι is stronger than σύμφημι, yet denying the gradual introduction of the spiritual man in the description of this conflict. True, THE SPIRIT is not yet introduced, because purposely kept back until treated of as the great deliverer from this state of death; the man is as yet described as compounded of the outer and inner man, of ἡ σὰρξ and ὁ νοῦς, and the operations of the two are detailed as if unassisted,—even the term πνεῦμα for the human spirit being as yet avoided,—but all this is done, because the object is to set the conflict and misery, as existing even in the spiritual man, in the strongest light, so that the question in ver. 24 may lead the way to the real uses and blessed results of this conflict in ch. viii.); but I see (= 'find':—as if he were a spectator of that which is going on

y here only t.  
 24. Luke xxi.  
 24. 2 Cor.  
 x. 5. 2 Tim.  
 iii. 6 only.  
 3 Kings  
 viii. 46.  
 (—ros, Luke  
 iv. 18  
 only. —τρεῖς, Eph. iv. 8 only. —(α, lb. and Rev. xiii. 10 bis only.)  
 b Rev. iii. 17 only. Isa. xxi. 1. (—pa, ch. iii. 16. —περ, James iv. 9.)  
 i. 10 al. Exod. vi. 6. w. ἀπὸ, Matt. vi. 13. ch. xv. 31 al. Pa. cxxix. 1.

μου ἂντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου, καὶ αἰχμαλωτίζοντά με [ἐν] τῷ νόμῳ. ἡ ἁμαρτίας τῷ ὄντι ἐν τοῖς μέλεσιν μου. 24 ὁ ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου; 25 ἡ χάρις

ABCDF  
 KL[PM]  
 a b c d e  
 f g h i  
 m n o p  
 [47]

a genit., = ch. vi. 6 reff. c — and constr., Luke i. 74. 3 Cor. d = ch. vi. 17 reff.

23. [for 1st μου, μοι F-gr.] ἀντιστρατ. κ. αἰχμαλ. (omg με) τῷ νομ. του νοος μου τῷ ὄντι A. rec om 2nd εν, with (A)CL rel syrr [arm] Meth, Cæs, Chr, Cyr[-p, Damasc:] ins BDFK[P] n b<sup>1</sup> c k m n o 17 latt coptt goth Clem, Thart [Euthal-ms Orig-int, Ambrst. [47(sic).]]

25. rec for χάρις τῷ θεῷ, ευχαριστῶ τῷ θεῷ (see notes), with AKLN<sup>1</sup> rel syrr goth Orig, Chr Ec Thl: η χάρις του θεου D vulg [Orig-int, Ambrst Jer], η χάρις του κυριου F: txt B 213 sah (meth) Meth, Orig, and χ. δε τῷ θ. C<sup>2</sup>(C<sup>1</sup> uncert) N-corr: 10-7. 31. 73.

within) a different law (differing in kind and aim, not = ἄλλος merely) in my members (= ἐν τῇ σαρκί μου, ver. 18), warring against ([in continual dissension and conflict with] ἀντιστρ. is not to be joined with βλέπω so as to = ἀντιστρατεύεσθαι, though that would be an allowable construction, see Acts viii. 23; 1 Cor. viii. 10,—but βλέπω—μὴν forms an independent sentence antithetic to συνήδομαι—ἄνθρωπος) the law of my mind (the consent viz., to the law of God, which my mind yields; not = the law of God, any more than the different law in my members = the law of sin,—but both meaning the standard or rule set up, which inclination follows:—the one in the νοός, in harmony with the law of God,—the other in the μέλη or σὰρξ, subservient, and causing subservience, to the principle or law of sin), and bringing me (the whole complex self—the ‘me’ of personality and action) into captivity with (ἐν, not exactly ‘by means of,’ but pointing out the department in which, the investiture with which, the taking captive has place. Nor would the simple dative be ‘by means of,’ as Chrys., Theodoret, Theophyl.,—but merely ‘to:’ the dat. commodi aft. αἰχμαλ.) the law of sin (the sinful principle, of resistance to God’s law, ἡ ἁμαρτία as awakened and set energizing, ver. 9, by that law) which is in my members. Commentators have much disputed whether the ἕτερος νόμος, and the νόμος τῆς ἁμαρτ., both ἐν τοῖς μέλεσιν μου, are different, or the same. The former view is held by Calv., Beza, Köllner, Rückert, De W.: the latter by Reiche, Meyer, Fritz., Tholuck. It appears to me (see above) that the identity cannot be maintained without introducing great confusion into the sentence.

24.] The division of the man against himself,—his inward conflict, and miserable state of captivity to sin in the flesh, while with the mind he loves and serves the law of God. From this wretched condition, which is a very death in life, who shall

deliver him? σώματος cannot well be figurative, ‘universitas vitiorum,’ or ‘mortifera peccati massa,’ but must, on account of the part which ἡ σὰρξ and τὰ μέλη have hitherto borne, be literal. Then how is τούτου to be taken? Some (Syr., Eras., Calv., Beza, Olsh., Winer) join it with σώματος, and (not Winer) justify the construction as a Hebraism: but Winer has refuted the notion (edn. 6, § 84. 3. b) of a Hebraism, and the arrangement has no Greek example. It can only be joined with θανάτου;—and that most fitly, as the state which he has been describing is referred to by τοῦ θανάτου τούτου. Then the body of this death will mean, ‘the body whose subjection to the law of sin brings about this state of misery,’ compare σῶμα τῆς ἁμαρτίας, ch. vi. 6. From this body, as the instrument whereby he is led captive to the law of sin and death, he cries out for deliverance: i. e. to be set free, as ch. viii. 2, from the law of sin and death. Some Commentators, misled by the notion of a Hendiadys (σώματος τοῦ θ. = θνητοῦ σώματος), a most fruitful source of error in exegesis, have imagined that the verse implies a wish to be delivered from the body (by death), and expresses a weariness of life.

The cry is uttered, as De Wette well observes, in full consciousness of the deliverance which Christ has effected, and as leading to the expression of thanks which follows. And so, and no otherwise, is it to be taken.

25.] The rec. ευχαριστῶ has but slender authority, and in the great variety of readings, it is not easy to determine. ἡ χάρις τοῦ θεοῦ is evidently a correction to answer to τίς above; so that our choice lies between χάρις τῷ θ. and χάρις δὲ τῷ θ.

The sentence is (not, of course, constructionally, as the var. readg. ἡ χάρις τοῦ θεοῦ, but logically) an answer to the preceding question: Thanks to God (who hath accomplished this) by means of Jesus Christ our Lord. This exclamation and thanksgiving more than all convince me,

τῷ θεῷ διὰ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν. Ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοτ \* δουλεύω νόμῳ θεοῦ, τῇ δὲ σαρκὶ νόμῳ ἁμαρτίας. VIII. <sup>1</sup> οὐδὲν ἄρα νῦν <sup>h</sup> κατὰκριμα τοῖς ἐν χριστῷ Ἰησοῦ. <sup>2</sup> ὁ γὰρ νόμος τοῦ <sup>i</sup> πνεύματος τῆς

e ch. v. 18 ref.  
f = ver. 22.  
see 2 Thess.  
ii. 2.  
g = Acts xx.  
19 ref.  
h ch. v. 16, 18  
only.  
i (ver. 16.) Rev.  
xi. 11.  
Ezek. xxxvii. 6.

80. 98 copt arm Cyr[-p<sub>1</sub>]. εγω bef αυτος D<sup>1</sup>(and lat) vulg [spec Orig-in<sup>t</sup>, Ambros]. om μεν FN<sup>1</sup> latt [Orig-int.] lat-fl.

CHAP. VIII. 1. om νῦν D<sup>1</sup>[-gr 47-marg] Syr æth arm Cyr[-p<sub>1</sub>] (Jer.) Victorin, Prædest., rec at end ins μὴ κατὰ σάρκα περιπατοῦσιν (so far, with AD<sup>3</sup> vulg [spec F-lat] Syr goth arm Bas, Chr, lat-fl) ἀλλὰ κατὰ πνεῦμα (supplied from ver 4, from a misunderstanding of the argument: see notes), with D<sup>2</sup>KL[P]N<sup>2</sup> rel [syr] Thdr̄t Thl G<sup>3</sup>c: om BCD<sup>1</sup> F[-gr(a space is left)] N<sup>1</sup> [47-txt] coptt æth Orig-schol Ath<sup>1</sup>, Dial Cyr[-p<sub>1</sub> Orig-int.] Aug<sup>2</sup>.

that Paul speaks of none other than himself, and carries out as far as possible the misery of the conflict with sin in his members, on purpose to bring in the glorious deliverance which follows. Compare 1 Cor. xv. 56, 57, where a very similar thanksgiving occurs. Ἄρα οὖν κ.τ.λ.] These words are most important to the understanding of the whole passage. We must bear in mind that it had begun with the question, IS THE LAW SIN? The Apostle has proved that it is NOT, but is HOLY. He has shewn the relation that it holds to sin, viz. that of vivifying it by means of man's natural aversion to the commandment. He has further shewn, that in himself, even as delivered by Christ Jesus, a conflict between the law and sin is ever going on: the misery of which would be death itself, were not a glorious deliverance effected. He now sums up his vindication of the law as holy; and at the same time, sums up the other side of the evidence adduced in the passage, from which it appears that the flesh is still, even in the spiritual man, subject (essentially, not practically and energetically) to the law of sin,—which subjection, in its nature and consequences, is so nobly treated in ch. viii. So then (as appears from the foregoing), I myself (I, who have said all this against and in disparagement of the law; I, who write of justification by faith without the deeds of the law: not 'I alone,' without Christ, as opposed to the foregoing.—as De Wette, Meyer: nor, 'ego idem,' I, one and the same person, as Beza, Erasim., Calv., Olsh.: nor 'ille ego,' as Grot., Thol. See, for the meaning given above, ch. viii. 26 (αὐτὸ τὸ πνεῦμα); ix. 3; xv. 14; 2 Cor. xii. 13, in all which places (see on ch. vi. 14) it has the same force) with my mind (indeed) (δ νοῦς = δ λογισμὸς ἄνθρωπου, as in ver. 23) serve the law of God (cf. συνήδομαι, ver. 22), but with my flesh (the ἐγὼ of ver. 18; and the σὰρξ through-

out of ch. viii.) the law of sin. It remains to be seen how this latter subjection, which in the natural man carries all with it, is neutralized, and issues only in the death of the body on account of sin, in those who do not walk after the flesh, but after the Spirit. CHAP. VIII. 1—39.] In the case of those who are in Christ Jesus, this divided state ends in the glorious triumph of the Spirit over the flesh; and that (vv. 1—17), though incompletely, not inconsiderably, even here in this state, —and (vv. 18—30) completely and gloriously hereafter. And (vv. 31—39) the Christian has no reason to fear, but all reason to hope; for nothing can sever him from God's love in Christ. 1—17.] Although the flesh is still subject to the law of sin, the Christian, serving not the flesh, but walking according to the Spirit, shall not come into condemnation, but to glory with Christ. 1.] There is therefore (an inference from ch. vii. 25, because with their mind, and that mind dwelt in and led by the Spirit of Christ, they serve, delight in, the law of God) now (this νῦν is emphatic, and follows upon the question and answer of vii. 24, 25, —rebus sic stantibus,—now that a deliverance has been effected from the body of this death, by Christ. This is certain from the γὰρ which follows, setting forth the fact of the deliverance) no condemnation (reff; = the penal consequence of sin original and actual) to those (who are) in Christ Jesus. The expression ἐν χρ<sup>1</sup> Ἰησ<sup>1</sup> refers particularly to the last place where God's gift of life eternal in Christ Jesus our Lord was spoken of, ch. vi. 23,—and generally to all that was said in that chapter of our incorporation into and union with Him. The words μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα, 'walking as they do not according to the flesh but according to the Spirit,' are probably a gloss introduced from ver. 4, right enough

k. ch. vi. 18 ref. <sup>1</sup> ζωῆς ἐν χριστῷ Ἰησοῦ <sup>2</sup> ἡλευθέρωσέν \* με ἀπὸ τοῦ νόμου <sup>3</sup> τῆς ἀμαρτίας καὶ τοῦ θανάτου. <sup>4</sup> τὸ γὰρ <sup>5</sup> ἀδύνατον τοῦ νόμου, <sup>6</sup> ἐν ᾧ <sup>7</sup> ἡσθένει διὰ τῆς σαρκός, ὁ θεὸς τὸν ἑαυτοῦ

k. ch. vi. 18 ref. <sup>1</sup> see Acts xiv. <sup>2</sup> ref. constr. nom., see Heb. vii. 1. acc., 2 Cor. xii. 17. m = Heb. ii. 18. n = 2 Cor. xiii. 2.

ABCDP KL[P]M a b c d f g h k l m n o p q r s t u v w x y z [47]

2. [om εν χρ. ιησ. K Chr, Tert,] \* σε BFN spec Syr Chr, (but mss vary) [Tert,]; ημας copt aeth Dial, Meth, : με ACDKL[P] rel vulg syr sah goth aeth [arm (but some mss om) Clem, Did<sup>al</sup> Ath,] Chr, Thdr̄t [Cyr, p Damasc Orig-int,] Tert, Ambr Jer.

in sense (see there), but out of place here, because this *moral* element of 'those in Christ' is *not yet brought in*: the present assertion is *general*, and is made good in detail by and by. See digest. 2.] For (a reason why there is no condemnation) the law (*norma*, method = influence, as in *ἔρεπον νόμον*, ch. vii. 23,—used here perhaps for sharper contrast to the *νόμος ἀμαρτ.* below) of the Spirit of life (the Lord and Giver of life—life used in an incipient higher sense than *ζωή* in ch. vii. 2,—see below) freed me (aor., referring to the time of his conversion. There is no stronger proof to my mind of the identity of the speaker in the first person throughout with the Apostle himself, than this extension of that form of speaking into this chapter: nothing more clearly shews, that there he was describing a really existing state within himself, but insulating, and as it were *exaggerating* it (as so often), to bring out more clearly the glorious deliverance to follow. If *σε* be read, the address is a general one to the reader, leading on to the *ἡμῖν* below: and the foregoing argument does not apply) in Jesus Christ (I follow the more regular grammatical arrangement in taking *εν χρ. ιησ.* with the verb. Thus also Thol. and De Wette.

It may be taken (notwithstanding the absence of the art., at which indeed only tiros will stumble) with (*ζωῆς*, as Luther, which seems to suit ch. vi. 23,—or with *τοῦ πν. τ. ζ.*, as Piscator and Flatt,—or with *δ νόμ. τ. π. τ. ζ.*, as Calv.) from the law of sin (vii. 25) and death (death again here bears a higher meaning than in ch. vii. *We are now on higher ground*:—*κατάκριμα* having been mentioned, which is the punishment of sin, death now involves *that*, and is not only temporal misery, but eternal ruin also. This 'law of the Spirit of life' having freed him from the law of sin and death, so that he serves another master, *all claim of sin on him is at an end*—he is acquitted, and there is no condemnation for him). 3.] For (explanation of ver. 2, shewing the method of this liberation) that which was not in the power of the law (the construction is a nominativus pendens, as in ref. Heb., in apposition with the following sentence, *ὁ θεὸς κ.τ.λ.*: so Rückert,

Meyer, Fritz, De W., Tholuck: Winer, § 32. 7, makes it an acc. governed by *ἐποίησεν* understood (stating however in edn. 6, the nom. pendens as an alternative; see also § 68. I. 2. d): Olsh. al., make it an acc. absol. or supply *κατὰ*: Camerarius and Beza, *did*;—but the above seems the simplest. *τὸ ἀδύνατ. τοῦ νόμου* may mean either, 'that part of the law which was impossible,'—'could not be obeyed,'—as *τὸ γνωστὸν τοῦ θεοῦ*, ch. i. 19;—or, 'the inability of the law' = *ἡ ἀδυναμία τ. ν.*, as *τὸ χρηστὸν τοῦ θεοῦ*, ch. ii. 4;—or, 'that which was unable to be done by the law.' Of these, the first is out of the question, because *νόμος* must be the subject of *ἐν ᾧ ἡσθ.* κ.τ.λ.:—the second would give the first clause the meaning, 'that wherein the inability of the law showed itself,' viz. its powerlessness *διὰ τ. σαρκός*. The third yields by far the best meaning: see below on *διὰ τ. σ.*) in that (this clause gives a reason and explanation of the *ἀδύνατον*, see however the note on ref. Heb.) it was weak (the Apostle keeps in mind his defence of the holiness of the law undertaken in ch. vii., and as Chrys. observes, *δοκεῖ μὲν διαβάλλειν τὸν νόμον, εἰ δὲ τις ἀκριβῶς προσέχῃ, καὶ σφόδρα αὐτὸν ἐπαινεῖ . . . οὐδὲ γὰρ εἶπε τὸ ποτηρὸν τοῦ νόμου, ἀλλὰ τὸ ἀδύνατον καὶ πάλιν ἐν ᾧ ἡσθένει, οὐκ, ἐν ᾧ ἐπακούργει, ἐν ᾧ ἐπεβούλευε.* Hom. xiv. p. 563) through the flesh (i. e. in *having to act* through the flesh: not, 'on account of the flesh,' i. e. of the hostility, or weakness of the flesh, which would be *διὰ τὴν σάρκα*. The flesh was the medium through which the law,—being a *νόμος ἐντολῆς σαρκίνης*, Heb. vii. 16,—wrought, and *οἱ ἐν σαρκὶ* the objects on which. So the gen. here is similar to that in 2 Cor. ii. 4, *ἔργατα ὧν διὰ πολλῶν θαυρόων, and 1 Pet. v. 12, δι' ὁλίγων ἔργατα*, indicating the state in or medium through which, the action is carried on),—God (did) sending His own Son (the stress is on *ἑαυτοῦ*, and the word is pregnant with meaning:—His own, and therefore like Himself, holy and *sinless*. This implication should be borne in mind, as the suppressed antithesis to *ἀμαρτ.*, three times repeated afterwards. Another antithesis may be implied—*ἑαυτοῦ*, and therefore *spiritual*, not acting merely through

υἱὸν πέμψας ἐν ὁμοιώματι ᾧ σαρκὸς ᾧ ἁμαρτίας καὶ ᾧ περὶ ὁ ch. i. 23 reff.  
ἁμαρτίας ᾧ κατέκρινεν τὴν ἁμαρτίαν ἐν τῇ σαρκί, ἵνα τὸ p. constr. Phil.  
iii. 21 b.c.  
q = Heb. x. 8,  
18. Num.  
r ch. ii. 1 reff.

viii. 8. Lev. v. 11.

the flesh, though in its likeness, but bringing a higher spiritual life into the manhood) in the likeness of the flesh of sin (the flesh whose attribute and character was SIN. The gen. is not = ἁμαρτωλοῦ, but implies far more—[not merely the contamination by, but] the belonging to and being possessed by. De Wette observes, 'The words ἐν ὁμοίῳ σαρκ. ἁμ. appear almost to border on Docetism; but in reality contain a perfectly true and consistent sentiment. σὰρξ ἁμαρτ. is flesh (human nature, John i. 14; 1 John iv. 2; Heb. ii. 14) possessed with sin: the Apostle could not then have said ἐν σαρκὶ ἁμ. without making Christ partaker of sin: nor could he have said merely ἐν σαρκί, for then the bond between the Manhood of Jesus, and sin, would have been wanting: he says then, ἐν ὁμοίῳ σαρκ. ἁμ.,—meaning by that, He had a nature like sinful human nature, but had not Himself a sinful nature,—compare Heb. iv. 15: οὐ γὰρ ἔχομεν ἀρχιερεῖς μὴ δυνάμενον συμπάσχειν ταῖς ἀσθενείαις ἡμῶν, πεπεισμένων δὲ κατὰ πάντα καθ' ὁμοιότητα χωρὶς ἁμαρτίας. The likeness must be referred not only to σὰρξ, but also to the epithet τῆς ἁμ.:—it did not however consist in this, that He took our sins (literally) on Himself, and became Himself sinful (as Reiche), which would not amount to likeness of nature,—but in this, that He was able to be tempted, i.e. subjected to sensuous incitements, e.g. of pain, which in other men break out into sin, but in Him did not.' See Phil. ii. 7, and note. σὰρξ is not = σῶμα, but as in John i. 14, the material, of which man is in the body compounded,—and on account of sin (to be joined with πέμψας, not as Chrys. al. Vulg., with κατέκρινεν: least of all as Luther, "und verdammte die Sünde in Fleisch durch Sünde." The 'for,' or 'on account of,' sin, is at present indefinite, and not to be restricted to Christ's death as a sin-offering, which is not just now the subject. 'On account of sin' then, = to put away sin, as reff. Heb.), condemned sin in the flesh (not 'the sin which was in the flesh,' which would probably (not certainly) have been τὴν ἐν τ. σ., and which is against the context, in which ἁμ. is throughout an absolute principle.

κατέκρινεν is allusive to κατέκρινμα ver. 1. Hence it has been taken to mean that God condemned, punished, sin in the flesh by the death of Christ: so Orig., Eras., Calv.,

Melancthon, Calov., Olsh., al. But that can hardly be the meaning here, for several reasons. 1. The Apostle is not speaking of the removal of the guilt, but of the practice of sin, and of the real fulfilment of the law in those who are in Christ. It is this which even in ver. 1 is before him, grounding as he does the οὐδὲν κατέκρινμα on the δουλεύω νόμῳ θεοῦ—on the new and sanctifying power of the Spirit by Christ, in spite of the continued subjection of the flesh to the law of sin. 2. The context shews that the weakness of the law was, its having no sanctifying power;—it could arouse sin, but it could not condemn and cast it out. This indeed is the burden of ch. vii. The absence of justifying power in the law has already been dealt with. 3. The following verse clearly makes the fulfilling the δικαίωμα of the law no matter of mere imputation, but of περιπατεῖν κατὰ πνεῦμα.

We must then look for the meaning of κατακρίνειν in the effects and accompaniments of condemnation,—victory over, and casting out of sin. See, for example, John xii. 31, where κρίσις τοῦ κόσμου τούτου is explained by ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω, and ib. xvi. 11. As early as Irenæus (Hær. iii. 20. 2, p. 214) this was seen to be the sense: 'ut condemnaret peccatum, et jam quasi condemnatum projiceret illud extra carnem':—so Chrys., ἐνίκησεν αὐτήν, τὴν δύναμιν αὐτῆς ἐξέλυσε,—Ecum. 2, πῶς ἐξῆρε; κατακρίνας αὐτήν—καὶ δέλτας ἀλούσαν. πῶς οὖν ἐάλω καὶ ἡττήται; ἐν τῇ σαρκὶ αὐτοῦ. προσίεται γὰρ βουληθεῖσα κ. μὴ ἰσχύσασα ἐάλω κ. ἡττήται,—and Theophyl. (τὴν σάρκα) ἡγίασε κ. ἐστεφάνωσε, κατακρίνας τὴν ἁμαρτίαν ἐν τῇ σαρκὶ προσηφθελῶν καὶ δέλτας ὅτι οὐ φύσει ἁμαρτωλὸς ἡ σὰρξ. And so, in modern times, Beza, Vitringa, Bengel, the Schmidts, Rosenm., Meyer, De Wette, Tholuck, Locke, Stuart, al., and mainly Grot., Reiche, and Fritze, who however render it 'interfeit' or 'supplicio affect,' and understand the occasion to have been the Death of Christ,—though the condemnation of sin is owing to His sinlessness, not to His sacrifice. I have dwelt at length on this question, as being very important to the right apprehension of the whole chapter, in this part of which not the justification, but the sanctification, of Christians is the leading subject. It is a strong confirmation of the above view, that God's condemnation of sin in the flesh by Christ is stated in ver. 3 as the ground of

r = ch. i. 23  
 ref.  
 s = ch. xiii. 8 al.  
 t ch. i. 3, 4  
 (ref.)  
 u ch. vi. 4 ref.  
 v constr. Matt.  
 xvi. 23. Luke  
 ii. 40. ch. ii.  
 14. Thuc.  
 viii. 31.  
 w = Matt. xvi.  
 33 & Mk. ch.  
 xii. 16.  
 Phil. iii. 19.  
 Col. iii. 2.  
 1 Macc. x. 20.  
 x here 3cc.  
 ver. 27  
 only 4. 2 Macc. vii. 21. xiii. 9 only.  
 a Luke xiii. 12. Gal. v. 30. Eph. ii. 15, 16. James iv. 4 only. Gen. iii. 15. w eis, here only.  
 b Luke  
 ii. 61 al. Dan. vi. 13 Theod. i Chron. xxi. 24. c ch. ii. 28 ref.  
 xv. 1, &c. 1 Cor. vii. 32, &c. 1 Thess. iv. 1. 2 Tim. ii. 4. Prov. xii. 31. d Acts vi. 5 ref. ch.

ἡ δικαίωμα τοῦ νόμου ἡ πληρωθῇ ἐν ἡμῖν τοῖς μὴ κατὰ  
 σαρκὰ περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. οἱ γὰρ  
 κατὰ σάρκα ὄντες τὰ τῆς σαρκὸς φρονοῦσιν, οἱ δὲ  
 κατὰ πνεῦμα τὰ τοῦ πνεύματος. τὸ γὰρ φρόνημα  
 τῆς σαρκὸς θάνατος, τὸ δὲ φρόνημα τοῦ πνεύματος ζωὴ  
 καὶ εἰρήνη. διότι τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς  
 θεόν τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ  
 δύναται. οἱ δὲ ἐν σαρκὶ ὄντες θεοῦ ἀρέσαι οὐ δύνανται.

7. for διότι, ὅτι F.

for δύναται, οὐκ δύναται N<sup>1</sup>.

8. ins τῷ bef θεοῦ D.

(ver. 2) my being freed from *the law of sin and death*: because, viz. *Christ's victory over sin is mine, by my union with Him and participation in His Spirit*. ἐν τῇ σαρκὶ is not 'in His flesh,' or 'by means of His flesh,' as Orig., Syr. (Peshito), Beza, Grot., Reiche, Olsh., al., but 'in the flesh,' which Christ and ourselves have in common). 4.] in order that (the purpose of God's condemning sin in the flesh) the righteous demand (or, requirement) of the law (= all its requirements (statutes), but here combined in one for the sake of more distinct objectivity. The variations in interpretation of ver. 3 have given rise to corresponding ones here. But here the matter has been more complicated still by the Vulg. rendering *δικαίωμα*, 'justification,' which has thrown the weight of the Romanist interpreters on the side of 'justitia imputata.' The usage of the word itself would preclude any such reference here, besides the considerations urged in the note above) might be fulfilled in us (*find its full accomplishment*;—not merely 'be performed by us,'—for the Apostle has a much deeper meaning, viz. that the aim of God in giving the Law might be accomplished in us, in our sanctification, which is the ultimate end of our redemption, Eph. ii. 10; Col. i. 22. The passive is used, to shew that the work is not ours, but that of God by His grace, Olsh., Thol., De Wette) who walk (not 'walking as we do,' which would be anarthrous,—but a description of all those of whom the above is true) not after the flesh but after the Spirit (who, notwithstanding that we are bound up with a σὰρξ ἀνομίας, do not walk in our daily life according to, or led by, the νόμος τῆς ἀμαρτίας ὃ ἐν τοῖς μέλεσιν ἡμῶν, but according to and led by the νόμος τοῦ πνεύματος τῆς ζωῆς, in Christ Jesus—members of Him, and participating in that victory over sin which He obtained, by which the power of sin in our flesh is broken). 5.] For (explanation of the last) those who live according to the flesh

(ὄντες not quite = περιπατοῦντες, but nearly:—the latter is the evidence of the former, and a consequence of it: οἱ κατὰ σάρκα ὄντες = οἱ σάρκινοι) mind ('think of,' care for, and strive after,' see ref.) the things belonging to the flesh (its objects of desire): but those (who live) according to the Spirit (= οἱ πνευματικοί, see above), (mind) the things belonging to the Spirit (the higher aims and objects of desire of the spiritual life). 6.] For (the spiritual man cannot seek the things of the flesh, because) the mind (thoughts, cares, and aims as above) of the flesh is (ends in—the copula (=), as when it joins the two signs of an algebraic operation;—'amounts to, being worked out') death (not merely physical, nor mere unhappiness, as sometimes in ch. vii., but as in ver. 2, in the largest sense, extending to eternity); but the mind (thoughts, cares, and aims) of the Spirit, is (see above) life and peace (in the largest sense, as above). In this argument there is a suppressed premise, to be supplied from ver. 2; viz. 'The Spirit is the Spirit of life.' Hence it follows that the spiritual man cannot mind the things of the flesh, because such mind is death. The addition καὶ εἰρήνη seems to be made to enhance the unlikelihood of such a minding,—the peace of the Spirit being a blessed contrast to the tumult of the fleshly lusts, even in this life. 7.] Because (reason why the mind of the flesh is death) the mind of the flesh is enmity (contrast to εἰρήνη above) against God (it being assumed that God is the source of ζωὴ, and that ἔχθρα against Him is the absence of all true peace): for it does not submit itself (better [than the passive of the E. V.] to the law of God,—for neither can it (this was proved in ch. vii.): 8.] but (takes up the other and inferential member of the proposition, answering to a suppressed μὲν preceding,—τὸ μὲν φρόνημα κ.τ.λ. [bringing in a further consequence: if the mind of

ἡ ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ ἀλλὰ ἐν πνεύματι, εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. <sup>h</sup> εἰ δέ τις πνεῦμα χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. <sup>10</sup> εἰ δὲ χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν διὰ ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην. <sup>11</sup> εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος [τὸν] Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας χριστὸν ἐκ νεκρῶν <sup>i</sup> ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν, διὰ τὸ

vii. 9.  
m ch. vi. 13 ref.

11 Cor. vii. 60. Jude 19.

h 1 Cor. xv. 13 ref.

1 ch. iv. 17 ref.

9. (ἀλλα, so BD<sup>1</sup>N [Meth<sub>1</sub>].)

10. om εἰ δε χρ. εν υμ. F. (δια αμ., so ABCD<sup>3</sup>F L[e sil, Tischdf (8i Treg)] d g m.) for (ση, η F vulg (not am fuld harl<sup>1</sup>) arm. 11. ins τον bef ιησ. A<sup>1</sup>B<sup>1</sup>N<sup>1</sup> o [47]: om CDFKL[P]<sup>N</sup> rel (Clem<sub>1</sub>) [Meth, Euthalms] Cyr-jer, Chr, Thdr̄t, Thl Ec̄. rec ins τον bef χριστον, with KL[P]<sup>N</sup> rel Hipp, [Pa-Ath, Sevrr̄,] Thdr̄t Thl Ec̄: om AB(C)D<sup>1</sup>-3FN<sup>1</sup> [Valent, Meth, Epiph Bas, Dial-trin, (and, adding ιησ., Ath, Did, Cyr-p Damasc)].—for χριστον, χρ. ιησ. A(aft νεκρ.) D<sup>1</sup> N<sup>1</sup>(aft νεκρ. [so Cyr-p]) [Ath, Did, Cyr-p Damasc]: ιησ. χρ. C(aft νεκρ.) vulg copt eth[-rom arm-usc Ath, Did, Cyr-p Orig-int, Aug.]: τον ιησους lect-18, τον κυριον 114-5, τ. κυρ. ημ. ιησ. χρ. Syr [Orthod.]: txt BD<sup>3</sup>EKL[P] rel syr sah [eth-pl arm-zoh Valent, &c(as above) Orig-int, Ambr̄t] Iren-int, Tert, Hil. on και AN 39. 47 [arm-edd Orig, Meth, Epiph.]. elz δια του ενοικουτος αυτου πνευ-

the flesh cannot be subject to God's law, then they who are in the flesh, and are led by that mind, cannot please God'. Calv., Besa, al. render it 'therefore', and so E. V., 'so then,' erroneously) they who are in the flesh (as their *element of life and thought*: nearly = κατὰ σάρκα ὄντες above, which however denotes the rule which they follow. In 2 Cor. x. 3, the two are distinguished: ἐν σαρκὶ γὰρ περιπατοῦντες οὐ κατὰ σάρκα στρατευόμεθα) can not please God. Melancthon remarks (Thol.),—'Hic locus maxime refutat Pelagianos et omnes qui imaginantur homines sine Spiritu Sancto legi obedire.' 9.] But (oppos. to εἰ κατ. σαρ. ὄντες) ye are not in the flesh (see above), but in the spirit, if so be that ('provided that;' not 'since,' as Chrys., Olsh., al., which would be *etwelp*: Chrys. tries to prove εἴπερ = *etwelp* here by adducing ref. 2 Thess., where, however, as here, the meaning is, 'if so be that,' 'if at least.' That this is the meaning here is evident by the exception which immediately follows). But (this must be rightly understood: for) if any man has not ([not 'have not,' as E. V.]: the case is put as an existent one) οὐκ, and not μή, because it belongs to the verb and not to εἰ. De W. See Winer, edn. 6, § 55. 2. d) the Spirit of Christ (= πν. θεοῦ above. Obs. here that πν. θεοῦ, πν. χριστοῦ, and χριστός, are all used of the Holy Spirit indwelling in the Christian), he is not His (belongs not to Him, in the higher and blessed sense of being united to Him as a member of Him).

10.] Now ([in alight] contrast to the last verse [he brings out one point,

which might seem to be an exception to the blessed consequences of the life-giving power of Christ indwelling in us]) if Christ is in you (= πν. θεοῦ οἰκεῖ ἐν ὑμ., see 2 Cor. iii. 17), the (your) body indeed is dead on account of sin (still remains dead, see 2 Cor. iv. 11–14, under the power of death physical (and eternal?) because of sin which it, *per se*, stands in, and serves), but the (your) spirit (τὴν ψυχὴν λέγει, ὡς πνευματικὴν ἥδη γεγεννημένην. Schol. ap. Matthæi (Thol.): or rather perhaps he [now] uses πνεῦμα, regarding our spirits as possessed and penetrated by God's Spirit) is life (this would hardly be said if *only our human spirits* were meant, but the description would be in the adjectival form) on account of righteousness (not *here* the imputed righteousness of justification, which is not now under treatment, but the *implanted righteousness of the sanctification of the Spirit*. This appears not only from the context, but also from the διὰ ἁμαρτίας, which answers to it).

11.] But (84 takes up and continues the supposition in the former verse, with which in fact this is nearly identical, but with the important additional particular (whence the contrast) τοῦ ἐγείραντ. κ.τ.λ.) if the Spirit of Him who raised Jesus from the dead, dwells in you (which Spirit is therefore *powerful over death*, and besides renders you *partakers of Christ's Resurrection*). He who raised Christ from the dead (the personal name, Jesus, reminds more of the historic fact of the resurrection of the one Person, Jesus: the official and mystical name,

12 Cor. vi. 16. <sup>n</sup> ἐνοικοῦν αὐτοῦ πνεῦμα ἐν ὑμῖν. 12 ° ἄρα ° οὖν, ἀδελφοί, ABCD F  
 Col. iii. 16. <sup>KL</sup> [F]M  
 2 Tim. i. 5. <sup>14 only. Lev.</sup> ὁφείλεται ἐσμέν οὐ τῇ σαρκὶ <sup>9</sup> τοῦ <sup>1</sup> κατὰ <sup>1</sup> σάρκα ζῆν. abcd f  
 xxi. 32. 13 εἰ γὰρ <sup>1</sup> κατὰ <sup>1</sup> σάρκα ζῆτε, <sup>1</sup> μέλλετε ἀποθνήσκειν εἰ δὲ ghkl  
 o ch. v. 13 reff. <sup>13</sup> πνεύματι τὰς <sup>1</sup> πράξεις τοῦ σώματος <sup>1</sup> θανατοῦτε, <sup>1</sup> ζήσθε. m no 17  
 p ch. i. 14 reff. <sup>13</sup> πνεύματι τὰς <sup>1</sup> πράξεις τοῦ σώματος <sup>1</sup> θανατοῦτε, <sup>1</sup> ζήσθε. [47]  
 q constr. 1 Cor. <sup>13</sup> πνεύματι τὰς <sup>1</sup> πράξεις τοῦ σώματος <sup>1</sup> θανατοῦτε, <sup>1</sup> ζήσθε.  
 x. 13 reff. <sup>13</sup> πνεύματι τὰς <sup>1</sup> πράξεις τοῦ σώματος <sup>1</sup> θανατοῦτε, <sup>1</sup> ζήσθε.  
 r ch. i. 3 reff. <sup>13</sup> πνεύματι τὰς <sup>1</sup> πράξεις τοῦ σώματος <sup>1</sup> θανατοῦτε, <sup>1</sup> ζήσθε.  
 s = Acts xxi. 27. xxi. 32. 6. <sup>13</sup> πνεύματι τὰς <sup>1</sup> πράξεις τοῦ σώματος <sup>1</sup> θανατοῦτε, <sup>1</sup> ζήσθε.  
 t = Acts xxi. 18 reff. <sup>13</sup> πνεύματι τὰς <sup>1</sup> πράξεις τοῦ σώματος <sup>1</sup> θανατοῦτε, <sup>1</sup> ζήσθε.  
 u ch. vii. 4 reff. <sup>13</sup> πνεύματι τὰς <sup>1</sup> πράξεις τοῦ σώματος <sup>1</sup> θανατοῦτε, <sup>1</sup> ζήσθε.

ματος (see notes), with ACN[P<sup>2</sup> rel mss in.] Dial. trin (Dial. iii. 20, *Athenas. Opp. vol. iv. p. 452* [1234, ed. Migne]). *The Maced. has previously said οὕτως οὐ γέγραπται διὰ τοῦ . . . ἀλλὰ διὰ τὸ . . . and adds ἐὰν οὖν πον ἐν ἡ δεύτερον ἀντιγράφον εὐρεθῇ ἐσφαλμένον παρ' ὑμῖν . . . to which the Orthodox replies, ἔχουμεν δεῖξαι ὅτι ἐν βλοῖς ἀρχαίοις ἀντιγράφοις οὕτω γέγραπται· ἐπεὶ δὲ νομίζεις τοῦτο ἀντιλεγόμενον εἶναι, πληροφορήθητι καὶ εἰ ἄλλης γραφικῆς ἀποδείξεις. Maced. εἰπέ, τοῦτο γὰρ ἀντιλέγεται] syr copt sēth [sah-woide arn] Clem, Hipp, Cyr-jer, Ath, Did, [int, Meth, (and ms<sub>1</sub>)] Bas, Epiph, Chr, Cyr[-p Damasc] Mac, Ambr Aug<sup>ms</sup> Vig: txt BDFKL[P<sup>1</sup>] b c f g h k l n o 17 [47] latt Syr sah Orig, [int, Euthal-ins] Meth, Chr, Thdrt Sevrn, Iren-int, Tert, Hil, Ambrst Jer Ambr<sup>alic</sup> Aug, Pelag Sedul Fulg.*

13. for τοῦ σώματος, τῆς σαρκος DF latt [Ephr.] Iren-int Orig, [int,] Did[-int,] Tert, Cyp, Ambrst Ambr Jer Aug Pelag Sedul Bede: txt ABCKL[P]N rel [syrr copt sēth] sah Orig, Chr, Thdrt [Did, Damasc].

CHRIST, of the body of which He is the Head and we the members,—all raised with Him by the one Spirit dwelling in all) shall quicken (not merely *ἐγείρει*, because it is not merely the resurrection of the body which is in the Apostle's view,—see below) even your mortal bodies (the higher phase of the ζωοποιεῖν takes place in the *spirit* of man: and even of that which takes place in the body, there are two branches—one, the quickening it from being a tool of unrighteousness unto death (eternal),—the other, the quickening it out of death (physical) to be a new and glorified body. And the καὶ joined with θνητά, here, signifies that the working of the πνεῦμα ζωοποιεῖν shall not stop at the purely spiritual resurrection, nor at that of the body from dead works to serve the living God, but shall extend even to the building up the spiritual body in the future new and glorious life), on account of His Spirit which dwells in you. Here the reading is much disputed, whether it be the acc. or gen.: see var. readd. The gen. can only mean, 'by means of,' 'through,' His Spirit, &c.: this the acc. may include, (it not being specified for what reason it is on the Spirit's account, and leaving it open to be His presence, or His agency), but must be rendered 'on account of,' or 'because of,' His Spirit, &c. Thus both may imply that the Holy Spirit is the *agent* in the quickening; but the gen. cannot bear the other meaning, that God will quicken, &c. *because of* His Spirit, &c. Hence in dispute with the *Macedonians*, who denied the divinity of the Holy Spirit, the gen. reading was important to the orthodox, as expressing agency, and that alone. But it seems pretty clear that the variation was older than the time of this hereby, and, how-

ever it may then have been appealed to, its origin cannot be assigned to any falsification by either of the then disputant parties. As to how far the Holy Spirit is the *direct Agent* in the resurrection of the body, see note on πνεῦμα (σοσ., 1 Cor. xv. 45, and on 2 Cor. v. 5. Here, His direct agency cannot be in any way surprising, for it is the *whole process of bringing from death to life, extending even to the mortal body*, which is here spoken of—and unquestionably, 'the Lord and Giver of Life' is the agent throughout in this quickening. 'Non de ultima resurrectione, quæ momento fiet, habetur sermo, sed de continua Spiritus operatione, quæ reliquias carnis paulatim mortificans, coelestem vitam in nobis instaurat.' Calv.:—but perhaps 'non *solum* de ultima resurrectione,' would have been more correct: for it certainly is *one thing* spoken of.

12, 13.] So then, brethren, we are (inference from the assurance in the last verse) debtors (we owe fealty: to what or whom, he leaves the reader to supply from ver. 11), not to the flesh, to live according to the flesh (Chrysostom well explains the qualification, τοῦ κατὰ σ. ζ.,—καὶ γὰρ πολλὰ αὐτῇ ὀφείλομεν, τὸ τρέφειν αὐτήν, τὸ θάλασσειν, τὸ ἀναπαύειν, τὸ θεραπεύειν νοσοῦσαν, τὸ περιβάλλειν, καὶ μυρία ἕτερα λειτουργεῖν. Ἰδ' οὖν μὴ νομίσῃς ὅτι ταύτην ἀναρεῖ τὴν διακονίαν, εἰπὼν οὐκ ἔσμ. ἀφ. τῇ σαρκ., ἐρμηνεύει αὐτὸ λέγων τοῦ κ. σ. ζῆν . . . τοιούτοις μὴ ποιῶμεν αὐτὴν κυρίαν τῆς ζωῆς τῆς ἡμετέρας. Hom. xiv. p. 576): for if ye live according to the flesh, ye [must (or,) will, μέλλετε of the *certains* end of your present course] die (ζῆν and ἀποθν. here in their full and pregnant sense, involving body and soul here and hereafter: but not to be understood as excluding the carnal from any







μεν<sup>18</sup> ὁ λογιζομαι γὰρ ὅτι οὐκ ἂξια τὰ παθήματα τοῦ  
 νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκα-  
 λυφθῆναι εἰς ἡμᾶς. 19 ἡ γὰρ ἀποκαταδοκία τῆς κτίσεως

24. Prov. iii. 15. viii. 11. Sir. xvi. 15. (see note). u ch. vii. 5 reff. v ch. iii. 26 reff.  
 w = Jer. xlii. 22. x = ver. 13. w. inf. acc., Gal. iii. 23. Rev. i. 19. iii. 2. xii. 4. transp. of  
 words, Gal. iii. 23. 1 Cor. xii. 22. γ 1 Pet. v. 1. s = ch. ii. 7 reff. s = Luke  
 xvii. 30. ch. i. 16. b = here only. c Mark i. 30 only. (xviii, Pa. xxvii.  
 7 Aq. Jos. B. J. iii. 7. 26. Polyb. xvi. 2. 2.) d = Mark xvi. 15. (ver. 36.) Judith xvi. 14.

18. for γαρ, δε A[P] 9 æth: ergo Ambros [om Lucif].

23; John xvii. 22. In the *joint-heirship* we must not bring out this point, that Christ is the *rightful Heir*, who shares His inheritance with the other children of God: it is as adoptive children that they get the inheritance, and Christ is so far only the means of it, as He gives them power to become sons of God, John i. 12"); if at least (see above on ver. 9) we are suffering with Him, that we may also be glorified with Him: i. e. 'if (provided that) we are found in that course of participation in Christ's sufferings, whose aim and end, as that of His sufferings, is to be glorified as He was, and with Him.' But the *εφεσ* does not regard the *subjective* aim, q. d. 'If at least our aim in suffering is, to be glorified,'—but the *fact* of our being partakers of that course of sufferings with Him, whose aim is, wherever it is found, to be glorified with Him.

Thol. takes the *ἴνα* as dependent on *συγκαλπ.* (= *desire*), and *εφεσ* *συμ.* as quasi-parenthetical; but the above seems to me more satisfactory. The connexion of

suffering with Christ, and being glorified with Him is elsewhere insisted on, see 2 Tim. ii. 11; 1 Pet. iv. 13; v. 1.

This last clause serves as a transition to vv. 18—30, in which the Apostle treats of the complete and glorious triumph of God's elect, through sufferings and by hope, and the blessed renovation of all things in and by their glorification.

18.] For (= this suffering with Him in order to being glorified with Him is no casting away of toil and self-denial, seeing that) I reckon (implying, 'I myself am one who have embraced this course, being convinced') that the sufferings of this present period (of trial and sorrow, contrasted with the period of triumph following the παρουσία of Christ) are insignificant (οὐκ ἔξια = ἀνάξια, no gen. or verb understood. *ἐξιος* and *ἀνάξιος* are found in the sense of 'worthy (or unworthy) to be compared with' in the classics: so Hom. Il. θ. 234, νῦν δ' οὐδ' ἐνδὲς ἐξιος ἐσμέν Ἐκτορος, and Plato, Protag. (Wetst.), ἀνάξιδ' ἐστὶ τ' ἀγαθὸν τῶν κακῶν, and again τὸ ἅλλη ἀναξία ἥτορ ἢ πρὸς λόνην ἐστὶν;) in comparison with the glory which is to be revealed (μελλ. put first, as in reff., but apparently not, as De W., for the sake of

emphasis. Thol. cites Demosth., p. 486. 10, ἐν τοῖς οὐδοι νόμοις κυρίως, in which there is no emphasis, as neither in ref. 1 Cor.

ἀποκαλ., at the ἀποκαλύψις of Christ. On the sentiment, see 2 Cor. iv. 17) with regard to us (not merely ἡμῖν, as spectators, but εἰς ἡμᾶς, as the subjects of the revelation; the E. V. is not far wrong, 'in us,' taking the εἰς in a pregnant sense as ἡν κηρύσσων εἰς τὰς σὺν, Luke iv. 44 [but it must not be understood as meaning *within us*, in our hearts]). Bernard amplifies this—de Conversa. ad Cleric. c. xxi. 37 (30), vol. i. p. 494,—non sunt condigne passionibus hujus temporis ad præteritam culpam quæ remittitur, non ad præsentem consolationis gratiam quæ immittitur, non ad futuram gloriam quæ promittitur nobis.

19 ff.] The greatness of this glory is shown by the fact that ALL CREATION, now under the bondage of corruption, shall be set free from it by the glorification of the sons of God. For (proof of this transcendent greatness of the glory, not, as De W., of the certainty of its manifestation, though this secondary thought is perhaps in the background) the patient expectation (hardly = ἡ σφόδρα προσδοκία, as Chrys., whom Luther and E. V. follow; but better *προσδοκία* eis τὸ τέλος,—the *end* denoting, as also in ἀπεκδέχεσθαι, that the expectation continues till the time is exhausted, and the event arrives) of the creation (= all this world except man, both animate and inanimate: see an account of the exegesis below) waits for (see above) the revelation of the sons of God ('revelatur gloria: et tum revelantur etiam filii Dei.' Beng.

viā, not *τέλειον*, because their sonship will be complete, and possessed of all its privileges and glories).

ἡ κτίσις has been very variously understood. There is a full history of the exegesis in Tholuck. De Wette sums it up thus: "The Creation,—i. e. things created,—has by many been erroneously taken in an arbitrarily limited sense; e. g. as applying only, I. to inanimate creation, as Chrys., Theophyl., Calv., Beza, Aret., 'mundi machina,' Luther, the Schmidts, al., Fritz., 'mundi machina, cæli sidera, aer, terra'—against this are the words οὐχ ἑκείνα and συνετελέθει α. συνῴζειν, implying life in the κτίσις,—



<sup>a</sup> κτίσις <sup>a</sup> ἐλευθερωθήσεται ἀπὸ τῆς <sup>a</sup> δουλείας τῆς <sup>a</sup> φθορᾶς <sup>a</sup> εἰς τὴν <sup>a</sup> ἐλευθερίαν τῆς <sup>a</sup> δόξης τῶν <sup>a</sup> τέκνων τοῦ <sup>a</sup> θεοῦ. <sup>a</sup> οἶδαμεν γὰρ ὅτι πᾶσα ἡ <sup>a</sup> κτίσις <sup>a</sup> συνστενάζει καὶ <sup>a</sup> συν-  
<sup>a</sup> ὀδίνει <sup>a</sup> ἅχρι τοῦ <sup>a</sup> νῦν <sup>a</sup> οὐ μόνον δέ, <sup>a</sup> ἀλλὰ καὶ  
<sup>a</sup> αὐτοὶ τὴν <sup>a</sup> ἁπαρχὴν τοῦ πνεύματος ἔχοντες ἡμεῖς καὶ  
<sup>a</sup> αὐτοὶ ἐν <sup>a</sup> ἑαυτοῖς <sup>a</sup> στενάζομεν, <sup>a</sup> υἱοθεσίαν <sup>a</sup> ἀπεκδεχόμενοι,  
<sup>a</sup> ver. 16 reff. <sup>a</sup> here only <sup>a</sup> u here only <sup>a</sup> v — ch. i. 13. 1 Cor. iv. 11. 2 Cor.  
<sup>a</sup> iii. 14. Gal. iv. 2 al. <sup>a</sup> Phil. i. 5. <sup>a</sup> x ch. v. 3. 2 Cor. vii. 19 al. fr. <sup>a</sup> y ch. xi.  
<sup>a</sup> 16. xvi. 5. 1 Cor. xv. 20, 23. xvi. 15. 2 Thes. ii. 13. James i. 18. Rev. xiv. 4 only. Exod. xiii. 19 al. fr.  
<sup>a</sup> 1st pers., 2 Cor. iii. 1 reff. <sup>a</sup> Mark vii. 34. 2 Cor. v. 3, 4. Heb. xiii. 17. James v. 9 only. Isa.  
<sup>a</sup> xxi. 7. <sup>a</sup> b ver. 16 reff. <sup>a</sup> c ver. 19.

22. for γαρ, &c A: om with.  
 αὐδνει F.

(συνστενάζει, so B<sup>1</sup>DF 17.)

for συνωδ.,

23. rec 2nd kai bef ημεῖς, with (DF)KL[P] 17 rel [sy] Chr, Thdrt, (readg κ. ημ. αυτ. before) [Thl] (Ec: txt ACN [47] Damasc.—[DF] transpose και ημεῖς αυτοι and και αυτοι: B [Meth, Orig-int, Aug.] (omg ημεῖς) have και αυτοι both times: for other variations see Scholz. <sup>a</sup> συνστενάζομεν (or συστ.) D f 38. 72. om υιοθεσίαν DF Ambrst.

God) the creation itself also (not only we, the sons of God, but even creation itself) shall be delivered from the bondage of corruption (its subjection to the law of decay, see Heb. ii. 15) into (pregnant: *shall be delivered from, &c., and admitted into*) the freedom of the glory (beware of the fatal *endiadys*: 'the freedom of the glory' is not in any sense = 'the glorious freedom': in the latter, 'glorious' is merely an epithet whereby the freedom is characterized, as in 'His rest shall be glorious' in the former the freedom is described as consisting in, belonging to, being one component part of, the glorified state of the children of God: and thus the thought is carried up to the state to which the freedom belongs) of the children (τέκνων and not υἱῶν here, perhaps as embracing God's universal family of creation, admitted, each in their share, to a place in incorruptibility and glory).

23.] For we know (said of an acknowledged and patent fact, see ch. ii. 2; iii. 19; vii. 14) that the whole creation groans together and travaills together (not, groans and travaills *with us or with mankind*, which would render the οὐ μόνον δὲ ἀλλὰ of the next verse superfluous. On the figure in *συνωδνει* see John xvi. 21, note) [until now (i.e.) up to this time = *from the beginning till now*: no reference to time future, because οἶδαμεν γὰρ expresses the results of *experience*].

23.] The text here is in inextricable confusion (see var. read.), but the sense very little affected. But (moreover) not only (the creation), but even ourselves, possessing (not 'who possess,' οἱ ἔχοντες, but 'though we possess') the firstfruit of the Spirit (i.e. the indwelling and influences of the Holy Spirit *here*, as an earnest of the full harvest of His complete possession of us, πνεῦμα and ἀρκὴ and ψυχῇ, hereafter.

That this is the meaning, seems evident from the analogy of St. Paul's imagery regarding the Holy Spirit: he treats of Him as an *earnest* and *pledge* given to us, Eph. i. 14; 2 Cor. i. 22; v. 5, and of His full work in us as the efficient means of our glorification hereafter, ver. 11; 2 Cor. iii. 18. Various other renderings are,—(1) 'the first outpouring of the Spirit,' in point of time, —Wetst., Reiche, Kölln., Mey., al.,—which would be irrelevant: (2) 'the highest gifts of the Spirit,' as the Schmidts, al. The gen. *αυτ.* may be partitive or subjective:—the firstfruit of the Spirit,—which Spirit is the harvest,—or the firstfruit of the Spirit,—which the Spirit gives:—or even in apposition, the firstfruit of the Spirit, i.e. which consists in (the gift of) the Spirit. I prefer the first, from analogy—the Spirit being generally spoken of as *given*, not as *giving*,—and God as the Giver), even we ourselves (repeated for emphasis, and ημεῖς inserted to involve himself and his fellow-workers in the general description of the last clause. Some (Wolf, Kölln.) have imagined the Apostles only to be spoken of: some, that the Apostles are meant in one place, and all Christians in the other) groan within ourselves, awaiting the fulness of [the (or,) our] adoption (ἀρεσθ., as above, ver. 19, but even more strongly here, 'wait out,' 'wait for the end of.' Our adoption is *come already*, ver. 15, so that we do not wait for it, but for the *full manifestation of it*, in our bodies being rescued from the bondage of corruption and sin. This which in Gr. is expressed by the verb, in Eng. must be joined to the substantive. The omission of the art. before υἱοθ. is probably on account of its preceding its verb, —υἱοθ. ἀρεσθ. = ἀρεσθ. τὴν υἱοθ., for emphasis 'ake) the redemption (in apposition with υἱοθ.), or rather with the fulness

d ch. iii. 24 reff. <sup>a</sup> τὴν ἄπολύτρωσιν τοῦ σώματος ἡμῶν. <sup>24</sup> τῇ γὰρ ἐλπίδι <sup>ABCD F</sup>  
<sup>e</sup> = 2 Cor. iv. <sup>KL[P]</sup>  
<sup>f</sup> 1 Cor. xv. 26, <sup>18</sup> (4 times). <sup>abc d f</sup>  
<sup>g</sup> Heb. xii. 1. <sup>h</sup> ch. ii. 7 reff. <sup>g h k l</sup>  
<sup>i</sup> 1 Cor. xi. 25 reff. <sup>m n o p</sup>  
<sup>k</sup> Luke x. 40 only. Gen. <sup>xxv. 8</sup> Ed- <sup>47</sup>  
<sup>l</sup> vat. (B def.) <sup>Exod. xviii.</sup>  
<sup>22.</sup> Num. xi. <sup>17.</sup> Ps. <sup>lxxxviii. 21</sup>  
<sup>only.</sup> (ἀντιλ., Acts xx. 36.) <sup>1 Matt. viii. 17.</sup> <sup>1 Cor. ii. 3 reff.</sup> <sup>m art., Mark ix. 23.</sup> <sup>Luke i.</sup>  
<sup>62.</sup> Acts xxii. 30. <sup>1 Thess. iv. 1.</sup> <sup>principally L.P.</sup> <sup>Winer, edn. 6, § 18. 2.</sup> <sup>o 3 Cor. viii. 12 (bis).</sup> <sup>1 Pet.</sup>  
<sup>iv. 13 only.</sup> <sup>Levit. ix. 5 B.</sup> <sup>p here only.</sup> <sup>q Acts vii. 34 only.</sup> <sup>Job iii. 24 al.</sup> <sup>r here</sup>  
<sup>only</sup> τ. = ἀνυκλ., 1 Pet. i. 8.

<sup>24.</sup> ins η bef βλεπομένη F 55. om τi B<sup>1</sup> (added by original scribe: see table)  
<sup>M<sup>1</sup></sup> [47 copt.]. rec ins και, with ACKLN [P 47<sup>1</sup>]: om BDF 47-marg (noting τὸ πα-  
<sup>λαῖον οὗτος ἔχει [ο γὰρ βλεπει τις ελπιζει]) latt. for ελπιζει, υπομενει AN<sup>1</sup> 47-marg  
[but see above]: *exspectat* syrr Ambr.</sup>

<sup>25.</sup> rec τὰς ασθενείας (see note), with KL[P] 17 rel [syrr copt] Chr, Thdrt Thl Ec:  
<sup>της θεσεως</sup> F: txt ABCDN m [47] vulg Syr [æth arm] Cyr-jer, Damasc [Orig-int.,  
lat.-ff. [om ἡμῶν D<sup>1</sup> (and lat<sup>1</sup>).] *προσευχόμεθα* DKL[P] rel Orig, Naz Cyr-  
<sup>jer, Mac, Chr, [Cyr, p] Damasc Ec: *προσευχόμεθα* F: txt ABCN Chr, Thdrt, Thl.</sup>  
<sup>rec aft υπερεντυγχάνει ins υπερ ἡμῶν, with CKL[P] M<sup>1</sup> 17 rel vulg D<sup>1</sup>-lat [F-lat]</sup>  
<sup>Syr [syrr copt arm-mss] Cyr-jer, [Eus.] Did Epiph[ms.] Chr, Thdrt Aug[us] Jer:</sup>  
<sup>[pref 47 Hil:] om ABDFN<sup>1</sup> arm[-zoh] Orig<sub>2</sub> (always adds τω θεῷ) Epiph[-ed] Damasc</sup>  
<sup>Aug.</sup>

of sense implied in *vlob. ἀπεκθ.*, q. d. 'ex-  
<sup>pecting that full and perfect adoption</sup>  
<sup>which shall consist in . . .</sup> of our body  
(not, 'rescue from our body,' as Erasm.,  
<sup>Le Clerc, Reiche, Fritz, al.,—which though</sup>  
<sup>allowable in grammar,—see Heb. ix. 15,—</sup>  
<sup>is inconsistent with the doctrine of the</sup>  
<sup>change of the vile and mortal into the glo-</sup>  
<sup>rious and immortal body,—Phil. iii. 21;</sup>  
<sup>2 Cor. v. 2—4,—but the (entire) redemp-</sup>  
<sup>tion,—rescue,—of the body from corrup-</sup>  
<sup>tion and sin). <sup>24, 25.] For (confirma-</sup></sup>  
<sup>tion of the last assertion, proving hope to</sup>  
<sup>be our present state of salvation)—in hope</sup>  
<sup>were we (not, 'are we,' nor 'have we been')</sup>  
<sup>saved: i. e. our first apprehension of, and</sup>  
<sup>appropriation to ourselves of, salvation</sup>  
<sup>which is by faith in Christ, was effected in</sup>  
<sup>the condition of hope: which hope (Thol.)</sup>  
<sup>is in fact faith in its prospective attitude,</sup>  
<sup>—that faith which is *ὁπίστας ἐλπιζο-*</sup>  
<sup>*μένην*, Heb. xi. 1. The dat. ἐλπίδι is not</sup>  
<sup>a dat. of reference, —'according to hope,'</sup>  
<sup>—but of the form or condition. Now</sup>  
<sup>hope that is seen (the object or fulfilment</sup>  
<sup>of which is present and palpable) is not</sup>  
<sup>hope: for that which any one sees, why</sup>  
<sup>does he [also (or, at all)] hope for? If</sup>  
<sup>naï is to stand in the text, it conveys, after</sup>  
<sup>an interrogative word, a sense of the utter</sup>  
<sup>superfluity of the thing questioned about,</sup>  
<sup>as being irrelevant, and out of the ques-</sup>  
<sup>tion. 'Qui interrogat τί χρὴ προσδοκᾶν;</sup>  
<sup>expectat aliquid, sed dubius est quid eve-</sup>  
<sup>niat. Qui interrogat τί χρὴ καὶ προσ-</sup>  
<sup>δοκᾶν; desperat de salute, nec eam usquam</sup>  
<sup>expectari posse existimat.' Bremi in De-</sup>  
<sup>quoth. Phil. i. 46, cited in Hartung, Par-</sup>

tikellehre, i. 137.

<sup>25.] But if that</sup>  
<sup>which we do not see, we hope for, with</sup>  
<sup>patience we wait for it. Patience (en-</sup>  
<sup>durance) is the state, in which,—through</sup>  
<sup>which as a medium,—our waiting takes</sup>  
<sup>place: hence *ἐκ' ὑπομονῆς*, as *ἐγγραφὴ*</sup>  
<sup>*ὁμ. διὰ πολλῶν δακρύων*, 2 Cor. ii. 4.</sup>

<sup>26.] Likewise (another help to</sup>  
<sup>our endurance, co-ordinate with the last</sup>  
<sup>—our patience is one help to it, but not</sup>  
<sup>the only one) the Spirit also (the Holy Spi-</sup>  
<sup>rit of God) helps our weakness (not, helps</sup>  
<sup>us to bear our weakness, as if the weakness</sup>  
<sup>were the burden, which the Spirit lifts for</sup>  
<sup>and with us,—but, helps our weakness,—</sup>  
<sup>us who are weak, to bear the burden of</sup>  
<sup>ver. 23. And this weakness is not only</sup>  
<sup>inability to pray aright, which is only an</sup>  
<sup>example of it, but general weakness. This</sup>  
<sup>has been seen, and the reading consequen-</sup>  
<sup>tly altered to the plural, which was at first</sup>  
<sup>perhaps a marginal gloss). For (example</sup>  
<sup>of the help above mentioned)—the *τὸ* bind-</sup>  
<sup>ing together the clause,—see reff.,—and</sup>  
<sup>here implying 'exempli gratiā,'—for *this*</sup>  
<sup>*vis. what to &c.*) what we should pray as</sup>  
<sup>we ought (two things);—what we should</sup>  
<sup>pray,—the matter of our prayer;—and how</sup>  
<sup>we should pray it,—the form and manner</sup>  
<sup>of our prayer) we know not: but the Spirit</sup>  
<sup>itself (Thol. remarks,—*αὐτό* brings into</sup>  
<sup>more prominence the idea of the πνεῦμα,</sup>  
<sup>so as to express of what dignity our Inter-</sup>  
<sup>cessor is,—an Intercessor who knows best</sup>  
<sup>what our wants are) intercedes (*ὁπέρ* here</sup>  
<sup>does not intensify the verb, as in *ὑπερ-*</sup>  
<sup>*νικᾶν* and the like, and as Ec., Erasm.,</sup>  
<sup>Luth., Bengel, render it,—but implies</sup>

27 ὁ δὲ ἐρευνῶν τὰς καρδίας οἶδεν τί τὸ ἐφρόνημα τοῦ πνεύματος, ὅτι κατὰ θεὸν ἐντυγχάνει ὑπὲρ ἁγίων.

28 οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσιν τὸν θεὸν πάντα συνεργεῖ

a 2 Cor. vii. 9—11.

x 1 Cor. viii. 3 refl.

vii. 2. 1 Macc. xii. 1 only. (—τος, ch. xvi. 3.)

y Acts xxi. 34 refl.

y Mark xvi. 20. 1 Cor. xvi. 16.

w ch. i. 7 al. fr.

Acts ix. 13 refl.

James ii. 23 only. E. d. r.

s John v. 29. vii.

32. 1 Cor. ii.

10. 1 Pet.

i. 11. Rev.

ii. 23 only.

Prov. xx. 27.

t vv. 6, 7 refl.

27. (ερευνῶν N: txt B (Verc expr, Tischdf) [ἀε: ερευνῶν m].) L [Tischdf] 73: εντυγχανει N.

υπερεντυγχανει

the *advocacy*.—‘convenire aliquem super negotio alterius,’ as Grot.,—to express which the *ὑπὲρ ἡμῶν* of the rec. has been inserted) with groanings which cannot be expressed:—i.e. the Holy Spirit of God dwelling in us, knowing our wants better than we, Himself pleads in our prayers, raising us to higher and holier desires than we can express in words, which can only find utterance in sighings and aspirations: see next verse. So De W., Thol., Olsh. Chrys. (Hom. xiv., p. 588) interprets it of the *χάρισμα* of prayer—and adds ὁ γὰρ τοιαύτης καταξιώσεως χάρις, ὅσως μετὰ πολλῆς τῆς καταξιώσεως, μετὰ πολλῶν τῶν στεναγμῶν τῶν κατὰ διάνοιαν τῷ θεῷ προσπίπτων, τὰ συμφέροντα πᾶσιν ᾔτει:—similarly (Ec. and Theophyl. Calv. understands, that the Spirit suggests to us the proper words of acceptable prayer, which would otherwise have been unutterable by us: and similarly Beza, Grot. ἀλαλήτοις may bear three meanings—1, *unspoken*: 2, *that does not speak*,—*mute* (see LXX, Job xxxviii. 14; Sir. xviii. 33 compl.): 3, *that cannot be spoken*. The analogy of verbals in —τος in the N. T. favours the latter meaning: compare ἀνεκδήγητος, 2 Cor. ix. 15,—ἄβητος, 2 Cor. xii. 4,—ἀνεκλάλητος, 1 Pet. i. 8 (Thol.).

Macedonius gathered from this verse that the Holy Spirit is a creature, and inferior to God, because He *prays to God for us*. But as Aug. Tract. vi. in Joan. 2, vol. iii. p. 1425, remarks, ‘non Spiritus Sanctus in semetipso apud semetipsum in illa Trinitate gemit, sed in nobis gemit, quis gemere nos facit.’ No *intercession in heaven* is here spoken of, but a *pleading in us* by the indwelling Spirit, of a nature above our comprehension and utterance.

27.] But (opposed to ἀλαλήτοις—‘though unutterable by us’) He who searcheth the hearts (God) knoweth what is the mind (*intent*, or *dent*, as hidden in those sighs) of the Spirit. A difficulty presents itself in the rendering of the next clause. If *ἵτι* be *casual*, because He (the Spirit) pleads for the saints according to the will of God, it would seem that *οἶδεν* must bear the meaning ‘*approves*,’ otherwise the connexion will not be apparent; and so Calv. and Rückert have rendered it. Hence Grot., Reiche, Meyer, Fritz. render *ἵτι*, ‘*that*,’ and construe,—

‘*knows what is the mind of the Spirit*,’—*that He pleads with God* (so Reiche and Fritz., and Winer, edn. 6, § 49. d, for *κατὰ θ.*) *for the saints*: justifying the repetition of *θεόν*, implied before, by 1 John iv. 8, ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν, ὅτι ὁ θεὸς ἀγάπη ἐστίν. But I must confess that the other rendering seems to me better to suit the context: and I do not see that the ordinary meaning of *οἶδεν* need be changed. The assurance which we have that God the Heart-Searcher interprets the inarticulate sighings of the Spirit in us, is,—not strictly speaking, His Omniscience,—but *the fact that the very Spirit who thus pleads, does it κατὰ θεόν*,—in pursuance of the divine purposes and in conformity with God’s good pleasure. So that, as its place before the verb would suggest, *κατὰ θεόν* is emphatic, and furnishes the reason of the *οἶδεν*. A minor objection against the explicative *ἵτι* is, that we have *οἶδαμεν ἵτι* immediately following.

All these pleadings of the Spirit are heard and answered, even when *inarticulately uttered*: we may extend the same comforting assurance to the *imperfect and mistaken verbal utterances* of our prayers, which are not themselves answered to our hurt, but the answer is given to the voice of the Spirit which speaks through them, which we *would* express, but *cannot*. Compare 2 Cor. xii. 7—10, for an instance in the Apostle’s own case.

28.] Having given an example, in *prayer*, how the Spirit *helps our weakness*, and out of our ignorance and discouragement brings from God an answer of peace, he now extends this to *all things*—all circumstances by which the Christian finds himself surrounded. These may seem calculated to dash down hope, and surpass patience; but *we know better concerning them*. But (the opposition seems most naturally to apply to ver. 22, the groaning and travail of all creation) *we know* (as a point of the assurance of faith) *that to those who love God* (a stronger designation than any yet used for believers) *all things* (every event of life, but especially, as the context requires, those which are adverse. To include, with Aug. de Corrept. et Grat., c. ix. (24), vol. x. pt. i. p. 930, the *sins* of believers in this *τῶντα*, as making them ‘*humiliores et doctiores*,’ is manifestly to introduce an element which did not enter



a = ch. xiii. 4  
 ref.  
 a Acts xviii.  
 13 ref.  
 b ch. i. 7 al.  
 c ch. xi. 2, Acts xvi. 5. 1 Pet. i. 30. 3 Pet. iii. 17 only. Wlad. vi. 13. viii. 8. xviii. 8. (-γυναικες, Acts ii. 22.) m n o p  
 d 1 Cor. ii. 7 ref. e Phil. iii. 21 only. (-φύσιν, Phil. iii. 10.) [47]

28. \*aft συνεργει ins ὁ θεὸς AB (Orig., [æth]): om CDFKL[PK] rel vulg [syrr  
 copt arm] Clem. Orig., [int, Eus, Cyr-c.] (Cyr-jer,) Chr, Thdrt (Ec Thl Lucif, Ambr  
 Aug[empe]). ins το βεσ αγαθον L a f k 48. 57. 72-8-4. 109-77 lectt-8-13 Clem, Orig,  
 Cyr-jer, Chr-ms [Ephr, Thdrt-txt Antch,] Thl.

into the Apostle's consideration; for he is here already viewing the believer as justified by faith, dwell in by the Spirit, dead to sin) work together (συνεργεῖ, absolute, or ἀλλήλοις implied: not, 'work together for good with those who love God,'—'loving God' being a 'working for good': which, though upheld by Thol., seems to me harsh, and inconsistent with the emphatic position of τοῖς ἀγ. τ. θ. Surely also in that case ἄλλα would have been τὰ ἄλλα, all things, as one party working, set over against οἱ ἄλλοι τ. θ., the other party working: whereas ἄλλα συνεργεῖ gives rather the sense of all things co-operating one with another. If the reading of AB be adopted, we should understand either (1) that God causeth all things to work, &c.: taking συνεργεῖ as from συνέργω, conclude: or (2) that, as Syr. renders it, "in every thing He helpeth them for good." But in this last case, we should require τὰ ἄλλα for (towards, to bring about) good (their eternal welfare);—the fulfilment of the purpose of the ἀγάπη τ. θεοῦ ἡ ἐν χριστῷ Ἰησοῦ τ. κυρ. ἡμῶν, ver. 39),—to those who are called (not only invited, but effectually called—see below) according to (His) purpose. In this further description the Apostle designates the believers as not merely loving God, but being beloved by God. The divine side of their security from harm is brought out, as combining with and ensuring the other. They are sure that all things work for their good, not only because they love Him who worketh all things, but also because He who worketh all things hath loved and chosen them, and carried them through the successive steps of their spiritual life. The calling here and elsewhere spoken of by the Apostle (compare especially ch. ix. 11) is the working, in men, of "the everlasting purpose of God whereby before the foundations of the world were laid, He hath decreed by His counsel secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation." Art. X. of the Church of England. To specify the various ways in which this calling has been understood, would far exceed the limits of a general commentary.

It may suffice to say, that on the one hand, Scripture bears constant testimony to the fact that all believers are chosen and called by God,—their whole spiritual life in its origin, progress, and completion, being from Him:—while on the other hand its testimony is no less precise that He willeth all to be saved, and that none shall perish except by wilful rejection of the truth. So that, on the one side, GOD'S SOVEREIGNTY, —on the other, MAN'S FREE WILL,—is plainly declared to us. To receive, believe, and act on both these, is our duty, and our wisdom. They belong, as truths, no less to natural than to revealed religion: and every one who believes in a God must acknowledge both. But all attempts to bridge over the gulf between the two are futile in the present imperfect condition of man. The very reasonings used for this purpose are clothed in language framed on the analogies of this lower world, and wholly inadequate to describe God regarded as He is in Himself. Hence arises confusion, misapprehension of God, and unbelief. I have therefore simply, in this commentary, endeavoured to enter into the full meaning of the sacred text, whenever one or other of these great truths is brought forward; not explaining either of them away on account of possible difficulties arising from the recognition of the other, but recognizing as fully the elective and predestinating decrees of God where it is treated of, as I have done, in other places, the free will of man. If there be an inconsistency in this course, it is at least one in which the nature of things, the conditions of human thought, and Scripture itself, participate, and from which no Commentator that I have seen, however anxious to avoid it by extreme views one way or the other, has been able to escape. See, for a full treatment of the subject, Tholuck's Comm. in loc. 29, 30.] The Apostle now goes backward from κλητοῖς, to explain how this calling came about. It sprang from God's foreknowledge, co-ordinate with His fore-determination of certain persons (to be) conformed to the image of His Son, that Christ might be exalted as the Head of the great Family of God. These persons, thus foreknown and predetermined, He, in the course of His Providence actually, but



ἰεῖκόνος τοῦ υἱοῦ αὐτοῦ, ἡ εἰς τὸ εἶναι αὐτὸν ἡ πρῶτο-  
 τοκον ἐν ἡ πολλοῖς ἀδελφοῖς. <sup>30</sup> οὗς δὲ ἡ προῶρισεν,  
 τούτους καὶ ἡ ἐκάλεσεν καὶ οὗς ἡ ἐκάλεσεν, τούτους καὶ  
 ἡ ἐδικαίωσεν οὗς δὲ ἡ ἐδικαίωσεν, τούτους καὶ ἡ ἐδόξασεν.  
<sup>31</sup> Ὅτι οὖν ἡ ἐροῦμεν πρὸς ταῦτα; εἰ ὁ θεὸς ὑπὲρ ἡμῶν,  
 τίς ὁ καθ' ἡμῶν; <sup>32</sup> ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἡ ἐφείσατο,

iv. 4 al. i Matt. xx. 28. Heb. ii. 10. 12. 28. h = ch. ix. 11. 1 Cor. vii. 18. Gal.  
 v. 8. Eph. iv. 1. 2 Thess. ii. 14 al. i ch. ii. 13 revf. m = (of Christ), John vii. 30 and  
 passim. Of us, here only. see Esther iii. 1. vi. 8, 7. n ch. iii. 5 revf. o = Matt.  
 xii. 30. Gal. iii. 21. v. 24. p ch. xi. 21 revf. Gen. xxii. 16.

30. for προῶρισεν, προεγνώ A [Orig-int.], καὶ οὗς ἐδικ. A sēth [Syr Orig-int.].  
 32. οὐ οὐδε υἱοῦ ἰδίου ἐφείσ. F; οὐ (add γε D<sup>2</sup>) οὐδε τοῦ ἰδίου υἱοῦ ἐφείσ. D.

in His eternal decree implicitly, called, bringing them through justification to glory;—and all this is spoken of as *past*, because to Him who sees the end from the beginning,—*past, present, and future ARE NOT*, but ALL IS ACCOMPLISHED WHEN DETERMINED. Because whom He foreknew (but in what sense? This has been much disputed: the Pelagian view,—‘*eos quos præsens credituros*,’ is taken by Orig., Chrys., Ec., Theophyl., Augustine (prop. 55, in Ep. ad Rom. vol. iii. p. 2076), Ambr., Erasmus in paraphrase, Calov., Reiche, Meyer, Neander, and others; the sense of *fore-loved*, by Erasmus in commentary, Grotius, Estius, the Schmidts, &c.: that of *fore-decreed*, by Thol. edn. 1, and Stuart,—which however Thol. in subsequent editions suspects to be ungrammatical without some infinitive following, and prefers a sense combining foreknowledge and recognition-as-His:—that of *elect*, adopted as *His sons*, by Calvin,—‘*Dei autem præcognitio, cuius hic Paulus meminit, non nuda est præscentia, ut stulte fingunt quidam imperiti, sed adoptio qua filios suos ab improbis semper discevit*,’—Rückert, De Wette, al. That this latter is *implied*, is certain: but I prefer taking the word in the ordinary sense of *foreknew*, especially as it is guarded from being a ‘*nuda præscentia*’ by what follows: see below and Gal. iv. 9), He also fore-ordained (His foreknowledge was not a mere *being previously aware* how a series of events would happen: but was co-ordinate with, and inseparable from, His having pre-ordained all things) conformed (i.e. to be conformed) to the image of His Son (the dat. and gen. are both found after words like *σύμμορφος*; compare *σύμφυτος*, ch. vi. 5).

The image of Christ here spoken of is not His moral purity, nor His sufferings, but as in 1 Cor. xv. 49, that entire form, of glorification in body and sanctification in spirit, of which Christ is the perfect pattern, and all His people shall be partakers. To accomplish this transformation in us is the end, *as regards us*, of our election by God; not merely to rescue us

from wrath. Compare 1 John iii. 2, 3; Phil. iii. 21: and on the comprehensive meaning of *μορφή*, Phil. ii. 6, 7,—where it expresses both ‘the form of God’ in which Christ was, and ‘the form of a servant’ in which He became incarnate), that He might (or *may*, as Calv., but the reference in the aorist is to the *past* decree of God) be firstborn among many brethren (i.e. that He might be shown, acknowledged to be, and glorified as THE SON OF GOD, pre-eminent among those who are by adoption through Him the sons of God. This is the further end of our election, *as regards Christ*: His glorification in us, as our elder Brother and Head): 30.] but whom He fore-ordained, these He also called (in making the decree, He left it not barren, but provided for those circumstances, all at His disposal, by which such decree should be made effectual in them.

ἐκάλεσεν, supply, *εἰς τὴν αὐτοῦ βασιλείαν καὶ δόξαν* 1 Thess. ii. 12; other expressions are found in 1 Cor. i. 9; 2 Thess. ii. 14; 1 Tim. vi. 12; 1 Pet. v. 10): and whom He called, these He also justified (the Apostle, remember, is speaking entirely of God’s acts on behalf of the believer: he says nothing *now* of that faith, through which this justification is, *on his part*, obtained): but whom He justified, them He also glorified (He did not merely, in His premundane decree, acquit them of sin, but also clothe them with glory: the aorist ἐδόξασεν being used, as the other aorists, to imply the completion in the divine counsel of all these, which are to us, in the state of time, so many successive steps,—simultaneously and irrevocably. So we have the perfect in John xvii. 10, 22).

31—32.] The Christian has no reason to fear, but all reason to hope; for nothing can separate him from God’s love in Christ. 31.] What then shall

we say to these things (what answer can the hesitating or discouraged find to this array of the merciful acts of God’s love on behalf of the believer)? If God is for us (and this He has been proved to be, vv. 28—30,—in having foreknown, predesti-



ἀγάπης τοῦ χριστοῦ; ὁ θλίψις ἢ ὁ στενοχωρία ἢ ὁ διωγμὸς  
 ἢ ὁ λιμὸς ἢ ἡ γυμνότης ἢ ὁ κίνδυνος ἢ ἡ μάχαιρα; <sup>36</sup> καθὼς  
 γέγραπται ὅτι ἕνεκεν σοῦ ἠθανатоῦμεθα ὅλην τὴν ἡμέραν,  
 κ<sup>1</sup> ἐλογίσθημεν ὡς πρόβατα ὡς σφαγῆς. <sup>37</sup> ἀλλ' ἐν τού-  
 τοις πᾶσιν ὁ ὑπερνικῶμεν διὰ τοῦ ὁ ἀγαπήσαντος ὁ ἡμᾶς.  
<sup>38</sup> ὁ πέπεισμαι γὰρ ὅτι οὔτε ὁ θάνατος οὔτε ὁ ζῶή, οὔτε  
 ὁ ἀγγελιοὶ οὔτε ὁ ἄρχαί, οὔτε ὁ ἐνεστῶτα οὔτε ὁ μέλλοντα,

1 ch. vii. 4. ref. Ps. xlii. 22.

h = ch. ix. 8. ref.

11 Cor. iv. 1.

c ch. ii. 9 (ref.)

d 2 Cor. xii. 10

ref.

e Paul. 2 Cor.

xi. 27 only.

Acts xi. 29 al.

f 2 Cor. xi. 27.

Rev. iii. 18

only; Deut.

xviii. 48

only.

g 2 Cor. xi. 28

(8 times)

only; Ps.

xiv.

h = Matt. x. 34.

Jer. ix. 16.

1 ch. vii. 4. ref. Ps. xlii. 22.

m Acta viii. 32.

n o of Christ, Gal. v. 20.

2 Mac. ix. 27.

vii. 27 Theod.

h = ch. ix. 8. ref.

1 c. Isa. xxiv. 2, 6.

gen., Zech. xi. 4.

p constr., ch. xiv. 14.

q = 1 Cor. iii. 22.

r = 1 Cor. vii. 26 ref.

11 Cor. iv. 1.

2 Cor. x. 2.

Job xii. 20.

2 Tim. i. 5, 12.

acc. and inf.,

1 Cor. xv. 24.

1 Acts xxi. 26 ref.

for χριστου, θεου B([adding] της εν χριστου ιησου) N a<sup>1</sup> [Cyr-p, (txt<sub>2</sub>)]. om 2nd η  
 D<sup>1</sup> (and lat<sup>1</sup>) F-gr].

<sup>36</sup> rec ενεκα (so Lxx-B), with CK [Ephr, Bas.] Thdr̄t Damasc Thl Ec: txt (so  
 Lxx-AN) ABDFLM m n 17 [47] Clem, Orig, Meth, Chr.,

<sup>37</sup> τον αγαπησαντα DF latt [Tert, Cyr, Hil, Lucif,].

<sup>38</sup> αγγελος DF [copt] Aug, Ambr̄s: not Hil, Aug<sup>sup</sup>. aft ουτε αρχαι add  
 ουτε εξουσιαι (see Col ii. 15 at) C f n 46. 73. 80. 109-21 syr-w-ast [Bas, Antch,];

pref, D [not D<sup>1</sup>-lat]. rec ουτε δυναμεις bef ουτε ενεστῶτα ο. μ., with KL rel

vulg [-ed demid harl<sup>2</sup>] Syr goth Chr, Thdr̄t, (Ec Thl Aug: txt ABCDFM m [47 am

fuld harl<sup>1</sup>] tol syr copt [æth arm-zoh] Eus, Ephr, Cyr[-p,] Damasc Orig[-int<sup>sup</sup>] lat-ff

(ovt. dyn. has been suspected as spurious (Fritz., Tholuck, in De Wette): but no one  
 omit it, unless (appy) [116] (Mt̄t) and [Clem, Antch, Orig-int, and] one or two lat-ff  
 who have ουτε εξουσιαι).

which ought certainly to respond to this question. The third meaning is defended by Calvin. But the second, as maintained by Beza, Grot., Est., al., Thol., Reiche, Meyer, De Wette, appears to me the only tenable sense of the words. For, having shewn that God's great love to us is such that none can accuse nor harm us, the Apostle now asserts the permanence of that love under all adverse circumstances—that none such can affect it,—nay more, that it is by that love that we are enabled to obtain the victory over all such adversities. And finally he expresses his persuasion that no created thing shall ever separate us from that love, i. e. shall ever be able to pluck us out of the Father's hand. <sup>36</sup>]

The quotation here expresses,—‘all which things befall us, as they befall God's saints of old,—and it is no new trials to which we are subjected:—What, if we verify the ancient description?’ <sup>37</sup>]

But (negation of the question θλίψις . . . μάχαιρα:) in all these things we are far the conquerors (hardly, ‘more than conquerors’: the *ὁπέρ* intensifies the degree of νικᾶν, as in *ὑπερπισσεύειν* and the like, but does not express a superiority over νικᾶν) through Him who loved us (i. e. so far from all these things separating us from His love, that very love has given us a glorious victory over them).

The reading διὰ τὸν ἀγαπήσαντα ἡμᾶς would amount to the same in meaning:—‘on account of Him who loved us’ im-

plying, as in vv. 11, 20, that He is the efficient cause of the result.

It is doubted whether ‘He who loved us’ be the Father, or our Lord Jesus Christ. This is, I think, decided by τῷ ἀγαπᾶντι ἡμᾶς καὶ λοῦσαντι ἡμᾶς . . . ἐν τῷ αἵματι αὐτοῦ, Rev. i. 5. The use of such an expression as a title of our Lord in a doxology, makes it very probable that where unexplained, as here, it would also designate Him.

<sup>38</sup>.] For I am persuaded (a taking up and amplifying of the ὑπερνικῶμεν—our victory is not only over these things, but I dare assert it over greater and more awful than these) that neither death, nor life (well explained by De W. as the two principal possible states of man, and not as = ‘any thing dead or living,’ as Calvin and Koppe), nor angels, nor principalities (whether good or bad; ἀρχή is used of good, Col. i. 16; ii. 15 (see note); of bad (1 Cor. xv. 24?), Eph. vi. 12; here, as Eph. i. 21, generally. ἄγγελοι, absolutely, seems never to be used of bad angels: if it here means good angels, there is no objection, as Stuart alleges, to the rhetorical supposition that they might attempt this separation, any more than to that of an angel from heaven preaching another gospel, Gal. i. 8), nor things present nor things to come (no vicissitudes of time), nor powers (some confusion has evidently crept into the arrangement. Ephr. Syr. reads, οὐτ. ἀρχαί οὐτ. ἐξουσίαι οὐτ. ἐνεστ. οὐτ. μέλλ. οὐτ. δυναμεις οὐτ. ἄγγελοι;

D D



\* συμμαρτυρούσης μοι τῆς <sup>1</sup>συνειδήσεώς μου ἐν πνεύματι <sup>2</sup>ἀγίῳ, <sup>3</sup>ὅτι λύπη μοι ἐστὶν μεγάλη καὶ ἡ διάλειπτος <sup>4</sup>ὁ δύνῃ τῇ καρδίᾳ μου. <sup>5</sup>ἡ νύχνη γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγὼ <sup>6</sup>ἀπὸ τοῦ χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου.

ch. ii. 18. viii. 16 only. 12 Cor. i. 13 ref. 2 Tim. i. 3 only. 7. (viii. ch. i. 9.) h 1 Tim. vi. 10 only. Jer. k Acts xiii. 1 Cor. 1 = ch. vii. 2 Cor. xi. 3. Col.

CHAP. IX. 1. aft χριστῶ add ἡσίου D<sup>1</sup> [and lat] F [arm-mss Orig-int<sub>1</sub>(om<sub>2</sub>)] Ps-Ath, Ambrst. for 2nd εν, συν F[-gr].

2. τῆς καρδίας K 17. 219<sup>1</sup>.

3. εὐχομαι DKL c k l n 17 [Orig-c.] Thdrt-ms: εὐχομαι 41. εἶναι bef ἀνάθεμα N. rec αὐτὸς εἶναι bef ἀνάθεμα εἶναι, with CKL rel vas [Orig-c, -int.] Ath, Thdrt [Damasc] Cypri: txt ABDF(N) syr goth Chr<sub>1</sub> [Orig-int<sub>1</sub>] Ambr, Pac, vsr DG.

with his own people Israel. The subject on which he is about to enter, so unwelcome to Jews in general, coupled with their hostility to himself, and designation of him as a *πλάτης* (2 Cor. vi. 8; compare also 2 Cor. i. 17; ii. 17; iv. 1; 2; vii. 2 al.), causes him to begin with a *προκαταίτησις* or deprecation, bespeaking credit for simplicity and earnestness in the assertion which is to follow. This deprecation and assertion of sympathy he puts in the forefront of the section, to take at once the ground from those who might charge him, in the conduct of his argument, with hostility to his own alienated people. I say (the) truth in Christ (as a Christian, —as united to Christ; the ordinary sense of the expression *ἐν χριστῷ*, so frequent with the Apostle. It is not an oath, 'by Christ,'—for though *ἐν* with *δύναμις* bears this meaning, we have no instance of it where the verb is not expressed).—I lie not (confirmation of the preceding, by shewing that he was aware of what would be laid to his charge, and distinctly repudiating it).—my conscience bearing me witness of the same (the *σύν* in composition, as in *ref.*, denoting *accordance with the fact, not joint testimony*) in the Holy Spirit (much as *ἐν χριστῷ* above:—a conscience not left to itself but informed and enlightened by the Spirit of God. Strangely enough, Griesb., Knapp, and Koppe take these words also for a formula *jurandi*, and connect them with *ὁ ψεύδομαι*), that (not *because*, or *for*, as Bengel: *δτι*, as in 2 Cor. xi. 10, introducing the matter to which the asseveration was directed, —I say the truth, when I say, that . . .) I have great sorrow and unceasing anguish in my heart. The reason of this grief is reserved for a yet stronger description of his sympathy in the next verse.

3.] For I could wish (the imperf. is not *historical*, alluding to his days of Pharisaism, as Pelag. and others, but *quasi-optative*, as in *ref.* 'I was wishing,' *ἂν εἴη* *been possible*,—*ἡνέχμην εἰ ἐνέχρει, εἰ*

*ἐνεδέχετο*, Phot. The sense of the imperf. in such expressions is the proper and strict one (and no new discovery, but common enough in every schoolboy's reading): the act is unfinished, an obstacle intervening. So in Latin, 'faciebam, nī . . .,' the completed sentence being, 'faciebam, et perfecissem, nī . . .,' that I myself (on *αὐτῷ*: *ἐγὼ* see ch. vii. 25; it gives emphasis, as *ἐγὼ* Παῦλος, [2 Cor. x. 1] Gal. v. 2: 'I, the very person who write this and whom ye know') were a curse (a thing accursed, *ἀνάθεμα* in the LXX = *curse*, an irrevocable devotion to God, or, a thing or person so devoted. All persons and animals thus devoted were put to death; none could be redeemed, Levit. xxvii. 28, 29. The subsequent scriptural usage of the word arose from this. It never denotes simply an exclusion or excommunication, but always devotion to perdition,—a curse. Attempts have been made to explain away the meaning here, by understanding *excommunication*, as Grot., Hammond, Le Clerc, &c.; or even *natural death* only, as Jerome, al.: but excommunication included cursing and delivering over to Satan:—and the mere wish for natural death would, as Chrys. eloquently remarks, be altogether beneath the dignity of the passage. Perhaps the strangest interpretation is that of Dr. Burton: "St. Paul had been set apart and consecrated by Christ to His service; and he had prayed that this devotion of himself might be for the good of his countrymen:—it is however no unfair sample of a multitude of others, all more or less shrinking from the full meaning of the fervid words of the Apostle) from Christ (i.e. cut off and separated from Him for ever in eternal perdition. No other meaning will satisfy the plain sense of the words. *ἂν* in the sense of *ἂν*, making Christ the agent of the curse, would be hardly admissible: still less the joining,—as Carpzov and Elmsl.—*ἂν* with *ἡνέχμην*. On this wish, compare Exod. xxxii. 32) in behalf

m = ch. xvi. 7. 7c. (i) Levit. xiv. 46. n ch. i. 3 ref. o = Acts x. 41 ref. p ch. viii. 16 ref. q = Heb. ix. 5. Exod. xl. 34. 3 Kings viii. 11. r = Acts iii. 25. vii. 8. Heb. passim. (plur., Gal. iv. 24. Eph. ii. 12 only.) Gen. xvii. 2 al. only 7. 2 Mac. vi. 23 only. (θετείν, Heb. vii. 11. -της, James iv. 12.) s here t John xvi. 2. ch. xii. 1. Heb. ix. 1, 6 only. Exod. xii. 25, 26. u see ch. iv. 13. xv. 8. Gal. iii. 16. v absol. x ch. i. 25. 2 Cor. xi. 31. Ps. lxxviii. 52. y (see note.) as above (x). Mark xiv. 61. Luke i. 68. 2 Cor. i. 3. Eph. i. 3. 1 Pet. i. 3 only. o 17 [47]

om αδελφ. μ. των B<sup>1</sup> (ins B<sup>2</sup>-marg (see table)). om 2nd μον D<sup>1</sup> F[-gr goth Chrī, Ambrī, Aug<sup>1</sup>]: add των DF a<sup>2</sup> Syr Cyr [-p<sub>1</sub> Bas-2-mss.] Thdr̄t. 4. om ων η υιοθ. το επαγγελια A: om και αι διαθ. κ. η νομοθ. L. η διαθηκη BD F[-gr vulg-clem] demid harl<sup>1</sup> [æth Ps-Jath Chr-mss Cyp̄r, Jer, Sedul: txt CEN rel latt (inclg am harl<sup>1</sup> tol) syrr copt goth [arm] Epiph, Chr, Thdr̄t Phot<sup>1</sup> [Enthalms Damasc Orig-int,] Hil, [Ambrat Aug<sup>1</sup>]. η επαγγελια D [copt] Chr-mss: επαγγελια F. 5. om οι F. om και F Hip, [Epiph, Hil,] Cyp̄r, Pelag (not Iren[-int, Hil,] Aug). for το, τα C<sup>1</sup>: om το F Epiph, Thdr̄t.

of (in the place of; or, if thus I could bene-  
dict, deliver from perdition) my brethren,  
my kinsmen according to the flesh.  
The wish is evidently not to be pressed as  
entailing on the Apostle the charge of in-  
consistency in loving his nation more than  
his Saviour. It is the expression of an  
affectionate and self-denying heart, willing  
to surrender all things, even, if it might  
be so, eternal glory itself, if thereby he  
could obtain for his beloved people those  
blessings of the Gospel which he now en-  
joyed, but from which they were excluded.  
Nor does he describe the wish as ever  
actually formed; only as a conceivable  
limit to which, if admissible, his self-de-  
votion for them would reach. Others ex-  
press their love by professing themselves  
ready to give their life for their friends;  
he declares the intensity of his affection by  
reckoning even his *spiritual* life not too  
great a price, if it might purchase their  
salvation. 4.] Not only on their re-  
lationship to himself does he ground this  
sorrow and this self-devotion: but on the  
recollection of their ancient privileges and  
glories. Who are Israelites (a name  
of honour, see John i. 48; 2 Cor. xi. 22;  
Phil. iii. 5); whose (is) the adoption (see  
Exod. iv. 22; Deut. xiv. 1; xxxii. 6; Isa.  
i. 2 al.), and the glory (perhaps their  
general preference and exaltation, conse-  
quent on the υιοθεσια, —but far more pro-  
bably, as all the other substantives refer  
to separate matters of fact, —the Shechinah  
or visible manifestation of the divine Pre-  
sence on the mercy-seat between the che-  
rubims: see ref.), and the covenants (not  
the two tables of the law, —as Beza, Grot.,  
al., —which formed but one covenant, and  
are included in νομοθεσια; nor, the Old  
and New Testament Covenants, —as Ang.,  
Jer., Calov., Wolf, —see Gal. iv. 24 ff.:  
but the several renewals of the covenant

with Abraham, Isaac, Jacob, and finally  
with the whole people at Sinai: —see Gen.  
xv. 9—21; xvii. 4, 7, 10; xxi. 24; xxviii. 13;  
Exod. xxiv. 7, 8 al.), and the law-giving  
(‘si alii Solonibus et Lycurgis gloriantur,  
quanto iustior est gloriandi materia de  
Domino!’ Calv. νομοθ. is both the act  
of giving the Law, and the Law thus  
given), and the service (ordinances of  
worship: see ref. Heb.), and the promises  
(probably only those to the patriarchs, of  
a Redeemer to come, are here thought of,  
as the next two clauses place the patriarchs  
and Christ together without any mention  
of the prophets. So Abraham is described,  
Heb. vii. 6, as τὸν ἔχοντα τὰς ἐπαγγελίας),  
—whose are the fathers (probably to be  
limited to Abraham, Isaac, and Jacob: —  
so De W., but Stephen gives of πατ. a  
much wider meaning in Acts vii. 11, 12,  
19, 39, 44, and so apparently Paul him-  
self, Acts xiii. 17. In all those places,  
however, except Acts vii. 19, ἡμῶν follows,  
whereas here the word is absolute: so  
that the above limitation may be true), —  
and of whom is Christ, as far as regards  
the flesh (τῷ, —acc., as also in ch. xii. 18,  
—implies that He was not entirely sprung  
from them, but had another nature: q. d.  
‘on his human side,’ —‘duntaxat quod at-  
tinet ad corpus humanum,’ as Erasmus),  
who is God over all (prob. neuter; for τὰ  
πάντα, not of πάντες, is the equivalent  
nominative in such sentences: see ch. xi.  
36) blessed for ever. Amen. The  
punctuation and application of this doxo-  
logy have been much disputed. By the  
early Church it was generally rendered  
as above, and applied to Christ, —so  
Iren., Tert., Orig. h. l., Athan., Epiph.,  
Chrys., Theodoret, Theophyl., Ec. Wet-  
stein has, it is true, collected passages  
from the fathers to shew that they applied  
the words ἐν τῷ πάντων θεῷ to the FATHER

ὁ οὐχ<sup>2</sup> οἶον δὲ ὅτι ἂ ἐκπέπτωκεν ὁ ὁ λόγος τοῦ ὁ θεοῦ οὐ<sup>2</sup> :

a = here only. see James i. 11. = πάντως, Luke xvi. 17. διατ., Josh. xxi. 43 (45). Judith vi. 9. b Acts xi. 1 refl.

alone, and protested against their application to the Son; but these passages themselves protest only against the erroneous Noetian or Sabellian view of the identity of the Father and the Son, whereas in Eph. iv. 6, 6, *εἰς κύριος*, and *εἰς θεὸς κ. πατὴρ πάντων*, δ *ἐπὶ πάντων*, are plainly distinguished. That our Lord is not, in the strict exclusive sense, δ *ἐπὶ πάντων θεός*, every Christian will admit, that title being reserved for the Father: but that He is *ἐπὶ πάντων θεός*, none of the passages goes to deny. Had our text stood *ἐξ ὧν ὁ χρ. τὸ κατὰ σάρκα, δ ἐπὶ πάντων θεός δ εὐλογητός εἰς τοὺς αἰῶνας*, it would have appeared to countenance the above error, which as it now stands it cannot do. The first trace of a different interpretation, if it be one, is found in an assertion of the emperor Julian (Cyril, p. 321. Wetst.) τὸν γοῦν Ἰησοῦν ὅτε Παῦλος ἐδόλησεν εἰπεῖν θεόν, ὅτε Ματθαῖος ὅτε Μάρκος, ἀλλ' ὁ χρηστὸς Ἰωάννης. The next is in the punctuation of two cursive mss. of the twelfth century (5 and 47), which place a period after *σάρκα*, thus insulating δ *ὦν ἐπὶ πάντων* . . . ἀμήν, and regarding it as a doxology to God over all, blessed for ever. This is followed by Erasm., Wetst., Semler, Reiche, Köllner, Meyer, Fritzsche, Krehl, al. The objections to this rendering are, (1) ingenuously suggested by Socinus himself (Thol.), and never yet obviated,—that without one exception in Hebrew or Greek, wherever an ascription of blessing is found, the predicate *εὐλογητός* (ἡγ) precedes the name of God. (In the one place, Ps. lxvii. 19 LXX, *κύρ. δ θ. εὐλογητός, εὐλογητός κύρ. ἡμέραν καθ' ἡμέραν*, which seems to be an exception, the first *εὐλ.* has no corresponding word in the Heb. and perhaps may be interpolated. So Stuart, and even Eichhorn, Einleit. ins A. T. p. 320. In Yates's vindication of Unitarianism, p. 180, this is the only instance cited. Such cases as 3 Kings x. 9; 2 Chron. ix. 8; Job i. 21; Ps. cxli. 2, are no exceptions, as in all of them the verb *εἶη* or *γένοντο* is expressed, requiring the substantive to follow it closely.) And this collocation of words depends, not upon the mere aim at perspicuity of arrangement (Yates, p. 180), but upon the circumstance that the stress is, in a peculiar manner, in such ascriptions of praise, on the predicate, which is used in a pregnant sense, the copula being omitted. (2) That the *ὦν*, on this rendering, would be superfluous altogether (see below). (3) That the doxology would be unmeaning and frigid

in the extreme. It is not the habit of the Apostle to break out into irrelevant ascriptions of praise; and certainly there is here nothing in the immediate context requiring one. If it be said that the survey of all these privileges bestowed on his people prompts the doxology,—surely such a view is most unnatural: for the sad subject of the Apostle's sympathy, to which he immediately recurs again, is the apparent insanity of all these privileges in the exclusion from life of those who were dignified with them. If it be said that the incarnation of Christ is the exciting cause, the τὸ κατὰ σάρκα comes in most strangely, depreciating, as it would on that supposition, the greatness of the event, which then becomes a source of so lofty a thanksgiving. (4) That the expression *εὐλογητός εἰς τοὺς αἰῶνας* is twice besides used by Paul, and each time unquestionably not in an ascription of praise, but in an assertion regarding the subject of the sentence. The places are, ch. i. 25, *ἐλάτρευσα τῇ κτίσει παρὰ τὸν κτίσαντα, ὃς ἐστιν εὐλογητός εἰς τοὺς αἰῶνας. ἀμήν*,—and 2 Cor. xi. 31, *ὁ θεός κ. πατὴρ τ. κύρ. Ἰησοῦ. οἶδε, δ ὦν εὐλογητός εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι*: whereas he twice uses the phrase *εὐλογητός δ θεός* as an ascription of praise, without joining *εἰς τοὺς αἰῶνας*. (5) That in the latter of the above-cited passages (2 Cor. xi. 31), not only the same phrase as here, but the same construction, δ *ὦν*, occurs, and that there the whole refers to the subject of the sentence. I do not reckon among the objections the want of any contrast to τὸ κατὰ σάρκα, because that might have well been left to the readers to supply. Another mode of punctuation has been suggested (Locke, Clarke, al.), and indeed is found in one ms. of the same date as above (71): to set a period after *πάντων* and refer δ *ὦν ἐπὶ πάντων* to Christ, understanding by *πάντων* all the preceding glorious things, or the *πατέρες* only, or even 'all things.' This lies open to all the above objections except (5), and to this in addition, that as Bp. Middleton observes, we must in that case read δ *θεός*.

Variety of reading there is none worth notice: the very fathers [Ephr. Cyr-ed. Hil-ed. Leo] generally cited as omitting *θεός*, having it in the best manuscripts and editions. Crell (not Schlichting, see Thol. p. 484, note, edn. 1842) proposed (and is followed by Whiston, Whitby, and Taylor) to transpose δ *ὦν* into *ὦν δ*;—but besides the objection to the sense thus arising, *εὐλογη-*



<sup>c</sup> John viii. 33, 37. (Acte iii. 25. vii. 5, 6.)  
<sup>c</sup> χλ. xl. 1.  
<sup>2</sup> Cor. xi. 22.  
<sup>Gal.</sup> iii. 29.  
<sup>Heb.</sup> ii. 16.  
<sup>1</sup> Im. xii. 8.  
<sup>d</sup> Gen. xxi. 12.  
<sup>1</sup> Is. xlviii. 1.  
<sup>e</sup> Acte xix. 4.  
<sup>reff.</sup>  
<sup>f</sup> ch. viii. 18.  
<sup>g</sup> Gal. iv. 29.  
<sup>only.</sup>  
<sup>h</sup> ch. ii. 26 (reff.). v. 3, &c. viii. 36. Acte xix. 37. Wisd. ix. 6.  
<sup>j</sup> see John xiv. 23.  
<sup>i</sup> Gen. xviii. 10 (see note). see Acte  
<sup>k</sup> ch. v. 3, 11. viii. 23. 2 Cor. viii. 19.

6. for 2nd *ισραηλ*, *ισραηλειται* DF latt(not tol) [arm] Chr-ms,(and Mtt's ms.) [Orig-int.] Ambrst Aug, : txt ABKLM rel Orig, Cas, [Nys, Cyr-p Procop] Aug<sup>ampe</sup> Tich.

7. *ισακ* N<sup>1</sup>[DG fuld (so D ver 10)].

8. aft *τουτ εστιν* add *στι*: B<sup>1</sup>(sic: see table) N<sup>3</sup> m 116 [arm] Orig, om του F m 67<sup>2</sup>. 70. 114-20.

9. om o D.

*τις* would probably in that case (not necessarily, as Bp. Middleton in loc.) have the art.: not to mention that no conjecture arising from doctrinal difficulty is ever to be admitted in the face of the consensus of mss. and versions. The rendering

given above is then not only that most agreeable to the usage of the Apostle, but the only one admissible by the rules of grammar and arrangement. It also admirably suits the context: for, having enumerated the historic advantages of the Jewish people, he concludes by stating one which ranks far higher than all,—that from them sprung, according to the flesh, He who is God over all, blessed for ever.

*αμην* implies no optative ascription of praise, but is the accustomed ending of such solemn declarations of the divine Majesty; compare ch. i. 25. 6—13.]

*God has not broken His promise: for He chose from the first but a portion of the seed of Abraham (6—9), and again only one out of the two sons of Rebecca (10—13).*

8.] Not however that (*οὐχ οὖν δέ, στι = οὐ τοῖον δὲ λέγω, οὖν στι . . . .* 'but I do not mean such a thing, as that . . . .', or 'the matter however is not so, as that . . . .') De W. cites from Athen. vi. p. 244, *οὐχ οὖν βαδίζει*, and from Phrynich. p. 332, *οὐχ οὖν ὀργίζομαι*, in a similar sense. The rendering, 'it is not possible that,' would require ordinarily *οὐδὲν τε* with an infinitive,—and St. Paul is asserting, not the impossibility, however true, of God's word being broken, but the fact, that it was not broken) the word (i. e. the promise) of God has come to nothing (see reff., so Lat., *excidit*); viz. by many, the majority of the nominal Israel, missing the salvation which seemed to be their inheritance by promise.

For not all who are sprung from Israel (= Jacob, according to Tholuck: but this

does not seem necessary: Israel here as well as below may mean the *people*, but here in the popular sense, there in the divine idea), (these) are Israel (veritably, and in the sense of the promise).

7.] Nor, because they are (physically) the seed of Abraham, are all children (so as to inherit the promise), but (we read), "In Isaac shall thy seed be called" (i. e. those only shall be called truly and properly, for the purposes of the covenant, thy seed, who are descended from Isaac, not those from Ishmael or any other son. Thol. renders *καλεῖν* here by *erheben*, 'to raise up'):

8.] that is (that amounts, when the facts of the history are recollected, to saying) not [they which are] the children of the flesh (begotten by natural generation, compare John i. 13, and Gal. iv. 29) are the children of God; but the children of the promise (begotten not naturally, but by virtue of the divine promise (Gal. iv. 23, 28), as Isaac) are reckoned for seed.

9.] For this word was (one) of promise (not, 'For this was the word of promise,' i. e. *οὗτος γὰρ ὁ λ. τῆς ἐπαγγ.* The stress is on *ἐπαγγελίας*: the children of *promise* are reckoned for seed: for this word, in fulfilment of which Isaac was born, was a word of *promise*). According to this time (*τῇ ᾗ νῦν*, 'when the time (shall be) revisited,'—as De W., Thol., al.:—i. e. next year at this time. The citation is a free one; the LXX has *ἐπανάστρέφων ἤξω πρὸς σε κατὰ τὸν καιρὸν τοῦτον εἰς ὧρας*, κ. *ἔξει υἱὸν Σάρρα ἢ γυνή σου*. The change into *ἔσται τῇ Σάρρα υἱός* is probably made for the sake of emphasis—the promise was *to Sarah*) I will come, and Sarah shall have a son.

10, 11.] And not only (so) (i. e. not only have we an example of the election of a son of Abraham by one woman, and the rejection of a son by an-



ῥεβέκκα ἐξ ἐνὸς ἰκοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἡμῶν, <sup>11</sup> μήπω γὰρ γεννηθέντων μηδὲ πραξάντων τὴν ἀγαθὸν ἢ φαῦλον, ἵνα ἡ κατ' ἐκλογὴν πρόθεσις τοῦ θεοῦ μένη, οὐκ ἐξ ἔργων ἀλλ' ἐκ τοῦ καλοῦντος, <sup>12</sup> ἐρρήθη αὐτῇ ὅτι ὁ μείζων δουλεύσει τῷ ἐλάσσονι,

τ εκ- 11 m  
p Acta xxvii. 13 reff.  
r = ch. viii. 30 reff.  
viii. 32. Acta vii. 7, from Gen. xv. 14.  
i. 16.)

o Acts ix. 16. ch. xi. 5, 7, 26. 1 Thess. i. 4. 2 Pet. i. 10 only. t. Isa. xxii. 7 Ag. q = Matt. xi. 23. 1 Cor. iii. 14. 2 Cor. ix. 9. 1 Pet. i. 23, 25, from Isa. xl. 6. s = Heb. xi. 24. Gen. x. 21. xxi. 16. Gen. xiv. 25. t = John u = 1 Tim. v. 9 (John ii. 10. Heb. vii. 7) only. l. c. (Gen. xi. 7. ch. xii. 13. Heb. Num. 4) only. m Heb. ix. 8 only. Paul, Tit. H. s only. Joha iii. 30. v. 29. James iii. 16 only. Prov.

11. for μηδε, η F latt [Ambrst]. rec (for φαυλ.) κακον (more usual word), with DFKL rel Chr, [Euthal-m] Thdr† Thl Ec: txt ABM m [47] Orig, Cyr[-p.] Damasc. rec του θεου bef προθεσις, with Chr[-montf.]: txt ABDFKL[P]N rel latt Orig<sub>3</sub>[int<sub>2</sub>] Chr-2-mss Thdr†. μενω F [μενει P 17].

12. rec ερρηθη, with B<sup>2</sup>D<sup>2</sup>L rel Orig, Chr<sub>1</sub>: txt AB<sup>1</sup>D<sup>1</sup>FK[P]N b d f h k n o [Chr, Damasc] Thdr†.—add γαρ P]. om αυτη D<sup>1</sup>(and lat) har<sup>1</sup> Orig<sub>3</sub>[int<sub>2</sub>(ins int<sub>2</sub>)] Ambrst Bede. μειζον N<sup>1</sup>.

other, but also of election and rejection of the children of the same woman, Rebecca, and that before they were born. οὐ μόνον δὲ introduces an *a fortiori* consideration.

In the construction supply τοῦτο only), but when Rebecca also had conceived (see ref. Num. and ch. xiii. 13, where the meaning is not exactly the same though cognate) by one man (in the former case, the children were by two wives; the difference between that case and this being, that there, was diversity of parents, here, identity. The points of contrast being then this diversity and identity, the identity of the father also is brought into view. This is well put by Chrys.: ἡ γὰρ ῥεβέκκα καὶ μόνη τῇ Ἰσαὰκ γέγονε γυνή, καὶ δύο τεκούσα παῖδας, ἐκ τοῦ Ἰσαὰκ ἕτερον ἀμφοτέρους· ἀλλ' ὁμοίαι τεχνήντες τοῦ αὐτοῦ πατρὸς ὄντες, τῆς αὐτῆς μητρός, τὰς αὐτὰς λυσάσας ὄδους, καὶ ὁμοπάτριαι ὄντες καὶ ὁμομήτριοι, καὶ πρὸς τοῦτοις καὶ διδυμοί, οὐ τῶν αὐτῶν ἀπῆλυσαν. Hom. xvi. p. 610), our father Isaac (τ. πατ. ἡμ., probably said without any special reference, the Apostle speaking as a Jew. If with any design it might be, as Thol. remarks, to shew that even among the Patriarchs' children such distinction took place.

Christians being τέκνα ἐπαγγελίας, the expression might apply to them: but, as the same Commentator observes, the argument here is to shew that not all the children of promise belonged to the ἐκλογή. See ch. iv. 1-12. As to the construction here, it is best to regard ἀλλὰ καὶ . . . ἔχουσα . . . ἡμῶν as a sentence begun but interrupted by the remark following, and resumed in another form at ἐρρ. αὐτῇ),—for (not answering to 'furnishes us an example' supplied after ἔχουσα, but elliptically put, answering to the apprehension in the Apostle's mind of the force of the example which he is about to adduce. For this use of γὰρ see John

iv. 44, note; Herod. i. 8, Γόγγ, οὐ γὰρ . . . ; 30, ξεῖνε Ἀθ. παρ' ἡμῶν γὰρ . . . Thucyd. i. 72, τῶν δὲ Ἀθ. ἔτυχε γὰρ . . . ; and other examples in Hartung, Partikellehre, i. 467) without their having been yet born (the subject, the children, is to be supplied partly from the fact of her pregnancy just stated, partly from the history, well known to the readers. μή instead of οὐ is frequently used by later Greek writers in participial clauses: Winer, edn. 6, § 56. 5; so Acts ix. 9, ἦν . . . μὴ βλέπων κ. οὐκ ἔφαγεν . . . , and Luke xiii. 11, μὴ δυναμένη ἀνακλῆσαι. See Schäfer, Demosth. iii. 895, and Hartung, ii. 130-132) or having done anything good or ill (φαῦλ. an unusual word with Paul = properly ἀπλοῦν, ῥέδιον, ἐτελέεις, as Timæus in Lex. to Plato, with whom it is a very common word in this sense. Ruhnken, on the word in Timæus, gives from the Lex. Rhetor. MS., τὸ φ. σημαίνει δικά· ἐπὶ τε προσώπου καὶ πράγματος τὸ κακόν. τὸ μικρόν, κ. τὸ εὐκαταφρόνητον, κ. τὸ ἀσθενές. κ. τὸ ἀδοξόν. κ. τὸ ἀνόητον, κ.τ.λ. This will shew the connexion of the strict and the wider meaning), [to the end] that the purpose of God according to (purposed in pursuance of, or in accordance with, or (Thol.) with reference to His) election (Thol. prefers taking κατ' ἐκλ. adjectively, as Bengel has rendered it, 'propositum electivum,' and as in Polyb. vi. 34. 8, εἰς ἐκδοτὴν ἀνὴρ λαμβάνεται κατ' ἐκλογὴν, 'electively') may (not might; the purpose is treated as one in all time, which would be nullified if once thwarted) abide (stand firm; the opposite of ἐκπίπτειν, see reff. 1 Pet., Isa.),—not [depending on] works (ch. iii. 20; iv. 2) but on Him that calleth,—(this clause does not seem to depend on any one word of the foregoing or following, as on ἐρρήθη, Calv., Luth.;—or μέν, Rückert, Meyer;—or κατ' ἐκλογὴν, Fritzsche;—but to be a general

v Mat. i. 2, 3.  
w ch. iii. 5 reff.  
x Luke xiii. 27.  
y ch. i. 29 al.  
z Pa. xxi. 15.  
ch. ii. 11.  
Demosth. p.  
318. 13.  
ch. iii. 4 reff.  
a Matt. ix. 27.  
al. Exod.  
xxiii. 19.  
-av (pres.) here bis. Jude 23 only. Prov. xxi. 26 A (not F &c.) B<sup>1</sup>M.  
c ch. v. 18 reff. d = 1 Cor. ix. 24. Gal. v. 7. Pa. cxviii. 32. gen. i. 7. Heb. v. 14.

<sup>13</sup> καθὼς γέγραπται ὅτι τὸν Ἰακώβ ἠγάπησα, τὸν δὲ Ἡσαὺ ἐμίσησα. <sup>14</sup> τί οὖν ἐροῦμεν; μὴ ἡ ἀδικία ὑπαρξάντων παρὰ τῷ θεῷ; μὴ γένοιτο. <sup>15</sup> τῷ Μωσῇ γὰρ λέγει ὁ θεὸς ἔλεῶν, ὅτι ἂν ἐλεῶ, καὶ οἰκτιρήσω ὅτι ἂν οἰκτιρῶ. <sup>16</sup> ἄρα οὐ τοῦ θέλοντος οὐδὲ τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεῶντος θεοῦ.

ABDF  
KL [P]  
a b c d  
g h i  
m n o p  
[47]

<sup>13</sup>. καθάπερ B Orig.  
<sup>14</sup>. rec γὰρ bef μωση, with AKL rel Chr Thdrt: txt BDF [P]N Damasc. μωση.  
FKLN [P rel]: txt ABD [g].—σει B<sup>1</sup>F c d g Chr-2-mas [Damasc]: -ση AB<sup>1</sup>DKLN  
[P rel] Thdrt.  
<sup>16</sup>. rec ελεουντος, with B<sup>1</sup>K [rel Orig, Eus, Chr Thdrt Damasc]; ευδοκουντος L:  
txt AB<sup>1</sup>DF [P]N.

characteristic of the whole transaction; see a similar εκ in ch. i. 17. Thol., De W. Thus viewed, or indeed however taken, it is decisive against the Pelagianism of the Romanists, who by making our faith as foreseen by God the cause of our election, affirm it to be εξ εργων. See the matter discussed in Thol.),—it was said to her (δτι is recitantis; the LXX have καθ), "The elder shall serve the younger" (this prophecy is distinctly connected in Gen. xxv. with the prophetic description of the children as two nations,—λαὸς λαοῦ διεφύκει, καὶ ὁ μείζων κ.τ.λ. But the nations must be considered as spoken of in their progenitors, and the elder nation = that sprung from the elder brother. History records several subjugations of Edom by the kings of Judah; first by David (2 Sam. viii. 14);—under Joram they rebelled (2 Kings viii. 20), but were defeated by Amaziah (2 Kings xiv. 7), and Elath taken from them by Uzziah (2 Kings xiv. 22); under Ahaz they were again free, and troubled Judah (2 Chron. xxviii. 16, 17, compare 2 Kings xvi. 6, 7),—and continued free, as prophesied in Gen. xxvii. 40, till the time of John Hyrcanus, who (Jos. Antt. xiii. 9. 1) reduced them finally, so that thenceforward they were incorporated among the Jews: as it is written, Jacob I loved, but Esau I hated (there is no necessity here to soften the 'hated' into 'loved less': the words in Malachi proceed on the fullest meaning of ἐμίσησα, see ver. 4 there, "The people against whom the LORD hath indignation for ever").

<sup>14</sup>—<sup>29</sup>.] This election was made by the indubitable right of God, Who is not therefore unjust.

<sup>14</sup>.] What then shall we say (anticipation of a difficulty or objection, see reff.,—but not put into the mouth of an objector)? Is there unrighteousness (injustice) with (in) God (viz. in that He chooses as He will, without any reference to previous desert)? Let

it not be: <sup>15</sup>.] for He saith to Moses, "I will have mercy on whomsoever I have mercy, and [I] will have compassion on whomsoever I have compassion." The citation is from the LXX, who insert the indefinite ἂν, the Heb. being . . . . . ὅτι ὅστις ἂν ἔλεῶν, the meaning apparently being, 'whenever I have mercy on any, it shall be pure mercy, no human desert contributing; which agrees better with the next verse than the ordinary rendering, which lays the stress on the ὅτι ἂν; and is not inconsistent with ver. <sup>18</sup>, ὅτι θέλει, ἐλεῶ: because if God's mercy be pure mercy without any desert on man's part, it necessarily follows that he has mercy on whom He will, His will being the only assignable cause of the selection.

<sup>16</sup>.] So then (inference from the citation) it is not of (God's) mercy 'does not belong to,'—'is not in the power of,' see reff.) him that willeth (any man willing it) nor of him that runneth (any man contending for it, see reff. and Phil. iii. 14. There hardly can be any allusion to Abraham's wish for Ishmael, Gen. xvii. 18, and Esau's running to hunt for venison, as Stuart, Burton, al.), but of God that hath mercy. I must pause again here to remind the student, that I purposely do not enter on the disquisitions so abundant in some commentaries on this part of Scripture, by which it is endeavoured to reconcile the sovereign election of God with our free will. We shall find that free will asserted strongly enough for all edifying purposes by this Apostle, when the time comes. At present, he is employed wholly in asserting the divine Sovereignty, the glorious vision of which it ill becomes us to distract by continual downward looks on this earth. I must also protest against all endeavours to make it appear, that no inference lies from this passage as to the salvation of individuals. It is most true (see remarks at the beginning of this chapter) that the immediate subject is

17 λέγει γὰρ ὁ ἡ γραφὴ τῷ Φαραὼ ὅτι 'εἰς αὐτὸ τοῦτο  
 ἡ ἐξήγειρά σε, ὅπως ἔνδειξωμαι ἐν σοὶ τὴν δύναμίν μου  
 καὶ ὅπως ἡ διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ.  
 18 ὁ ἄρα ὁ οὖν ὅν θέλει ἔλεει, ὃν δὲ θέλει σκληρύνει.

ἡ Acts xiv. 16 ref. h = here (1 Cor. vi. 14) only. Judg. v. 12. Ps. vii. 6 al. Jos. Ant. viii. 11.  
 f and constr., 1 Tim. i. 16. (see ver. 22.) Exod. ix. 16. h Luke ix. 60. Acts xxi. 28 only. L c.  
 1 Acts xix. 9. Heb. iii. 8, 13, 18. iv. 7 only. Exod. iv. 21 (πῦρ). vii. 3 (πῦρ), al.

17. ἐνδειξομαι F[not G] L[P 17] c<sup>1</sup> Chr-ms. aft [2nd] οπως ins αν F. δια-  
 γελει L[P] f o [-γελει m].

18. In A, from ον δε θ. το η ουκ εχει ver. 21 is in a later hand. [aft 1st θελει  
 ins ο θεος D.] \*ἐλεει D'F.—aft ελ. ins ον δε θελει ελεει B<sup>1</sup>(Tischdf: om  
 B<sup>2</sup>).

the national rejection of the Jews: but we must consent to hold our reason in abeyance, if we do not recognize the inference, that the sovereign power and free election here proved to belong to God extend to every exercise of His mercy—whether temporal or spiritual—whether in Providence or in Grace—whether national or individual. It is in parts of Scripture like this, that we must be especially careful not to fall short of what is written: not to allow of any compromise of the plain and awful words of God's Spirit, for the sake of a caution which He Himself does not teach us.

17.] The same great truth shewn on its darker side:—not only as regards God's mercy, but His wrath also. For (confirmation of the universal truth of the last inference) the Scripture (identified with God, its Author: the case, as Thol. remarks, is different when merely something contained in Scripture is introduced by ἡ γραφὴ λέγει: there ἡ γρ. is merely personified. The justice of Thol.'s remark will be apparent, if we reflect that this expression could not be used of the mere ordinary words of any man in the historical Scriptures, Ahab, or Hezekiah,—but only where the text itself speaks, or where God spoke, or, as here, some man under inspiration of God) saith to Pharaoh, For this very purpose (ὅτι recitants; the LXX have καὶ ἐνεκεν τούτου) did I raise thee up (LXX διατηρήθης, 'thou wert preserved to this day': Heb. נִשְׁמַרְתָּ from נָצַח, stetit, in Hiph. staret fecit; hence taken to signify (1) 'constituit, muneri præfecit,' as 1 Kings xii. 32; Isa. xxi. 6 (LXX σταντῶ στήσου σκόπον); Esth. iv. 5,—(2) 'confirmavit,' as 1 Kings xv. 4 al.,—and (3) 'prodire fecit, excitavit,' Dan. xi. 11; Neh. vi. 7: the meaning 'incoluamem præstitit,' given in the Lexicons, seems to be grounded on the following of the LXX in this passage, who apparently understood it of Pharaoh being kept safe through the plagues. This has been done by modern interpreters [perhaps] to avoid the strong

assertion which the Apostle here gives, purposely deviating from the LXX, that Pharaoh was 'raised up,' called into action in his office, to be an example of God's dealing with impenitent sinners. The word chosen by the Apostle, ἐγχερω, in its transitive sense, is often used by the LXX for 'to rouse into action': see besides ref. Pa. lvi. 8; lxxix. 2; Cant. iv. 16 al. So that the meaning (3) given above for the Heb. verb—'prodire fecit, excitavit,' was evidently that intended by ἐγχερω, that I may shew in thee ('in thee as an example,'—'in thy case,'—'by thee') my power (τ. ισχύς μου LXX-B: δύς. (which is read in A) is perhaps chosen by the Apostle as more general, ισχύς applying rather to those deeds of miraculous power of which Egypt was then witness, and that my Name may be proclaimed in all the earth (compare as a comment, the words of the song of triumph, Exod. xv. 14—16).

18.] Therefore He hath mercy on whom He will (ref. to ver. 15, where see note), and whom He will, He hardeneth.

The frequent recurrence of the expression σκληρύνειν τὴν καρδίαν in the history of Pharaoh should have kept Commentators (Carpov, Ernesti, al., and of Lexicographers, Wahl and Bretschneider) from attempting to give to σκληρύνειν the sense of 'treating hardly,' against which the next verse would be decisive, if there were no other reason for rejecting it. But it is very doubtful whether the word can ever bear the meaning. The only passage which appears to justify it (for in 2 Chron. x. 4 it clearly has the import of hardening, making severe) is Job xxxix. 16, where ἀπεκλήρουε τὰ τέκνα αὐτοῦς (αὐτοῦς AN) the LXX version of the Heb. נִשְׁמַרְתָּ, is supposed to mean, 'treats her offspring hardly.' But the LXX by this compound seem to have intended, 'casts off her offspring in her hardness;' the E. V. has, 'She is hardened against her young ones.' Whatever difficulty there lies in this assertion, that

19 ἐρεῖς μοι οὖν <sup>m</sup> Τί [οὖν] ἔτι <sup>a</sup> μέμφεται; τῷ γὰρ <sup>b</sup> βουλή- ABDF  
 ματι αὐτοῦ τίς <sup>c</sup> ἀνθέστηκεν; 20 ὦ ἄνθρωπε, <sup>d</sup> μενοῦνγε KL[P]m  
 σὺ τίς εἶ ὁ <sup>e</sup> ἀνταποκρινόμενος τῷ θεῷ; μὴ ἐρεῖ τὸ a b c d f  
g h k l  
m n o p q [47]

m ch. iij. 7. Gal. v. 11.  
 n Heb. viii. 8 (Mark vii. 3 rec.) only.  
 Sir. xi. v. xii. 7. 3 Macc. ii. 7 only.  
 q ch. x. 16 (Luke xi. 28 v. r.) only.

o Acts xxvii. 43. 1 Pet. iv. 3 only v. 2 Macc. xv. 5 only.  
 r Luke xiv. 6 only. Judg. v. 29 A Ald. compl. Job xvi. 9. xxiii. 13 only.  
 p Acts vi. 10 reff.

19. rec 1st οὖν bef μοι, with DFKL [rel] latt [copt] Orig., [int.] Chr., Thdrt: om οὖν 73. 118 arm: txt ABN[P 47] m syr goth Orig., [Damasc.]. rec om 2nd οὖν, with AKL[P]N rel vulg [syrr copt æth arm] Orig., Chr., Thdrt Aug[<sup>supra</sup> Ambrst]: ins BDF Jer, Sedul. elz om γὰρ, with G-lat: ins ABDFKL[P]N rel [vulg] Orig., [int.] Ath., Chr., Thdrt Thdor-mops Damasc Aug.

20. rec μενοῦνγε bef αὐθ. [to suit the arrangement in other places: see reff. Had the μενοῦνγε been transposed in A &c to avoid placing it first in the sentence (see Phryn Lobeck, p. 342), the same various reading would have occurred in the other places, which it does not], with D<sup>1</sup>KLN<sup>1</sup>[P 47-marg(sic)] rel syrr copt [goth (arm)] Orig., Chr., Thdrt Thdor-mops, C<sup>1</sup>Ec Thl: om μενοῦνγε D<sup>1</sup>F latt æth [(Meth) Orig-int, Aug<sup>supra</sup>] Jer: txt A(B)N<sup>1</sup> m [47-txt Orig,] Chr-ms, Damasc.—om γε B.

God *hardeneth* whom He will, lies also in the daily course of His Providence, in which we see this hardening process going on in the case of the prosperous ungodly man. The fact is patent, whether declared by revelation or read in history: but to the solution of it, and its reconciliation with the equally certain fact of human responsibility, we shall never attain in this imperfect state, however we may strive to do so by subtle refinements and distinctions. The following is the admirable advice of Augustine (ad Sixtum, Ep. xciv. 6. 23, vol. ii. p. 882), from whom in this case it comes with double weight: "Satis sit interim Christiano ex fide adhuc viventi, et nondum cernenti quod perfectum est, sed ex parte scienti, nosse vel credere quod neminem Deus liberet nisi gratuita misericordia per Dominum nostrum Jesum Christum, et neminem damnet nisi æquissima veritate per eundem Dominum nostrum Jesum Christum. Cur autem illum potius quam illum liberet aut non liberet, scrutetur qui potest iudiciorum ejus tam magnum profundum, — verumtamen caveat præcipitum."

19.] Thou wilt say then to me (there seems no reason to suppose the objector a Jew, as Thol. after Grot., Calov., Koppe, al.—the objection is a general one, applying to all mankind, and likely to arise in the mind of any reader. The expression ὦ ἄνθρωπε seems to confirm this). Why then doth He yet find fault (ἐτι) as ch. iij. 7, assuming your premises,—'if this be so:' at the same time it expresses a certain irritation on the part of the objector: 'exprimit morosum fremitum,' Bengel. μέμφομαι has a stronger sense than mere *blame* here: Hesych. interprets it αἰτιάται, ἐξουθενῇ, καταγινώσκει: see the apocryphal roff. Thol.)! For who resists (not, 'hath resisted': ἀνθέστηκεν, like ἀστέγειν, is present, see Winer, edn. 6, § 40. 4. b, and compare ἐφέστηκεν, 2 Tim. iv. 6)

His will (i. e. if it be His will to harden the sinner, and the sinner goes on in his sin, he does not resist but goes with the will of God)! Yea rather (*μενοῦνγε*, see reff., takes the ground from under the previous assertion and supersedes it by another: implying that it has a certain show of truth, but that the proper view of the matter is yet to be stated. It thus conveys, as in ref. Luke, an intimation of rebuke; here, with severity: 'that which thou hast said, may be correct human reasoning—but as against God's sovereignty, thy reasoning is out of place and irrelevant'). O man (perhaps without emphasis implying the contrast between man and God,—for this is done by the emphatic σὺ following, and we have ἄνθρωπε unemphatic in ch. ii. 1), who art thou that repliest against (the *ἀντι* seems to imply contradiction, not merely dialogue: see besides reff., ἀνταποκρίσις, Job xiii. 22, BCN) God?—implying, 'thou hast neither right nor power, to call God to account in this manner.'

Notice, that the answer to the objector's question does not lie in these vv. 20, 21, but in the following (see there);—the present verses are a rebuke administered to the *spirit* of the objection, which forgets the immeasurable distance between us and God, and the relation of Creator and Disposer in which He stands to us. So Chrys.,—καὶ οὐδὲ τὴν λύσιν εὐθέως ἐπάγει, συμφορόντως καὶ τοῦτο ποιών' ἀλλ' ἐπιστομίζει πρῶτον τὸν ζητούντα, λέγων οὕτω μενοῦνγε . . . θεῷ; ποιεῖ δὲ τοῦτο, τὴν ἀκαιρίαν αὐτοῦ περιεργίαν ἀναστέλλων, κ. τὴν πολλὴν πολυπραγμοσύνην, κ. χαλινὸν περιτιθεῖς, κ. παιδεύων εἰδέναι τί μὲν θεὸς τί δὲ ἄνθρωπος, κ. πῶς ἀκατάληπτος αὐτοῦ ἡ πρόνοια, κ. πῶς ὑπερβαίνουσα τὸν ἡμέτερον λογισμόν, κ. πῶς ἅπαντα αὐτῷ πείθεσθαι δεῖ' ἵνα ὅταν τοῦτο κατασκευάσῃ παρὰ τῷ ἀκροατῇ, κ. καταστῇ τῇ κ. λέγει τὴν γνῶμην, τότε μετὰ πολλῆς εὐκολίας ἐκ-

\* πλάσμα τῷ ἰπλάσαντι Τί με ἐποίησας οὕτως; <sup>21</sup> ἢ οὐκ ἔχει ἡ ἐξουσίαν ὁ ἑκκεραμεύς τοῦ ἑπηλοῦ, ἐκ τοῦ αὐτοῦ ἑφυράματος ποιῆσαι ἢ μὲν ἑεῖς τιμὴν ἑσκεύος, ἢ δὲ ἑεῖς ἑἀτιμίαν; <sup>22</sup> εἰ δὲ θέλων ὁ θεὸς ἑἐνδείξασθαι τὴν ὀργὴν καὶ ὀγνωρίσαι τὸ ἑδυνατὸν αὐτοῦ ἑἤνεγκεν ἐν πολλῇ ἑμακροθυμίᾳ ἑσκεὴν ὀργῆς ἑκατηρτισμένα εἰς ἑἀπώλειαν, <sup>23</sup> καὶ ἑἵνα ὀγνωρίσῃ τὸν ἑπλοῦτον τῆς ὀδόξης αὐτοῦ ἐπὶ ἑσκεὴν ἑἐλέους, ἃ ἑπροητοίμασεν

x ch. xi. 14. 1 Cor. v. 6, 7. Gal. v. 9 only. Exod. xii. 34. y 1 Cor. xi. 21 ref.  
i. 1, 5 al. fr. a = 2 Tim. ii. 20, 21. Heb. ix. 21 al. Exod. xii. 32.  
c Acta xiii. 9. d constr., ch. ii. 15. Eph. ii. 7. Tit. ii. 10. iii. 2. Heb. vi. 10, 11. see ver.  
17. P. H. Gen. i. 15, 17. e 1 Cor. xii. 3 ref. f = here only. constr., ch. i. 19, 20. vii. 3.  
g = Heb. xii. 30 only. (see Heb. xiii. 13.) φέρων τὴν πρῶτον, Xen. Cyr. ii. 2. 2. h ch. ii. 4 ref.  
[see ver. 21. for xxi. (1.) 25. constr., Acta ix. 13. i = Heb. x. 5 (from Ps. xxxix. 6) al.  
2. (Matt. iv. 21.) j = Acta viii. 20 ref. John xvii. 13. Jer. xxi. (xlv.) 21. k no constr.  
see Winer, edn. 6, § 63. l. 1. n ch. ii. 4 ref. o Eph. i. 18. iii. 14. (Phil. iv.  
19.) Col. i. 27. p Luke i. 50 &c. Eph. ii. 4. Exod. xx. 6. q Eph. ii. 10 only. Isa.  
xxviii. 24. Wied. ix. 8 only.

for ἐποίησας, ἐπλάσας D<sup>1</sup>-gr] Syr Thl-marg.

23. om ἤνεγκεν F D<sup>1</sup>-lat Julian.

23. om 1st και B m 39. 47-marg 67<sup>2</sup>. 80. 116 vulg copt goth arm[Grieseb, not Treg]  
(Orig[-int,]) Jer Pel Sedul Fulg, for τὸν πλοῦτον, το πλουτος F. [for  
δόξης, χρηστοτης P.]

ἀγων τὴν λύσιν, εὐκαρῶδεκτον αὐτῷ ποιῆσαι τὸ λεγόμενον. Hom. xvi. p. 614. Similarly Calvin: 'Hac priori responsione nihil aliud quam improbitatem illius blasphemiae retandit, argumento ab hominis conditione sumpto. Alteram mox subjiciet, qua Dei justitiam ab omni criminatione vindicabit.' Shall the thing formed (properly of a production of plastic art, moulded of clay or wax) say to him who formed it, "Why madest thou me thus!"

These words are slightly altered from Isa. xxi. 16 LXX,—μή ἐρεῖ τὸ πλάσμα τῷ πλάσαντι αὐτό(om. αὐτό AN), Οὐ σύ με ἐπλάσας; ἢ τὸ ποιῆμα τῷ ποιήσαντι, Οὐ συνετὸς με ἐποίησας; Or (introduces a new objection, or fresh ground of rebuke, see ch. ii. 4; iii. 29; vi. 3; xi. 2) hath not the potter power over the clay (the similitude from ref. Isa. In Sir. xxxvi. (xxiii.) 13, we have a very similar sentiment: ὡς πηλὸς κεραμεύς ἐν χειρὶ αὐτοῦ . . . οὕτως ἄνθρωποι ἐν χειρὶ τοῦ ποιήσαντος αὐτούς. And even more strikingly so, Wied. xv. 7: καὶ γὰρ κεραμεύς ἀπαλὴν γῆν θάλινον ἐπέμυχον πλάσσει πρὸς ὑπερησίων ἡμῶν ἐκαστον(ἐν ἐκ. ACN), ἀλλ' ἐκ τοῦ αὐτοῦ πηλοῦ ἀνεπλάσαστο τὰ τε τῶν καθαρῶν ἔργων δοῦλα σκεύη τὰ τε ἐναντία πάνθ(πάντα AN) ὁμοίως τούτων δὲ ἐκατέρου(ἐτέρου BN<sup>2</sup>, ἐτέρων N<sup>1</sup>) τίς ἐκαστου ἐστὶν ἢ(om. ἢ N) χρῆσις, κριτὴς δὲ πηλουργός. See also Jer. xviii. 6), out of the same lump to make one vessel unto honour (honourable uses) and another unto dishonour (dishonourable uses). See ref. 2 Tim. The honour and dishonour are not here the moral purity or impurity of the human vessels, but their ultimate glorification or perdition. The Apostle in asking

this question, rather aims at striking dumb the objector by a statement of God's undoubted right, against which it does not become us men to murmur, than at unfolding to us the actual state of the case. This he does in the succeeding verses; see above, from Chrys. and Calv.)! <sup>23.</sup> But what if (by the elliptical εἰ δέ the answer to the question of the objector, ver. 19, seems to be introduced; ἐν οὖν occurs in a similar connexion John vi. 62; and ἀλλ' εἰ, Soph. Oed. Col. 590,—ἀλλ' εἰ θέλοντες γ' οὐδὲ σοι φυγεῖν καλόν; See Hartung, Partikellehre, ii. 212. 6) (1) God, purposing to shew forth His wrath, and to make known His power (that which He could do), endured with much long-suffering vessels of wrath fitted [prepared, made complete and ready] for destruction; and (what if this took place) (2) that He might make known the riches of His glory on (not to, as De Wette, who joins it with γνωρίσῃ,—but 'towards,' on, 'with regard to,' dependent on πλοῦτος, as πλουτῶν eis, ch. x. 12) the vessels of mercy, which He before prepared for glory! I have given the whole, that my view of the construction might be evident: viz. that (1) and (2) are parallel clauses, both dependent on εἰ δέ; θέλων giving the purpose of the 1st, and ἵνα γν. that of the 2nd. They might be cast into one form by writing the 1st ὁ θ., ἵνα ἐνδείξηται . . . κ. γνωρίσῃ,—or the 2nd, καὶ θέλων γνωρίσαι. Only I do not, as Calv., Beza, Grot., Bengel, De Wette, Meyer, and Winer, understand the same ἤνεγκεν . . . ἀπολ., as belonging to both, but only to the 1st, and supply before the 2nd, 'What if this took place,' viz. this ἐν θέλει, ἔλεει. Other constructions

r = ch. ii. 7  
 ref.  
 s = Mark i. 2.  
 Hab. iv. 7.  
 see ch. xi. 2.  
 t Hoska ii. 23  
 (B).  
 u Hoska i. 10.

εἰς ὁδὸν; <sup>24</sup> οὗς καὶ ἐκάλεσεν ἡμᾶς οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ καὶ ἐξ ἐθνῶν, <sup>25</sup> ὥς καὶ ἐν τῷ Ὄση λέγει Καλέσω τὸν οὐ λαόν μου λαόν μου, καὶ τὴν οὐκ ἡγαπημένην ἡγαπημένην <sup>26</sup> καὶ ἔσται ἐν τῇ τόπῳ οὐ ἐρρέθη αὐτοῖς Οὐ λαὸς μου ὑμεῖς, ἐκεῖ κληθήσονται

ABDF  
 KL[P]  
 abcd  
 g h k l  
 m n o p  
 [47]

25. om εν B.

26. for οὗς, ω Ν! (txt N-corr<sup>1</sup> P) [Thdrt].  
 AB<sup>1</sup> D<sup>1</sup>.gr K[P]N d f h k l<sup>2</sup> sup. l<sup>1</sup> n 17 [Euthal-ms Damasc] Thdrt Thl.—for  
 εpp. αυτ., αν κληθησονται F[-gr] (D<sup>1</sup>.lat Ambrst) : in loco liberata (ερρυσθη) in quo  
 vocabatur Iren-int.

rec εppηθη, with B<sup>1</sup>D<sup>1</sup>L rel (Ec: txt

have been,—to make *Isa* depend on *κατηρτισμένα*—‘prepared to destruction for this very purpose, that &c.’ So Fritz. and Rückert, ed. 2; but this seems to overlook *καί*, or to regard it as = *καὶ τοῦτο* :—to take ver. 23 as a new sentence, supplying *ἐκάλεσεν ἡμᾶς*, as Tholuck. Stuart supplies *θέλων* before *Isa γν.*, and *ἠλέησεν* before *οὗς ἐκάλεσεν ἡμᾶς*. This in fact amounts to nearly the same as my own view, but appears objectionable, inasmuch as it joins ver. 24 to ver. 23: see below.

The argument is, ‘What if God, in the case of the vessels of wrath prepared for destruction, has, in willing to manifest His power and wrath, also exhibited towards them long-suffering (to lead them to repentance, ch. ii. 4.—a mystery which we cannot fathom), and in having mercy on the vessels of mercy prepared for glory, has also made manifest the riches of His glory?’ Then in both these dispensations will appear, not the arbitrary power, but the rich goodness of God. The theological difficulties in *κατηρτισμένα* and *προητοίμασεν* (in both cases *God* is the agent; not they themselves, as Chrys., Theophyl., Olsh. Bengel, however, rightly remarks, “non dicit quæ προκατήρτισε, cum tamen ver. seq. dicat ‘quæ præparavit.’ Cf. Matt. xxv. 34 cum ver. 41, et Act. xiii. 46 cum ver. 48”) are but such as have occurred repeatedly before, and, as Stuart has well observed, are inherent, not in the Apostle’s argument, nor even in revelation, but in *any consistent belief of an omnipotent and omniscient God*. See remarks on ver. 18.

*σκεύη ὀργῆς* and *σκεύη ἐλέους* are *vessels prepared to subserve*, as it were to *hold*, His *ὀργή* and *ἐλεος*: hardly, as Calvin, *instruments to shew forth*: that is *done*, over and above their being *σκεύη*, but is not necessary to it. The *σκ. ὀργ.* and *σκ. ἐλ.* are not to be, with a view to evade the general application, confined to the instances of Pharaoh and the Jews: these instances give occasion to the argument, but the argument itself is general, extending to all the

dealings of God.

24.] Of which kind (*quales*, agreeing with *ἡμᾶς*—i. e. *σκεύη ἐλέους*) He also called us, not only from among the Jews, but also from among the Gentiles. It being entirely in the power of God to preordain and have mercy on whom He will, He has exercised this right by calling not only the remnant of His own people, but a people from among the Gentiles also. 25, 26.] It is difficult to ascertain in what sense the Apostle cites these two passages from Hosea as applicable to the Gentiles being called to be the people of God. That he *does so*, is manifest from the words themselves, and from the transition to the Jews in ver. 27. In the prophet they are spoken of *Israel*; see ch. i. 6—11, and ch. ii. throughout: who after being rejected and put away, was to be again received into favour by God. Two ways are open, by which their citation by the Apostle may be understood. Either (1) he brings them forward to shew that it is consonant with what we know of God’s dealings, to *receive as His people*, those who *were* formerly *not His people*—that this may now take place with regard to the Gentiles, as it was announced to happen with regard to Israel,—and even more,—that Israel in this as in so many other things was the prophetic mirror in which God foreshewed on a small scale His future dealings with mankind,—or (2) he adduces them from mere applicability to the subject in hand, implying, ‘It has been with us Gentiles, as with Israel in the prophet Hosea.’ I own I much prefer the former of these, as more consonant with the dignity of the argument, and as apparently justified by the *καί*,—as He saith *also* in Hosea, implying perhaps that the matter in hand was not that directly prophesied in the citation, but one analogous to it. Chrys. takes the same view: *εἰ γὰρ ἐπὶ τῶν ἀγνωμονησάντων μετὰ πολλὰς ἐβεργασίας, καὶ ἀλλοτριωθέντων, καὶ τὸ λαὸς εἶναι ἀπολωλεκτόντων, τοσαύτη γέγονεν ἡ μεταβολή, τί ἐκάλεσε καὶ τοὺς οὐ μετὰ τὴν οἰκείωσιν ἀλλοτριωθέντας, ἀλλ’ ἐξ ὀργῆς*

ται υἱοὶ θεοῦ ζῶντος. 27 Ἡσαίας δὲ ὡς κρᾶζει ὡς ὑπὲρ τοῦ Ἰσραὴλ Ἐὰν ἡ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ ὑπόλειμμα σωθήσεται. 28 λόγον γὰρ <sup>bc</sup> συντελῶν καὶ <sup>cd</sup> συντέμνων [ἐν ἐδικαιοσύνη] ὅτι λόγον <sup>d</sup> συντετμημένον] ποιήσει κύριος ἐπὶ τῆς γῆς. 29 καὶ καθὼς ὡς προεῖρηκεν Ἡσαίας ὡς Εἰ μὴ κύριος σαβαὼθ ἢ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν καὶ ὡς Γόμορρα ἂν ὁμοιωθῆμεν. 30 Ὅτι οὖν ἐρούμεν; ὅτι

v John i. 16 al.  
w = 2 Cor. i. 6  
vii. 4. Phil.  
i. 7.  
x Isa. x. 22,  
23.  
y Rev. xii. 18.  
xx. 9 only.  
Gen. xxiii.  
12. see Heb.  
xi. 12.  
z as above (y).  
Matt. vii. 26.  
a here only.  
Mic. v. 7, 8 al.  
b constr. part.  
ch. v. 3, 11.  
c Acta xxi. 37  
reff. = Lam.  
e Acta xvi. 31 reff.  
i = Acta xiv.  
ii. 17. Jer. vi. 11. Isa. xxviii. 22.  
f = 2 Pet. iii. 2. Jude 17 γ. Isa. i. 9.  
d here only. l. c.  
h 2 Cor. iv. 9 reff.  
k ch. iii. 5 reff.  
11. Heb. ii. 17. elaw. Mt. Mk. L. only. Ps. xxvii. 1.

[aft. αλφ. ins οὗτοι P: αυτοί 71-3 arm.]

27. *rec καταλειμμα (contra to LXX where no MS has υπολ.), with DFKL[P] N-corri<sup>1</sup> rel Thdrt: εγκαταλειμμα Chr: υποκαταλειμμα 47: txt ABN<sup>1</sup> Eus.*

28. *om εν δικαιοσυνη οτι λογον συντετμημενον (by mistake from similarity of συντεμων and συντετμημενον?) ABN<sup>1</sup> [47<sup>1</sup>] Syr copt Eus, Damasc Aug, (sth has the ver thus: quia consummatum et praeclium verbum enarrat Deus in mundo: om συντελ. to λογον Thdrt): ins DFKL[P]N<sup>3</sup> rel latt syr goth [arm(omg ori) Euthal,] Eus, Chr, Ec Thl Jer Ambrat Bede.*

29. *εγκατελειπεν AD<sup>3</sup>FKL[P n].*

*εγενηθεν B<sup>1</sup>(Tischdf).*

*ομοιωθημεν*

*AFL[P Euthal-ms].*

*ἑλλοτρίους ὄντας, κληθῆναι, κ. ὑπακούσαντας τῶν αὐτῶν ἐξισθῆναι; Hom. xvi. p. 618.*

The fem. *τῆν* is used because the Jewish people was typified by the *daughter* of the prophet, Hos. i. 6, who was called Lo-ruhamah, 'not having obtained mercy.' The sense, not the words of the LXX, is quoted. By *ἐν τῷ τόπῳ* . . . *ἐκεῖ* must not I think be understood, in any particular place, as Judaea, nor among any peculiar people, as the Christian Church: but as a general assertion, that in every place where they were called 'not His people,' there they shall be called 'His people.'

27.] *A proof from Scripture of the fact, that a part of Israel are excluded.* Here again the analogy of God's dealings, in the partial deliverance of Israel from captivity, and their great final deliverance from death eternal, is the key to the interpretation of the prophecy cited. The words are spoken by Isaiah of the return from captivity of a remnant of Israel.

28.] The reference of this latter part of the citation is not very plain. It is almost verbatim from the LXX, the γὰρ (which is found in AN but not in B) being perhaps adopted by the Apostle as continuing the testimony, = 'for the prophet proceeds,'—and the LXX having *κατάλειμμα* for *ὑπόλειμμα* (see digest), and *ἐν τῇ οἰκουμένῃ* *ἔλθ* for *ἐπὶ τῆς γῆς*. The literal rendering of the Heb. is, "The consummation (or consumption) decided, overfloweth with righteousness: for a decision (or consumption) and a decree shall the Lord Jehovah of Sabaoth make in the midst of all the land." As it stands in the LXX, the meaning seems to be,

*the Lord will complete and soon fulfil His word in righteousness* (viz. His denunciation of consuming the Assyrian and liberating the remnant of His people): *for the Lord will make a rapidly accomplished word in the midst of all the land.* The E. V., Calv., and others, render λόγος, 'work,' a signification which it never has. If the above interpretation be correct, and the view which I have taken of the analogy of prophecy, it will follow that this verse is adduced by the Apostle as confirming the certainty of the salvation of the remnant of Israel, seeing that now, as then, He with whom a thousand years are as a day, will swiftly accomplish His prophetic word in righteousness.

29.] Another proof of a remnant to be saved, from a preceding part of the same prophecy. (Such seems to be the sense of *προεῖρ*, here,—and so Beza, Calv., Grot., al.; De W., Thol., al. prefer 'propheesied;' but surely there is no necessity for affixing an unusual sense to the word, where the ordinary one (see all the reff.) suits much better.) "*ὁμοιωσθαι* ὡς is a construction in which two ideas, 'to become as,' and 'to become like to,' are mingled, as in Heb. *וְהָיָה כְּ* Ps. xlix. 13, 21; compare Mark iv. 30." Tholuck. On 'Jehovah Sabaoth,' Bengel remarks, "Pro Hebraico *רוּחָא* in libro 1 Sam. et Jesaia *σαβαὼθ* ponitur; in reliquis libris omnibus *παντοκράτωρ*." (This is not strictly the case: *δυνάμειον* is found in several places: and *σαβαὼθ* occurs in Zech. xiii. 2 BN.)

The citation is verbatim from the LXX, who have put *σπέρμα* for the Heb. *רִשְׁתָּה*, 'residuum,'—implying a remnant



ἔθνη τὰ μὴ <sup>1m</sup> διώκοντα <sup>m</sup> δικαιοσύνην, <sup>n</sup> κατέλαβεν δικαιο-  
 σύνην, δικαιοσύνην δὲ τὴν <sup>o</sup> ἐκ πίστεως. 31 Ἰσραὴλ δὲ  
 διώκων νόμον δικαιοσύνης, <sup>p</sup> εἰς νόμον οὐκ <sup>q</sup> ἔφθασεν. ABDF  
KL[P]  
abc d  
g h i  
m n o p  
[47]

1 = ch. xii. 13. xiv. 19. Phil. iii. 13, 14. 1 Thess. v. 16. Isa. li. 1. Sir. xxvii. 8. m 1 Tim. vi. 11. 2 Tim. ii. 22. n = 1 Cor. ix. 24. Phil. iii. 12. Exod. xv. 9. Deut. xxviii. 45. o = ch. x. 6. Gal. iii. 8. p = Phil. iii. 16. Dan. xii. 13 Theod. q as above (p). Thess. iv. 5. w. εἰς, 2 Cor. x. 14. w. ἐν, Matt. xii. 28 || L. 1 Thess. ii. 16 only. Eccl. viii. 14. Dan. iv. 26 (26) Theod.

[30. for τὴν, τῆς F.]

31. [δικαιοσ. bef 1st νόμον P: δικαιοσύνην omg νόμ. k ?] rec aft 2nd νόμον ins δικαιοσύνης (corr<sup>a</sup> for clearness' sake? see notes), with F (but with a mark inserted before it) KL[P]N<sup>a</sup> rel D<sup>a</sup>-lat vulg syrr goth [arm Euthal-ma] Chr, Thdor-mops, Thdrē Ec Thl Jer, Aug.; om ABDGN<sup>1</sup> [47] copt Procop, Damasc Orig-int, Ambrst-comm Sedul. [—om eis νόμ. also o 17.] εφθοχε F (and G).

for a fresh planting. 30—33.] *The Apostle takes up again the fact of Israel's failure, and shows how their own pursuit of righteousness never attained to righteousness, being hindered by their self-righteousness and rejection of Christ.* These verses do not contain, as Chrysa., Ec., Theophyl., the τοῦ χωρίου παρὰ τοῦ λόγου—this λόγος is simply in the creative right of God, as declared ver. 18;—but they are a comment on ver. 16, that it is not of him that willeth, nor of him that runneth: the same similitude of running being here resumed, and it being shewn that, so far from man's running having decided the matter, the Jews who pressed forward to the goal attained not, whereas the Gentiles, who never ran, have attained. If this is lost sight of, the connexion of the whole is much impaired, and from doctrinal prejudice, a wholly wrong turn given to the Apostle's line of reasoning,—who resolves the awful fact of Israel's exclusion not into any causes arising from man, but into the supreme will of God,—which will is here again distinctly asserted in the citation from Isaiah (see below). What then shall we say? This question, when followed by a question, implies of course a rejection of the thought thus suggested—but when, as here, by an assertion, introduces a further unfolding of the argument from what has preceded. I cannot agree with Flatt, Olsh., al., that εἰ κ.τ.λ. is to be regarded as a question: for, as Rückert has observed, (1) Paul could not put interrogatively, as a supposition in answer to τί οὐν ἐποῦμεν, a sentiment not intimated in nor following from the foregoing; (2) there would be no answer to the question thus asked, but the διὰ τί, ver. 32, would ask another question, proceeding on the assumption of that which had been before by implication negatived; and (3) the answer, εἰ κ.τ.λ. ver. 32, would touch only the case of the Jews, and not that of the Gentiles, also involved, on this supposition, in the question. That the Gentiles (not, as Meyer and Fritz., 'some Gentiles'), which pursue not after (see especially ref.

Phil.) righteousness (not justification, which is merely 'the being accounted righteous,' the way in which righteousness is ascribed: not this, but righteousness itself, is the aim and end of the race) attained to (the whole transaction being regarded as a historical fact) righteousness, even (84 brings in something new, different from the foregoing, but not strongly opposed to it, see Winer, edn. 6. § 53. 7. b:—the opposition here, though fine and delicate, is remarkable: righteousness—not however that arising from their own works, but the righteousness, &c.) the righteousness which is of faith: 31.]—but Israel, pursuing after the law of righteousness (what is the νόμος δικαιοσύνης? Certainly not = δικαιοσύνη νόμον, as Chrysa., Theodoret, Ecum., Calv., Beza, Bengel, by the so-called, but as Thol. observes, unlogical figure of Hypallage:—it may mean either (1) as Meyer, Fritz., Thol., an ideal law of righteousness, a justifying law,—or (2) as Chrysa., al.,—see above,—the law of Moses, thus described: or (3) which I believe to be the true account of the words, νόμος δικαιοσ. is put regarding the Jews, rather than merely δικαιοσ., because in their case there was a prescribed norm of apparent righteousness, viz. the law, in which rule and way they, as matter of fact, followed after it. The above, as I believe, mistaken interpretations arise from supposing νόμον δικαιοσ. to be = δικαιοσ., which it is not. The Jews followed after, aimed at the fulfilment of 'the law of righteousness,' thinking by the observance of that law to acquire righteousness. See ch. x. 3, 5, and note; and compare John's coming ἐν ὀνόματι δικαιοσύνης, Matt. xxi. 32), arrived not at [notice the change in the verb] the law (fell far short even of that law, which was given them. It is surprising, with ch. x. 3—5 before them, how De Wette and Tholuck can pronounce the reading νόμον without δικαιοσύνης to be without sense. The Jews followed after, thinking to perform it entirely, their νόμος δικαιοσύνης: which δικαιοσ. ἐκ τοῦ νόμου the Apostle defines, ch. x. 5, to



32 διὰ τί; ὅτι οὐκ ἐκ πίστεως, ἀλλ' ὡς ἐξ ἔργων [νόμου] ἡ προσέκοψαν τῷ λίθῳ τοῦ ἡ προσκόμματος, 33 καθὼς γέγραπται Ἱδοὺ τίθημι ἐν Σιών λίθον ἡ προσκόμματος καὶ πέτραν σκανδάλου, καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ κατασχυνθήσεται.

u ch. xiv. 12, 20. 1 Cor. viii. 9. 1 Pet. ii. 8 only. Isa. xlix. 21.  
w 1 Pet. ii. 8. x = Matt. xviii. 7. ch. xiv. 13 al. Ps. xlviii. 14.  
(from l. c. AM Ald. compl.) s = ch. v. 6. x 11 al. Pa. xxiv. 20.

v Isa. (viii. 14) xxviii. 16.  
y ch. x. 11. 1 Pet. ii. 6

32. om νόμου (see notes) ABFN<sup>1</sup> [47-txt] vulg copt [Orig-int.] Jer, Aug, Ambst: ins DKL[P]<sup>2</sup> rel syrr goth [arm] Chr<sub>1</sub> (οὐκ εἶπεν Ἐξ ἔργων, ἀλλ' Ὡς ἐξ ἔργων νόμου δεικνὺς ὅτι οὐδὲ ταύτην εἶχον τὴν δικαιοσύνην) Thdor-mops, Thdrt [Damasc] Ec Thl. [προσεκοψαν N<sup>1</sup> l, προσκ. o.] rec aft προσέκοψαν ins γαρ (see note), with D<sup>2</sup>KL[P]<sup>2</sup> rel vulg [fuld] syrr Chr, Thdor-mops, Thdrt Aug, Jer, Sedul: om AB D<sup>1</sup> [and lat] FN<sup>1</sup> a<sup>1</sup> [47-txt] am (with tol) copt goth [Damasc Orig-int.] Ambst. 33. rec ins pas bef ο πιστευων (ined to conform this ver to ch x. 11, rather than omēd to suit the LXX: not one ms omits it in ch x. 11), with KL[P] rel D<sup>2</sup>-lat vulg syr [arm Euthal-ms] Chr, Thdor-mops, Thdrt Jer<sub>1</sub>: om ABDFN [47] Syr copt goth with Orig, [int, Cyr-p.] Damasc Aug, Ambst. ου μη κατασχυνη (see LXX) DF.

be δ ποιήσας αὐτὰ ἄνθρωπος (ήσεται ἐν αὐτοῖς, but they did not attain to—not in this case κατέλαβεν, but ἔφθασεν eis—the law—they therefore never attained rightness. It is surely far more easy to imagine how a transcriber should have inserted δικαιοσύνης, than how he should have omitted it. It probably was a marginal gloss to explain the second νόμον, and thence found its way into the text (I may notice, that ch. x. 3 is not a case in point, the νόμον here having an independent and exceptional meaning of its own, which introduces an element not belonging to ἱδ(αν there)). Wherefore? because (pursuing it) not by faith, but as (used subjectively, as 'if about to obtain their object by: see Winer, edn. 6, § 65. 9, and compare 2 Pet. i. 3) by [the] works [of the law (the evidence for and against νόμου is about equally balanced. On the one side we have the Apostle's usage, see ch. iii. 28 reff.,—and the possibility of a transcriber omitting νόμου, either as having twice occurred already, or for more complete antithesis,—and on the other we have the temptation to correct ἔργων to ἔργων νόμου to suit that very usage. On the whole I incline to omit νόμου, but do not regard the evidence as sufficiently clear to justify its exclusion from the text)], they stumbled at the stone of stumbling (the similitude of a race is still kept up. The insertion of γαρ has arisen from a period being placed at νόμου. It confuses the sense, making it appear as if the stumbling was the cause of, or at all events coincident with, their pursuing οὐκ ἐκ π. κ.τ.λ, whereas it was this mistaken method of pursuing which caused them to stumble against the stone of stumbling. Thus we have instances in the Greek

chariot races, of competitors, by an error in judgment in driving, striking against the στήλη round which the chariots were to turn, see Soph. Elect. 730 f. There is a close analogy between our text and the exhortation in Heb. xii. 1 f. There, after the triumphs of faith have been related, we are exhorted to run with patience the race set before us, looking to Jesus, the Author and Finisher of our faith: where notice, that the sacred Writer seems to have had in his mind the same comparison of Him to the pillar or goal, to which the eyes of the runners would be exclusively directed).

33.] Appeal to the prophecy of Isaiah, as justifying this comparison of Christ to a stone of stumbling. The citation is gathered from two places in Isaiah. The 'stone of stumbling and rock of offence,' mentioned ch. viii. 14, is substituted for the 'corner-stone elect, precious,' of ch. xxviii. 16. The solution of this is very simple. Isa. viii. 14 was evidently interpreted by the Jews themselves of the Messiah: for Simeon, Luke ii. 34, when speaking of the child Jesus as the Messiah, expressly adduces the prophecy as about to be fulfilled. Similarly Isa. xxviii. 16 was interpreted by the Chaldee Targum, the Babylonish Talmud (Tract Sanhedrin, fol. xxxviii. 1, Stuart), &c. What was there then to prevent the Apostle from giving to this Stone, plainly foretold as to be laid in Zion, that designation which prophecy also justifies, and which bears immediately on the matter here in hand? The translation of Isa. viii. 14 is after the Heb.,—the LXX having apparently read differently. See 1 Pet. ii. 6—8, where the same two texts are joined, and also Pa. cxviii. (cxvii.) 22. οὐ κατασχυνθήσεται, LXX (Isa. xxviii. 16),

a = here only.  
Sir. xviii. 31.  
(Matt. xi. 28  
al.).

b Acts xi. 18.  
ch. vi. 23.  
Jude 21.

c Acts xxii. 5.  
Gal. iv. 15.  
Col. iv. 13.

d = John ii.  
17, from Ps.  
lxxviii. 9.  
2 Cor. vii. 7,  
11.

e 2 Cor. xi. 2. see Acts xiii. 3.  
27 reff.  
xxx. 14.

f ch. i. 17 reff.  
m = 1 Cor. xv. 28.

g Acts iii. 17 reff.

k = Acts xiii. 8 reff.

h Acts xiii. 31. Heb. x. 9. Num.

i ch. iii. 20 reff.

j = ch. iii. 31.

ABDF  
KL[P]  
a b c d i  
g h k l  
m n o p  
[47]

X. ἡ ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας καὶ ἡ δέησις πρὸς τὸν θεὸν ὑπὲρ αὐτῶν εἰς σωτηρίαν. ἡ μαρτυρῶ γὰρ αὐτοῖς ὅτι ἐζηλον ὁ θεὸς ἐχουσιν, ἀλλ' οὐ κατ' ἐβήγνωσιν. ἡ ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν [δικαιοσύνην] ζητοῦντες ἵστησαι, τῇ δικαιοσύνῃ τοῦ θεοῦ οὐχ ὑπετάγησαν.

CHAP. X. 1. rec aft η δεησις ins η (corr: see note), with KL rel Chr Thdrt [Euthal-ms Damasc: μου P]: om ABDFN [47 arm].

rec for αυτων, του ισραηλ (explanatory gloss), with KL rel Thdrt (Ec Thl: txt ABDF[P]N 17 [47-txt] latt syrr copt arm Chr, Cyr[-c] Damasc [Orig-int,] Ambrst Aug<sup>sup</sup> Pel Sedul Bede. rec ins εστιν bef εις σωτηριαν, with KL[P]N<sup>8</sup> rel syr Chr, Thdrt [Euthal-ms Thl (Ec): om ABDFN<sup>1</sup> [47-txt] Syr goth [(æth) arm] Cyr[-c] Damasc] Aug<sub>1</sub>.

3. for γαρ, δε A 57 Leo. om 2nd δικαιοσυνη ABD[P 47-txt] vulg copt arm Clem, Cyr[-p<sub>2</sub>] Bas, Chr, Procop, Damasc [Ambrst] Aug<sup>sup</sup>: ins FKLN rel [D-lat<sup>1</sup>] syrr goth æth Chr, Thdrt (Ec Thl [Orig-int,] Iren[-int,]-mss Tert, Ambr, Aug<sub>2</sub>, and aft ζητουντες m.

οὐ μὴ κατασχυνθῇ, gives a secondary meaning of the Heb. שָׁחַת, 'shall not make haste': i. e. shall not fly in terror, shall not be confounded.

CHAP. X. 1-13.] *The Jews, though zealous for God, are yet ignorant of God's righteousness (1-3), as revealed to them in their own Scriptures (4-13).*

1.] Brethren ('nunc quasi superata præcedentis tractationis severitate comiter appellat fratres.' Bengel), the inclination of my heart (εὐδοκία is seldom, if ever, used to signify the motion of desire, but imports the rest of approving satisfaction. Possibly there is here a mixture of constructions: the Apostle's εὐδοκία would be their salvation itself,—his δέησις πρὸς τὸν θ. ὑπὲρ αὐτ. was eis σωτ.

The μὲν requires a corresponding δέ, not expressed, but implied in the course of vv. 2, 3, where the obstacle to their σωτηρία is brought out), and my supplication to God on their behalf (Israel, see ch. ix. 32, προσέκοψαν), (is) for (their) salvation (lit. 'towards salvation.'

The insertion of the art. after δέησις has apparently been an over-careful grammatical correction: it is by no means universal in the N. T., even where the Greek writers insert it,—and here, seeing that there could be no δέησις to any other than God, the omission would be more natural. τοῦ Ἰσραὴλ has been substituted by the adoption of a gloss: εστιν to complete the sense). The Apostle's meaning seems to be, to destroy any impression which his readers may have received unfavourable to his love of his own people, from the stern argument of the former chapter.

2.] For (reason why I thus sympathize with their efforts, though

misdirected) I bear witness to them that they have a zeal for God (for this meaning of the gen. see reff., especially 2 Cor. xi. 2, and note there), but not according to (in accordance with, founded upon, and carried on with) knowledge (accurate apprehension of the way of righteousness as revealed to them).

3.] For (explanation of οὐ κατ' ἐβήγνωσιν) not recognizing ('being ignorant of' is liable to the objection, that it may represent to the reader a state of excusable ignorance, whereas they had it before them, and overlooked it) the righteousness of God (not, the way of justification appointed by God, as Stuart, al.: but that only righteousness which avails before God, which becomes ours in justification; see De Wette's note, quoted on ch. i. 17), and seeking to set up their own righteousness (again, not justification, but righteousness: that, namely, described ver. 5; not that it was ever theirs, but the Apostle speaks subjectively. Notwithstanding the ms. authority against δικαιοσύνην after ἰδίαν, it would seem as if it had been written for emphasis' sake by the Apostle, and omitted on account of the word occurring thrice in the sentence), they were not subjected (historical: implying, but not itself bearing, a perfect sense. The passage,—not in a middle sense, as De Wette and Thol.,—expresses the result only; it might be themselves, or it might be some other, that subjected them,—but the historical fact was, that they were not subjected) to the righteousness of God (the δικ. τ. θ. being considered as a rule or method, to which it was necessary to conform, but to which they were never subjected as they were to the law of Moses).

4<sup>a</sup> τέλος γὰρ νόμου χριστὸς<sup>b</sup> εἰς δικαιοσύνην παντὶ τῷ<sup>n=1</sup> πιστεύοντι. <sup>see note and</sup> 5 Μωσῆς γὰρ<sup>2</sup> ὁ γράφει τὴν<sup>2</sup> δικαιοσύνην<sup>2</sup> τὴν<sup>2</sup> ἐκ<sup>2</sup> νόμου, <sup>o constr., John</sup> ὅτι ὁ ποιήσας αὐτὰ<sup>1</sup> ἄνθρωπος<sup>1</sup> ζήσεται<sup>1</sup>.  
i. 46. see Luke xviii. 31.

p Phil. iii. (6) 9. see Gal. iii. 21.

q Lev. xviii. 5. see Neh. ix. 29. Ezek. xx. 21.

5. rec ins του bef νόμου, with DFKL[P] rel [arm Chr Thdrt Damasc]: om (A)BN. —for νόμου, πιστεύς A. omi bef τ. δικ. τ. εκ ν. AD<sup>1</sup>N<sup>1</sup> 17<sup>1</sup> vulg Damasc [Orig-int, Ambrost Cassiod.]. om αυτα (as LXX-AB(not Ed-vat [&c])) A D-gr N<sup>1</sup> vulg Damasc [Orig-int,]: eam D<sup>3</sup>-lat copt[-wilk] goth Casiod.; ταυτα 17<sup>1</sup> m<sup>1</sup> sath. om ανθρωπος F Syr Chr, Hil.

4-13.] The δικαιοσύνη τ. θ. is now explained to be summed up in that Saviour who was declared to them in their own Scriptures. For (establishing what was last said, and at the same time unfolding the δικ. τ. θ. in a form which rendered them inexcusable for its non-recognition) Christ is the end of the Law (i. e. the object at which the law aimed: see the similar expression 1 Tim. i. 5, τὸ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη. Various meanings have been given to τέλος. (1) *End, finis, chronological*: 'Christ is the termination of the law.' So the latt., Augustine, Luther, al., Olsh., Meyer, Fritz., De Wette, al. But this meaning, unless understood in its pregnant sense, that Christ, who has succeeded to the law, was also the object and aim of the law, says too little. In this pregnant sense Tholuck takes the word 'end,' the end in time and in aim. It may be so; but I prefer simply to take in the idea of Christ being the end, i. e. aim of the law, as borne out by the following citations, in which nothing is said of the transitoriness of the law, but much of the notices which it contains of righteousness by faith in Christ. (2) Clem. Alex.,—πλήρωμα γὰρ ν. χρ. εἰς δικ. π. τῷ πιστ., De Div. Serv. § 9, p. 940 P. Theodoret, Culv., Grot., al., take τέλος for 'accomplishment,' a sense included in the general meaning, but not especially treated here,—the following quotations not having any reference to it. (3) The meaning, *end in the sense of object or aim*, above adopted, is that of the Syr., Chrys., Theophyl., Beza, Bengel, al. Chrys. observes: εἰ γὰρ τοῦ νόμου τέλος ὁ χριστός, ὁ τὸν χριστὸν οὐκ ἔχων, κὰν ἐκείνην (i. e. δικαιοσύνην) δοκῇ ἔχειν, οὐκ ἔχει· ὁ δὲ τὸν χριστὸν ἔχων, κὰν μὴ ᾖ κατωρθώκως τὸν νόμον, τὸ πᾶν εἰληφε. καὶ γὰρ τέλος ἱατρικῆς θύγεια. ὥσπερ οὖν ὁ δυνάμενος θύγι ποιεῖν, κὰν μὴ τὴν ἱατρικὴν ἔχρ, τὸ πᾶν ἔχει. ὁ δὲ μὴ εἰδὼς θεραπεύειν, κὰν μετέναι δοκῇ τὴν τέχνην, τοῦ παντὸς ἐξέτισεν· οὕτω ἐπὶ τοῦ νόμου καὶ τῆς πίστεως, ὁ μὲν ταύτην ἔχων, καὶ τὸ ἐκείνου τέλος ἔχει· ὁ δὲ ταύτης ἔξω ὢν, ἀμφοτέρων ἐστὶν ἀλλότριος. Hom. xvii. p. 622. νόμον is here plainly the law of Moses: see Middleton in loc.)

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unto righteousness (i. e. so as to bring about righteousness, which the law could not do) to (dat. commodi) everyone that believeth. "Had they only used the law, instead of abusing it, it would have been their best preparation for the Saviour's advent. For indeed, by reason of man's natural weakness, it was always powerless to justify. It was never intended to make the sinner righteous before God; but rather to impart to him a knowledge of his sinfulness, and to awaken in his heart earnest longings for some powerful deliverer. Thus used, it would have ensured the reception of the Messiah by those who now reject Him. Striving to attain to real holiness, and increasingly conscious of the impossibility of becoming holy by an imperfect obedience to the law's requirements, they would gladly have recognized the Saviour as the end of the law for righteousness." Ewbank.

5.] For (proof of the impossibility of legal righteousness, as declared even in the law itself) Moses describes (reff.) the righteousness which is of (abstr.—not implying that it has ever been attained, but rather presupposing the contrary) the law, that (Syr. recitantis, not γράφ. Srr, in which case we should have αὐτὴν. The eam of some versions has apparently arisen from misunderstanding Srr) the man who hath done them (the ordinances of the law) shall live in (in the strength of, by means of, as his status) it (the righteousness accruing by such doing of them). As regards the life here promised, the Jewish interpreters themselves included in it more than mere earthly felicity in Canaan, and extended their view to a better life hereafter: see Wetst. in loc. Earthly felicity it doubtless did impart, compare Deut. xxx. 20; but even there, as Thol. observes, 'life' seems to be a general promise, and length of days a particular species of felicity. "In the N. T.," he continues, "this idea (of life) is always exalted into that of life blessed and eternal:—see Matt. vii. 14; xviii. 8, 9; Luke x. 28."

6-8.] The righteousness which is of faith is described, in the words spoken in Scripture by Moses of the commandment given by him,—as not dependent on a long and

E 2

r ch. ix. 30.  
Gal. iii. 8.  
Deut. xxx.  
12.  
t Acts ii. 34  
reff.  
u = ch. ix. 8.  
v Acts xiii. 15 reff.

ἐν αὐτῇ. ὁ ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει, ABDF  
KL[P]  
Μὴ εἶπῃς ἐν τῇ καρδίᾳ σου Τίς ἀναβήσεται εἰς τὸν a b c d  
g h k l  
m n o p  
[47]  
οὐρανόν; " τοῦτ' ἔστιν χριστὸν " καταγαγεῖν ἡ Τίς

rec (for αὐτῇ) αὐτοῖς (from LXX), with DFL[KP]N<sup>s</sup> rel [syrr arm(Treg) Chr, Thdrt  
Ambrst]: txt ABN<sup>1</sup> 17 [47] vulg D<sup>2</sup>-lat copt goth arm[-ed-ven(Sz) Orig-int,]  
Damasc Pel Sedul Bede.

*difficult process of search, but near to every man, and in every man's power to attain.* I believe the account of the following citation will be best found by bearing in mind that the Apostle is speaking of Christ as the *end of the law* for righteousness to the believer. He takes as a confirmation of this, a passage occurring in a prophetic part of Deut., where Moses is foretelling to the Jews the consequences of rejecting God's law, and His mercy to them even when under chastisement, if they would return to Him. He then describes the law in nearly the words cited in this verse. Now the Apostle, regarding Christ as the *end of the law*, its great central aim and object, quotes these words not merely as suiting his purpose, but as bearing, where originally used, an *à fortiori* application to faith in Him who is the end of the law, and to the commandment to believe in Him, which (1 John iii. 23) is now 'God's commandment.' If spoken of the law as a manifestation of God in man's heart and mouth, much more were they spoken of Him, who is *God manifest in the flesh*, the *end of the law and the prophets*. This view is, it is true, different from that of almost all eminent Commentators, ancient and modern,—who regard the words as merely *adapted* or *parodied* by the Apostle as suiting his present purpose. Thus, with minor shades of difference, Chrys., Beza, Grot., Vatabl., Luther, Wolf, Bengel, Koppe, Platt, Rückert, De Wette, Thol., Stuart, Hodge, al. But we must remember that it is in this passage Paul's object not merely to *describe* the righteousness which is of faith in Christ, but to *show it described already in the words of the law*. The Commentators who have taken more or less the view that the Apostle cites the words as *bearing the sense put on them*, are Calvin, Calovius, Reiche, Meyer, Fritz., Olsh. But the righteousness which is of faith speaketh on this wise (personified, as Wisdom in the Prov.), *Say not in thine heart* (i. e. 'think not,' a Heb. idiom. The LXX has merely λέγων, ῥα). The Apostle cites freely, giving the explanation of λέγων, viz. *thinking*). Who shall go up to heaven (LXX, ἀναβ. ἡμῶν(ἡμῶν), A) εἰς τ. οὐρ., see Prov. xxx. 4) 1—that is (see note above:—that imports in its full and unfolded mean-

ing), to bring down Christ:—or who shall go down into the abyss (LXX, τίς διαπράσει ἡμῖν εἰς τὸ πέρας τῆς θαλάσσης; The Apostle substitutes τίς κατ. εἰς τ. ἄβ. as the direct contrast to τίς ἀν. εἰς τ. οὐρ., as in ref. Ps.; see also Amos ix. 2:—and as better suiting the interpretation which follows) 1—that is, to bring up Christ from the dead. There is some difficulty in assigning the precise view with which the Apostle introduces these questions. Tholuck remarks, "The different interpretations may be reduced to this, that the questions are regarded either (1) as questions of *unbelief*, or (2) as questions of *embarrassment*, or (3) as questions of *anxiety*." The first view is represented by De Wette, who says, "In what sense these questions, from which the righteousness which is of faith dissuades men, are to be taken, is plain from ver. 9, where the Resurrection of Christ is asserted as the one most weighty point of historical Christian belief:—they would be *questions of unbelief*, which regards this fact as not accomplished, or as now first to be accomplished. Thus also, probably, are we to understand the *first question*, as applying to the *Incarnation of Christ*." This is more or less also the view of Chrys., Theodoret, Theophyl., Ec., Erasm., Estius, Semler, Koppe, Meyer, al., Rückert (who refers the doubt or the unbelief to the *full accomplishment* of redemption by the Incarnation and Resurrection of Christ), Reiche, and Köllner (who refer *καταγ.* to the *ascended* Saviour, thereby destroying the symmetry of the whole,—because the latter question undoubtedly refers to bringing Christ not from a *present* but from a *past* state, from which He has historically come). (2) The second view, that they are questions of *embarrassment*, is taken by L. Capellus, Wolf, Rosenm., and Stuart, which last says, "The whole (of Moses's saying) may be summed up in one word, omitting all figurative expression: viz. *the commandment is plain and accessible*. You can have, therefore, no excuse for neglecting it. So in the case before us. *Justification by faith in Christ* is a plain and intelligible doctrine. It is not shut up in mysterious language. . . . It is like what Moses says of the statutes which he gave to Israel, plain, intelligible, accessible. . . .

καταβήσεται εἰς τὴν ἄβυσσον; ὁ τοῦτ' ἔστιν χριστὸν = Eph. iv. 9, 10. <sup>12</sup> ἐκ νεκρῶν ἀναγαγεῖν. <sup>8</sup> ἀλλὰ τί λέγει; \* Ἐγγύς σου τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου <sup>13</sup> τοῦτ' ἔστιν τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν <sup>9</sup> ὅτι <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> 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<sup>1117</sup> <sup>1118</sup> <sup>1119</sup> <sup>1120</sup> <sup>1121</sup> <sup>1122</sup> <sup>1123</sup> <sup>1124</sup> <sup>1125</sup> <sup>1126</sup> <sup>1127</sup> <sup>1128</sup> <sup>1129</sup> <sup>1130</sup> <sup>1131</sup> <sup>1132</sup> <sup>1133</sup> <sup>1134</sup> <sup>1135</sup> <sup>1136</sup> <sup>1137</sup> <sup>1138</sup> <sup>1139</sup> <sup>1140</sup> <sup>1141</sup> <sup>1142</sup> <sup>1143</sup> <sup>1144</sup> <sup>1145</sup> <sup>1146</sup> <sup>1147</sup> <sup>1148</sup> <sup>1149</sup> <sup>1150</sup> <sup>1151</sup> <sup>1152</sup> <sup>1153</sup> <sup>1154</sup> <sup>1155</sup> <sup>1156</sup> <sup>1157</sup> <sup>1158</sup> <sup>1159</sup> <sup>1160</sup> <sup>1161</sup> <sup>1162</sup> <sup>1163</sup> <sup>1164</sup> <sup>1165</sup> <sup>1166</sup> <sup>1167</sup> <sup>1168</sup> <sup>1169</sup> <sup>1170</sup> <sup>1171</sup> <sup>1172</sup> <sup>1173</sup> <sup>1174</sup> <sup>1175</sup> <sup>1176</sup> <sup>1177</sup> <sup>1178</sup> 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<sup>1241</sup> <sup>1242</sup> <sup>1243</sup> <sup>1244</sup> <sup>1245</sup> <sup>1246</sup> <sup>1247</sup> <sup>1248</sup> <sup>1249</sup> <sup>1250</sup> <sup>1251</sup> <sup>1252</sup> <sup>1253</sup> <sup>1254</sup> <sup>1255</sup> <sup>1256</sup> <sup>1257</sup> <sup>1258</sup> <sup>1259</sup> <sup>1260</sup> <sup>1261</sup> <sup>1262</sup> <sup>1263</sup> <sup>1264</sup> <sup>1265</sup> <sup>1266</sup> <sup>1267</sup> <sup>1268</sup> <sup>1269</sup> <sup>1270</sup> <sup>1271</sup> <sup>1272</sup> <sup>1273</sup> <sup>1274</sup> <sup>1275</sup> <sup>1276</sup> <sup>1277</sup> <sup>1278</sup> <sup>1279</sup> <sup>1280</sup> <sup>1281</sup> <sup>1282</sup> <sup>1283</sup> <sup>1284</sup> <sup>1285</sup> <sup>1286</sup> <sup>1287</sup> <sup>1288</sup> <sup>1289</sup> <sup>1290</sup> <sup>1291</sup> <sup>1292</sup> <sup>1293</sup> <sup>1294</sup> <sup>1295</sup> <sup>1296</sup> <sup>1297</sup> <sup>1298</sup> <sup>1299</sup> <sup>1300</sup> <sup>1301</sup> <sup>1302</sup> <sup>1303</sup> <sup>1304</sup> <sup>1305</sup> <sup>1306</sup> <sup>1307</sup> <sup>1308</sup> <sup>1309</sup> <sup>1310</sup> <sup>1311</sup> <sup>1312</sup> <sup>1313</sup> <sup>1314</sup> <sup>1315</sup> <sup>1316</sup> <sup>1317</sup> <sup>1318</sup> <sup>1319</sup> <sup>1320</sup> <sup>1321</sup> <sup>1322</sup> <sup>1323</sup> <sup>1324</sup> <sup>1325</sup>

b = John ix. 22. xii. 42. Acts xxi. 6. 1 Tim. vi. 12. c = ch. xv. 6 only. Pa. lxxviii. 1. d Acts ix. 26 reff. e = 1 Cor. xv. 12 reff. f vv. 1, 4. g sing., ch. ix. 17 reff. h ch. ix. 33, from Isa. xlviii. 16. see Sir. ii. 10. i ch. iii. 22. 1 Cor. xiv. 7 only. = Exod. viii. 23. 1 Acts ii. 21 reff. Jom. ii. 32. ABDV KL[P] a b c d e f g h i j m n o p q r s t u v w x y z

ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου κύριον Ἰησοῦν, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ. <sup>10</sup> καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν. <sup>11</sup> λέγει γὰρ ἡ γραφὴ Πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ κατασχυνθήσεται. <sup>12</sup> οὐ γὰρ ἐστὶν διαστολὴ Ἰουδαίου τε καὶ Ἑλλήνος· ὁ γὰρ αὐτὸς κύριος πάντων κ' πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν.

k = Luke xii. 21. 1 Tim. vi. 18. Exod. xxx. 15.

9. aft ὁμολογήσῃς ins το ρημα B 71 Clem. for κυριον ιησουν, στι κυριος ιησους  
B Clem, Cyr[-p (sometimes omg στι)]: so, addg εστιν, copt Hil Aug. aft ιησουν  
ins χριστον A Bas[-ed (omg κυρ.)]. πιστευεις P: -σεις m, σις 17.] ηγειρεν bef  
αυτον A b k o [arm Clem.] Cyr[-jer, Cyr[-pe[-p].  
[10. for στοματι, στομα P m.]  
11. ins μη bef κατασχυνησεται (see ch ix. 23 v. r.) DF.  
12. ιουδαιοι και ελληνι D[-gr].

given to that duty shews a reference to the words of Moses: (2) the making *στι* render a reason for *ἐγγύς σου κ.τ.λ.* suits much better the context and form of the passage: (3) the fact of the confession with the mouth standing *first*, also shews a reference to what has gone before: for when the Apostle brings his own arrangement in ver. 10, he puts, as natural, the belief of the heart first, if thou shalt confess with thy mouth (same order as ver. 8) the Lord Jesus (not, I think, 'Jesus as the Lord' (see the readg of B al.): this might very well be,—and *κύριον* might, as Thol., be the predicate placed first for emphasis, did not Paul frequently use *κύριος Ἰησοῦς* for 'the Lord Jesus,'—see (ch. xiv. 14 after a prep.) 1 Cor. i. 3 al.; Phil. (ii. 19) iii. 20; Col. iii. 17 (1 Thess. i. 1; iv. 1). 1 Cor. xii. 3 is hardly an example on the other side: see note there, but 2 Cor. iv. 5 is, cf. note there), and believe in thine heart that God raised Him from the dead (here, as in 1 Cor. xv. 14, 16, 17, regarded as the great central fact of redemption), thou shalt be saved (inherit eternal life). Here we have the two parts of the above question again introduced: the *confession of the Lord Jesus* implying his having come down from heaven, and the *belief in His resurrection* implying His having been brought up from the dead. 10.] For (refers back to ver. 6, where the above words were ascribed to ἡ ἐκ πίστεως δικαιοσύνη, and explains how πιστεύς ἐν τῇ καρδίᾳ refer to the acquiring of righteousness) with the heart faith is exercised (πιστεύεται, men believe) unto (so as to be available to the acquisition of) righteousness, but (q. d. 'not only so: but there must be an outward confession, in order for justification to be carried forward

to salvation') with the mouth confession is made unto salvation. Clearly the words *δικ.* and *σωτ.* are not used here, as De W., al., merely as different terms for the same thing, for the sake of the parallelism: but as Thol. quotes from Crell., *σωτ.* is the 'terminus ultimus et apex justificationis,' consequent not merely on the act of justifying faith as the other, but on a good confession before the world, maintained unto the end. 11.] For (proof of the former part of ver. 10) the Scripture saith, Every one who believeth on Him shall not be ashamed. *πᾶς* is neither in the LXX nor the Heb., but is implied in the indefinite participle. The Apostle seems to use it here as taking up *παντὶ τῷ πιστεύοντι*, ver. 4. See ch. ix. 33. 12.] For (an explanation of the strong expression *πᾶς ὁ πιστεύων*, as implying the *universal* offer of the riches of God's mercy in Christ) there is no distinction of Jew and Greek (Gentile). See ch. iii. 22; for the same Lord of all (viz. Christ, who is the subject here: vv. 9, 11, 13 cannot be separated. So Orig., Chrys., Ec., Calov., Wolf, Bengel, Rück., Meyer, Fritz., De Wette, Tholuck, al. So πάντων κύριος of Christ, Acts x. 36. Most modern Commentators make δ αὐτός the subject, and κύριος the predicate. But I prefer the usual rendering, both on account of the strangeness of δ αὐτός thus standing alone, and because this Apostle uses the expression δ αὐτός κύριος, 1 Cor. xii. 5, and even δ αὐτός θεός, ib. 6, for 'the same Lord,' and 'it is the same God.' Stuart supplies, '(there is) the same Lord:' but this is harsh,—and unnecessary, if the participle πλουτῶν be taken as συντελῶν κ. συντ. in ch. ix. 28) is rich towards all ('by *εἰς* is signified the direction in which the

13 πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου σωθήσεται. 14 πῶς οὖν ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύσωσιν οὐ οὐκ ᾔκουσαν; πῶς δὲ ἀκούσωσιν χωρὶς κηρύσσοντος; 15 πῶς δὲ κηρύξωσιν ἂν μὴ ἀποσταλῶσιν; καθὼς γέγραπται Ὡς ὦράιοι οἱ πόδες τῶν [9<sup>a</sup> εὐαγγελιζομένων 1<sup>a</sup> εἰρήνην, τῶν] 9 εὐαγγελιζομένων ἀγαθά. 16 Ἀλλ' οὐ πάντες ὑπήκουσαν τῷ

III. 7.)

q = Luke i. 19. ii. 10.

r Acts x. 36 reff.

m constr., Eurip. Med. 751, ὁρανοὶ ... ἡμέραν αἶσιν κλύου. n w. eie, Acts x. 43 reff. o = w. gen. here only. Xen. Mem. iii. 5. 9. IIom. Od. a. 280. see Acts xiii. 16. p Acts iii. 2 reff. (laa. s Acts vi. 7 reff.

C μη  
στο-  
αλω-  
σις...  
ABCDF  
KL(P)N  
a b c d f  
g h i l  
m n o 17  
[47]

14. rec επικαλεσονται (see note), with KL[P] rel Clem, [Ath, Euthal-ms] Thdor-mops, Chr, Thdrt Damasc Thl Ec: txt ABD FN a. ins η bef 1st πως δε F latt [Syr arm Ambrst]. rec πιστευουσιν, with AKL rel Clem, [Ps-Jath Chr-montf Euthal-ms] Thdrt Damasc Thl Ec: txt BD F[-gr(επιστ.) P]N Chr-ms. rec ακου- σουσιν, with L rel Clem, [Ath,] Chr-montf, Thdrt Thl Ec: ακουσονται DFKN [P 47] d Damasc: txt A<sup>2</sup>BN<sup>3</sup> n 17 Chr-2 mss. (A<sup>1</sup> illegible.) [for χωρις, αναρ P.] 15. rec κηρυξουσιν, with rel Clem, Chr[-montf,] Thdrt Damasc: [ε]κηρυσσουσιν F[-gr]: ακουσωσιν c: txt ABDKL[P]N a 17 Chr-2 mss, [Euthal-ms]. καθωπαρ B: καθα Chr-ms. om ευαγγελιζομενων ειρηνην των (homoiotele) ABCN<sup>1</sup> [47-txt] coptt æth Clem, Orig, [-int, Euthal,] Epiph, (Thdor-mops,) Damasc: ins D(F)KL[P]N<sup>3</sup> rel latt syrr goth arm Chr, Thdrt Thl Ec Tert, Ambr, Jer, Hil, —om των F.—εσαυγ. δοξα εσαυγ. pacem Iren-int Tert, Hil, —om εσαυγ. δοξα Epiph, Hil. rec ins τα bef αγαθα, with D<sup>2</sup>-3 KLN<sup>1</sup> rel Clem, Chr, [Euthal, (and ms)] Thdrt: om [as LXX] ABCD<sup>1</sup>FN<sup>3</sup> [P 47-txt Eus,] Orig, Damasc.

16. aft υπηκουσαν ins εν (but marked for erasure) N<sup>1</sup>.

stream of grace rushes forth.' Olsh.) who call upon Him. 13—21.] Proof

from Scripture of this assertion, and argument thereon. 13.] For every one,

whosoever shall call upon the Name of the Lord (JEHOVAH,—but used here of Christ beyond a doubt, as the next verse shews. There is hardly a stronger proof, or one more irrefragable by those who deny the Godhead of our Blessed Lord, of the unhesitating application to Him by the Apostle of the name and attributes of Jehovah) shall be saved. 14, 15.] It

has been much doubted to whom these questions refer,—to Jews or to Gentiles? It must, I think, be answered, To neither exclusively. They are generalized by the *was ds av* of the preceding verse, to mean all, both Jews and Gentiles. And the inference in what follows, though mainly concerning the rejection of the unbelieving Jews, has regard also to the reception of the Gentiles: see below on vv. 19, 20.

At the same time, as Meyer remarks, "the necessity of the Gospel ἀποστολή must first be laid down, in order to bring out in strong contrast the disobedience of some." How then (i. e. *posito*, that the foregoing is so) can they (men, represented by the *was ds av* of ver. 13) call on (I have followed the majority of the chief mss. in reading the aor. subjunctive instead of the future indic. So also ch. vi. 1) Him in whom they have not believed (i. e. begun to believe: so ch. xiii. 11)? But how can they believe (in Him)

of whom they have not heard (construction see reff.)? But how can they hear without a preacher? But how can men preach unless they shall have been sent? As it is written, How beautiful are the feet of those who [publish glad tidings of peace, who] publish glad tidings of (τὰ is excluded by the strong manuscript testimony against it) good things. The Apostle is shewing the necessity and dignity of the preachers of the word, which leads on to the universality of their preaching, leaving all who disobey it without excuse. He therefore cites this, as shewing that their instrumentality was one recognized in the prophetic word, where their office is described and glorified. The applicability of these words to the preachers of the Gospel is evident from the passage in Isaiah itself, which is spoken indeed of the return from captivity, but in that return has regard to a more glorious one under the future Redeemer. We need not therefore say that the Apostle uses Scripture words merely as expressing his own thoughts in a well-known garb;—he alleges the words as a prophetic description of the preachers of whom he is writing. 16.] In this

preaching of the Gospel some have been found obedient, others disobedient: and this was before announced by Isaiah. The persons here meant are as yet kept indefinite,—but evidently the Apostle has in his mind the unbelieving Jews, about whom his main discourse is employed.

But not all hearkened to (historic: dur-

εὐαγγελίῳ. Ἡσαίας γὰρ λέγει Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; 17 ἄρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥήματος Χριστοῦ. 18 ἀλλὰ ὡς λέγω, ὡς μὴ οὐκ ἤκουσαν; ἀλλὰ ἐμεινύγε εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν. 19 ἀλλὰ ὡς λέγω, ὡς μὴ Ἰσραὴλ οὐκ ἔγνω; πρῶτος

t = John xii. 30, from Isa. liii. 1. 1 Thess. ii. 13. Heb. iv. 2. u Gal. iii. 2, 5. v here only. see John v. 47. Acta xi. 16. w ch. xi. 1, 11. x here bis. 1 Cor. ix. 4, 5. xi. 23 only. P. y (Luke xi. 28 v. r.) ch. ix. 20 only t. a 1 Cor. xiv. 7 only. Ps. i. c. Wisd. xix. 16 only. b = Matt. xii. 43. Luke xi. 31 (Heb. vi. 16 only. Ps. ii. 6 al. fr. c Paul here only. Matt. xxiv. 14. Luke ii. 1 al. Acta xi. 28 al. Heb. i. 6. ii. 5. Rev. iii. 10. xiv. 9. xvi. 14 only. Ps. lxxi. 8. s Matt. ix. 28. Mark i. 28. Ps. xviii. 4. b = Matt. xii. 43. Luke xi. 31 (Heb. vi. 16 only. Ps. ii. 6 al. fr. c Paul here only. Matt. xxiv. 14. Luke ii. 1 al. Acta xi. 28 al. Heb. i. 6. ii. 5. Rev. iii. 10. xiv. 9. xvi. 14 only. Ps. lxxi. 8. ABCD FL[PM] K. a b c d f g h k l m n o p [47]

17. [aft apa ins ουν F m sah.] rec (for χριστου) θεου, with A D<sup>2</sup>:3[gr] KL[P] N-corri<sup>1</sup>:3 rel syrr æth-pl Clem, [Ps.]Ath, Thdor-mops, Chr, Thdrt Damasc Sedul: Dei Christi [Ps.]Bede: [om F Hil:] txt BCD<sup>1</sup>N<sup>1</sup> [47-txt] vulg copt goth æth-rom [arm Orig-int.] Ambrst Aug, Pel.  
18. om μενυνγε F D<sup>1</sup>-lat [Orig-int.]. aft πᾶσαν ins γὰρ D<sup>1</sup>(and lat<sup>1</sup>).  
19. rec ουκ εγνω bef Ἰσραηλ (corr<sup>1</sup> for elegance?), with D<sup>1</sup>L rel syrr Thdrt Thl: txt

ing the preaching) the glad tidings (οὐ πάντες, because πάντες, see vv. 11—13, were the objects of the preaching, and must hearken to it if they would be saved):— (and this too was no unlooked-for thing, but predetermined in the divine counsel) for *Isaías* saith, Lord (κύριε is not in the Heb.), who believed the hearing of us [(i.e. as in our Version,) our report]!

17.] Faith then (conclusion from ver. 16, τίς ἐπίστ. τῇ ἀκοῇ) is from hearing (the publication of the Gospel produces belief in it), and the hearing (the effect of the publication of the Gospel) is by means of (not, 'in obedience to,' but 'by,' as its instrument and vehicle) the word of Christ (θεοῦ has probably been a rationalizing correction, to suit better the sense of the prophecy. ῥήματος is used possibly, as De Wette suggests, as a preparation for τὰ ῥήματα αὐτ. in ver. 18).

18.] But (in anticipation of an objection that Israel, whom he has especially in view, had not sufficiently heard the good tidings) I say, Did they not hear (ἤκουσαν partly founded on the cognate ἀκοή of the last verse, partly recalling the ἤκουσαν of ver. 14)? nay rather (ch. ix. 20, note) into all the earth went forth their voice, and to the ends of the world their words. It is remarkable that so few of the Commentators have noticed (I have found it only in Bengel, and there but faintly hinted: Olsh., who defends the applicability of the text, does not even allude to it) that Psal. xix. is a comparison of the sun, and glory of the heavens, with the word of God. As far as ver. 6 the glories of nature are described: then the great subject is taken up, and the parallelism carried out to the end. So that the Apostle has not, as alleged in nearly all the Commentators, merely accommodated the text allegorically, but taken it in its

context, and followed up the comparison of the Psalm.

As to the assertion of the preaching of the Gospel having gone out into all the world, when as yet a small part of it only had been evangelized,—we must remember that it is not the extent, so much as the universality in character, of this preaching, which the Apostle is here asserting; that word of God, hitherto confined within the limits of Judæa, had now broken those bounds, and was preached in all parts of the earth. See Col. i. 6, 23.

19.] But (in anticipation of another objection, that this universal evangelizing and admission of all, had at any rate taken the Jews by surprise,—that they had not been forewarned of any such purpose of God) I say, Did Israel (no emphasis on Israel—they are not first here introduced, nor have the preceding verses been said only of the Gentiles; but they have been during those verses in the Apostle's mind, and are now named for distinctness' sake, because it is not now a question of their having heard, which they did in common with all, but of their having been aware from their Scriptures of God's intention with regard to themselves and the Gentiles) not know (supply, not 'the Gospel,' τὴν ἀκοήν, as Chrys., Estius, Rückert, Olsh., al.,—but, the fact that such a general proclamation of the Gospel would be made as has been mentioned in the last verse, raising up the Gentiles into equality and rivalry with themselves—so Meyer, Fritz., Thol., De Wette, Stuart, al.—Others supply variously:—Calv. and Beza, 'the truth of God,'—so as to have an advantage over the Gentiles:—Bengel, 'justitiam Dei':—Bretschneider and Reiche take Ἰσραὴλ for the object of ἔγνω, and understand ὁ θεός as its subject: 'Did not God know,—acknowledge, regard with love,—Israel?' But surely the context will not



Μωυσης λέγει Ἐγὼ ἃ παραζηλώσω ὑμᾶς ὅτι οὐκ ἔθνη, ὁ ἐπὶ ἔθνη ἂν ἀσυνέτω ἡ παροργισῶ ὑμᾶς. 20 Ἡσαίας δὲ ἁποτολμᾷ καὶ λέγει Ἐυρέθην [ἐν] τοῖς ἐμὲ μὴ ζῆτοῦσιν, ἡ ἐμφανῆς ἐγενόμην τοῖς ἐμὲ μὴ ὁ ἐπερωτῶσιν. 21 πρὸς δὲ τὸν Ἰσραὴλ λέγει Ὁλην τὴν ἡμέραν ἡ ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἁπειθοῦντα καὶ ἀντιλέγοντα.

xv. 10. 3. only. xx. 3 (?). r ch. ii. 8 al. Deut. xxi. 20. k Isa. lxx. 1. n Acts x. 40 only. p = Luke xviii. 9. xx. 19. s Luke xx. 27. l = 1 Tim. i. 16. Exod. ii. 14. Heb. i. 7, 8. Acts xiii. 45. L.P., exc. John xii. 12. Hos. iv. 4. m = Acts xvii. 27 (reff.) o = here only. q here only. u = Luke i. 29, 47 al. f = 1 Pet. ii. 10. Lam. i. 6. g ch. i. 21 reff. h Eph. vi. 4 only. i. c. 3 Kings xv. 30 al. (-σμός, Eph. iv. 26.) j here only.

ABCD<sup>1</sup>3F[P]N d m [47] latt coopt goth [æth] arm Chr, Damasc [Orig-int.] Hil., forist *umas, autous* (from LXX) CN<sup>2</sup> [æth]. for *επι, εα* BC<sup>2</sup>D[AN] m [Clem<sub>1</sub>]. for 2nd *umas, autous* N<sup>2</sup>.

20. om *αποτολμα* καὶ D<sup>1-3</sup> and D-lat<sup>1</sup> (not D<sup>2</sup>, appy(Tischdf))F. rec om *εν* (*corra* to *suil* LXX?), with ACD<sup>1-3</sup>L[P]N rel vulg Clem, Chr, Thdrst [Euthal-ms Damasc] Hil; ins BD<sup>1</sup>F sah[appy] goth[appy] Ambrst. aft *εγενομην* ins *εν* BD<sup>1</sup> [Orig-int.].

21. for 2nd *προς, επι* D Clem<sub>1</sub>. om καὶ *αντιλεγοντα* F HM<sub>1</sub>; for *αντιλεγ., λεγ.* D<sup>1</sup> [and lat].

allow this) !—First (in the order of the prophetic roll; q. d. their very earliest prophet: compare Matt. x. 2, *πρῶτος Σίμων κ.τ.λ.* Thol., after Rückert, observes, “The Apostle has in his mind a whole series of prophetic sayings which he might adduce, but gives only a few instead of all, and would shew by the *πρῶτος*, that even in the earliest period the same complaint (of Israel’s unbelief) is found”) *Moses* saith, I will provoke you (Heb. and LXX, ‘them’) to jealousy against (those who are) no nation (the Gentiles, as opposed to the *people* of God), against a nation that hath no understanding (??, the spiritual fool of Ps. xiv. 1; lili. 1; Prov. xvii. 21) will I anger you. The original reference of these words, as addressed to Israel by Moses, is exactly apposite to the Apostle’s argument. Moses prophetically assumes the departure of Israel from God, and his rejection of them, and denounces from God that as they had moved Him to jealousy with their ‘no-gods’ (idols) and provoked Him to anger by their vanities, —so He would, by receiving into his favour a ‘no-nation,’ make them jealous, and provoke them to anger by adopting instead of them a foolish nation. On the interpretation of De Wette, al., that the meaning is, God would deliver the children of Israel, as a prey to the idolatrous nations of Canaan, the parallels will not hold; nor do the following verses in Deut. (22—25) justify it.

20.] But (even more than this: there is stronger testimony yet) *Esaias* is very bold and says (i. e. as we say, ‘dares to say,’ *ventures to speak thus*

*plainly*.’ Thol. compares *Æschin. de Falsa Leg. c. 45: καὶ ἰδελήσαν σχετιλιάζειν κ. λέγειν*), I was found (so LXX, the Heb. is *נִמְצָא*), ‘I was sought:’ but apparently in the sense of Ezek. xiv. 3; xx. 3, ‘enquired of:’ which amounts to *εὑρέθην*. In Ezek. xiv. the LXX render it *ἀποκρίσθαι* —and so Stier here, *Ich gebe Antwort . . .*) by (or among) those who sought me not, I became manifest to those who asked not after me. The clauses are inverted in order from the LXX.

De Wette and other modern Commentators have maintained that Isa. lxx. 1 is spoken of the Jews, and not of the Gentiles; their main argument for this view being the connexion of ch. lxx. and lxxv. But even granting this connexion, it does not follow that God is not speaking in reproach to Israel in ch. lxx. 1, and reminding them prophetically, that while they, His own rebellious people, provoke Him to anger, the Gentiles which never sought Him have found Him. The whole passage is thoroughly gone into and its true meaning satisfactorily shewn, in Stier’s valuable work, “*Ἐσαίας, nicht Pseudo-Ἐσαίας*,” pp. 797 ff., who remarks that ‘the nation which was not called by my Name,’ in lxx. 1, can only primarily mean the Gentiles.

21.] But of (not ‘to,’ but ‘with regard to:’ see reff. The words are not an address) Israel (evidently emphatic; —the former words having been said of the Gentiles) he saith (ibid. ver. 2), All the day (after *μου* in LXX) I stretched forth my hands (the attitude of gracious invitation) to a people disobedient and gainsaying

t ch. x. 18, 19.  
ver. 11.  
u Acts vii. 27,  
32, xiii. 46.  
1 Tim. i. 19  
only. L. P.  
Psa. xciii. 14.  
Ezek. xliii. 9.  
v ch. iii. 4 reff.

XI. <sup>1</sup> Ἄγω οὖν, μὴ ἂπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ; ἢ μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλῆτης εἰμί, ἐκ σπέρματος Ἀβραάμ, φυλῆς Βενιαμὲν. <sup>2</sup> οὐκ ἂπώσατο

ABC  
FLI  
abc  
ghl  
mnc  
[47]

w John i. 46. Acts ii. 22. 2 Cor. xi. 23 al.† Jos. Antt. ii. 9. 1.

x ch. ix. 7 reff.

CHAP. XI. 1. for *τον λαον, την κληρονομιαν* F Ambr, Ambrst. aft αυτου ins  
on προεγνω AD<sup>1</sup>N<sup>2</sup> [Chr.] Thl Ambrst-comm Aug., (Βενιαμειν, so A B<sup>2</sup>(Rl:  
Tischdf ascribes it to his B<sup>2</sup> [Βενιαμ B<sup>1</sup>(Tischdf N. T. Vat)]) CN m 17.)

(rebellious; the same word τῷ occurs Dent. xxi. 18).

CHAP. XI. 1—10.] *Yet God has not cast off His people, but there is a remnant according to the election of grace* (1—6),—*the rest being hardened* (7—10).

1.] I say then (a false inference from ch. x. 19—21,—made in order to be refuted), Did (μὴ, it cannot surely be, that) God cast off His people (as would almost appear from the severe words just adduced)? Be it not so: for I also am an Israelite (ἐκ γένους Ἰσρ., Phil. iii. 5), of the seed of Abraham (mentioned probably for solemnity's sake, as bringing to mind all the promises made to Abraham), of the tribe of Benjamin (so Phil. iii. 5). There is some question with what intent the Apostle here brings forward himself. Three ways are open to us: either (1) it is as a case in point, as an example of an Israelite who has not been rejected but is still one of God's people: so almost all the Commentators—but this is hardly probable,—for in this case (a) he would not surely bring one only example to prove his point, when thousands might have been alleged—(β) it would be hardly consistent with the humble mind of Paul to put himself alone in such a place,—and (γ) μὴ γένοιτο does not go simply to deny a hypothetical fact, but applies to some deprecated consequence of that which is hypothetically put:—or (2) as De Wette, al., he implies, 'How can I say such a thing, who am myself an Israelite, &c.?' 'Does not my very nationality furnish a security against my entertaining such an idea?'—or (3) which I believe to be the right view, but which I have found only in the commentary of Mr. Ewbank,—as implying that if such a hypothesis were to be conceded, it would exclude from God's kingdom the writer himself, as an Israelite. This seems better to agree with μὴ γένοιτο, as deprecating the consequence of such an assertion.

But a question even more important arises, not unconnected with that just discussed: viz. who are ὁ λαὸς αὐτοῦ? In order for the sentence καὶ γὰρ ἐγὼ κ.τ.λ. to bear the meaning just assigned to it, it is obvious that ὁ λαὸς αὐτ. must mean the people of God nationally considered. If Paul deprecated such a proposition as the rejection of

God's people, because he himself would thus be as an Israelite cut off from God's favour, the rejection assumed in the hypothesis must be a national rejection. It is against this that he puts in his strong protest. It is this which he disproves by a cogent historical parallel from Scripture, shewing that there is a remnant καὶ ἐν τῷ νῦν καιρῷ according to the election of grace: and not only so, but that that part of Israel (considered as having continuity of national existence) which is for a time hardened, shall ultimately come in, and so all Israel (nationally considered again, Israel as a nation) shall be saved. Thus the covenant of God with Israel, having been national, shall ultimately be fulfilled to them as a nation: not by the gathering in merely of individual Jews, or of all the Jews individually, into the Christian church,—but by the national restoration of the Jews, not in unbelief, but as a Christian believing nation, to all that can, under the gospel, represent their ancient pre-eminence, and to the fulness of those promises which have never yet in their plain sense been accomplished to them. I have entered on this matter here, because a clear understanding of it underlies all intelligent appreciation of the argument of the chapter. Those who hold no national restoration of the Jews to pre-eminence, must necessarily confound the ἐν τῷ νῦν καιρῷ remnant according to the election of grace, with the οἱ λοιποί, who nationally shall be grafted in again. See this more fully illustrated where that image occurs, ver. 17 ff.

2.] God did not cast off his people which he foreknew (προεγνων as in reff.: 'which, in His own eternal decree before the world, He selected as the chosen nation, to be His own, the depositary of His law, the vehicle of the theocracy, from its first revelation to Moses, to its completion in Christ's future kingdom.' It is plain that this must here be the sense, and that the words must not be limited, with Orig., Aug., Chrys., Calv., al., to the elect Christian people of God from among the Jews, with Paul as their representative: see on ver. 1. On this explanation, the question of ver. 1 would be self-contradictory, and this negation a

ὁ θεὸς τὸν λαὸν αὐτοῦ διὰ προέγνων. ἡ οὐκ οἶδατε \* ἐν ἡλίᾳ τί λέγει ἡ \* γραφή; ὡς ἐντυγχάνει τῷ θεῷ κατὰ τοῦ Ἰσραὴλ, ὁ Κύριε, τοὺς προφῆτας σου ἀπέκτειναν, τὰ θυσιαστήριά σου κατέσκαψαν, καὶ ὑπελείφθην μόνος, καὶ ζητοῦσιν τὴν ψυχὴν μου. ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; Κατέλιπον ἐμαυτῷ ἑπτακισχιλίους ἀνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ. οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λείμμα κατ' ἐκλογὴν χάριτος γέγονεν. εἰ δὲ χάριτι, οὐκ ἔτι ἐξ ἔργων,

f here only. Gen. xx. 36 al. (-λείμμα, ch. ix. 27.)

h here only. Prov. xxii. 1 (see xxiv.) l. 2 Macc. ii. 4. xi. 17 only.

only. 3 Kings xix. 16.

Acta vii. 60 reff.

m ch. iii. 26 reff.

o ch. ix. 11 reff.

l fem. (not l. c.), Judg. ii. 13 & iii. 7 (A Ald. compl.).

a here only. Josh. xiii. 13 (not A) compl.

p gen. subject, Luke iv. 22.

g = Matt. ii. 20 only. Exod. iv. 19.

i = Luke xx. 31. Heb. iv. 1

1 Chron. xxix. 20. see

1 Tim. ii. 1.

d Matt. v. 23 al.

3 Kings xix. 10, 14.

e Acta xv. 16 only, from Amos ix. 11.

2. rec at end ins λεγων, with LN<sup>1</sup> rel Syr [æth] Thl Ec: om ABCDF[P]N<sup>2</sup> [47(sic)] latt [syr] copt arm Eus, Chr, Thdrt Damas [Orig-int.] Ambr.

3. rec ins καὶ βετ τα θυσιαστήρια, with DLN<sup>1</sup> rel syr [æth arm] Just Chr, Thdrt [Euthal-m Damas]: om ABCF[P]N<sup>2</sup> 17 [47(sic)] latt copt Eus, Chr, [Orig-int.]

4. κατελειπον ACFL[P] n. for τη, το F: τω G.

5. λιμμα AB<sup>1</sup>CD<sup>1</sup>FN: λιμμα B<sup>2</sup>. [17 uncert.] κατ' ἐκλογῆς D<sup>1</sup>.

truism. It would be inconceivable, that God should cast off *His elect*. Or (see ch. ix. 21 al.:—introduces a new objection to the matter impugned) know ye not what the Scripture saith in (the history of) Elias (better thus than 'with regard to,' as Luth., Erasm., Calv., Beza, al. Tholuck gives examples: from Pausan. viii. 37. 3.—ἔστιν ἐν Ἡρας ὄρεσιν τὰ ἱερῆ, —i. e. in that part of the Iliad (ξ. 278) where Hera swears by the Titans: from Thucyd. i. 9,—καὶ ἐν τοῦ σκῆπτρου ἄμα τῇ παραδόσει εἰρηκεν αὐτὸν πολλὰ ἡσίοισι κ. Ἀργεῖ παντὶ ἀνδρείῳ, i. e. in that part of the Iliad (β. 108) where the transmission of the sceptre is related) how (depends on οὐκ οἶδατε) he pleads with (see reff.—and note, ch. viii. 26) God against Israel, &c. The citation is a free one from the LXX. The clauses τοὺς προσφ., and τὰ θυσιαστ. are inverted, ἐν βομφαίᾳ is omitted, and καὶ ὑπελείφθ. μόνος is put for καὶ ὑπολείμμαι ἐγὼ μονώτατος. The altars, as De W. observes, were those on the high places, dedicated to God. 4.] But what saith the divine response to him (χρηματισμός, see reff. and reff. to the verb, Acts x. 22) I have left to myself (here the Apostle corrects a mistake of the LXX, who have for κατέλιπον—καταλείψεις,—in the Complut. ed. καταλείψω. He has added to the Heb. נִשְׁאַרְתִּי.—'I have left,' 'kept as a remainder,'—ἐμαυτῷ, a simple and obvious filling up of the sense) seven thousand men, who (the sense of the saying, as far as regards the present purpose,

viz. to shew that all these were faithful men; in the original text and LXX, it is implied that these were all the faithful men,—ἐπὶ χιλιῶδες ἀνδρῶν, πάντα γόνατα ἀ οὐκ ἔκλυσαν γόνυ (om. γόνυ A) τῷ B. κ. πᾶν στόμα δ οὐ προσεκύνουσιν προσκυνήσει A) αὐτῷ. But this was not necessary to be brought out here) never bowed knee to Baal. "Here the LXX, according to the present text, have τῷ, not τῇ Βάαλ: but elsewhere (see reff.) they write the fem.: and probably the Apostle read it so in his copy." Fritz. According to this Commentator, they wrote the fem., taking Baal for a female deity; according to Beyer, Addit. ad Seld. de diis Syr., Wetst., Koppe, Olsh., Meyer,—because Baal was an androgynous deity;—according to Gesenius, in Rosenmüller, Rep. i. 39, to designate feebleness, compare the Rabbinical נִרְיָה, 'false gods,' and other analogous expressions in Tholuck. "The regarding τῇ Βάαλ as put for τῇ τοῦ Βάαλ, scil. εἰκόνι or στήλῃ, as Erasm., Beza, Grot., Estius, al., and Bretschneider, is perfectly arbitrary." De Wette. In Tobit i. 5 AB, we have, πᾶσαι αἱ φυλαὶ αἱ συναποστάσαι ἔθνον τῇ Βάαλ τῇ θαυμάλει,—where the golden calves of the ten tribes seem to be identified with Baal, and where a curious addition in N (in this part published by Tischdf. as Codex Friderico-Augustanus) refers expressly to their establishment by Jeroboam. 5.] Thus then (analogical inference from the example just cited) in the present time also (or, even in the present time, scil.

r ch. iii. 9. ἐπεὶ ἡ χάρις ὅκ ἐτι γίνεται χάρις [εἰ δὲ ἐξ ἔργων, ABCD  
 v. 15. ὅκ ἐτι χάρις, ἐπεὶ τὸ ἔργον ὅκ ἐτι ἐστὶν ἔργον.] FL[P]m  
 s Matt. vi. 32. ὅκ ἐτι χάρις, ἐπεὶ τὸ ἔργον ὅκ ἐτι ἐστὶν ἔργον.] a b c d f  
 xii. 39 al. 7 τὶ οὖν; δ ἐπιζητεῖ Ἰσραὴλ, τοῦτο οὐκ ἐπέτυχεν, g h k l  
 i Kings xx. 1. ἡ δὲ ἐκλογὴ ἐπέτυχεν οἱ δὲ λοιποὶ ἐπωρώθησαν, m n o l 7  
 t Acts ix. 20. ἡ δὲ ἐκλογὴ ἐπέτυχεν οἱ δὲ λοιποὶ ἐπωρώθησαν, [47]  
 u reff.  
 Heb. vi. 15. v ch. ix. 11 reff. = here only.  
 xi. 33. James iv. 3 only. Gen. xxix. 2. Prov. xii. 27 only. (pmsis, ver. 35.)  
 w Mark vi. 52. viii. 17. John xii. 40. 2 Cor. iii. 14 only. Job xvii. 7 Bm &c. only.

6. for γινεται, εστ[α]; C'(appy) [F-lat: εστι] 54 syrr Chr, Thdrt: est vulg D-lat  
 lat-ff. om last clause ACDFN<sup>1</sup> [P 47-txt] latt coptt (with) arm Damasc [Orig-  
 int,] Ambr Ambrat Aug: [om εἰ δε το χάρις 17:] ins (with some variations) BLN<sup>2</sup> rel  
 syrr Chr Thdrt ('both, in text: they do not expl it in comm; but that does not  
 prove its omn: Tischdf [ed. 7]) Gennad-c, Thl Ec. (See notes.)—(rec ins εστι bef  
 3rd χάρις: omd by B.—for ἔργον at end, χάρις (by mistake?) B.)

7. ἐπεζητεῖ F 73 latt syrr [Orig-int,] lat-ff. rec touton (grammatical corr),  
 with d g h<sup>1</sup> Chr, montf Thdor-mops[-c, Cyr-c, Damasc] Thdrt: txt ABCDFL[P]m rel  
 Chr, Chr, 2-mss. ἐπωρώθησαν(sic) C (m p [sic, Tischdf]): ἐπορευθησαν c: ἐπρω-  
 θησαν 66<sup>3</sup>: exaccati sunt latt [arm Orig-int,].

of Israel's national rejection) there is a remnant (a part has remained faithful, which thus has become a λείμμα) according to (in virtue of,—in pursuance of) the election (selection, choice of a few out of many) of grace (made not for their desert, nor their foreseen congruity, but of God's free unmerited favour). 6.] 'And let us remember, when we say an election of grace, how much those words imply: viz. nothing short of the entire exclusion of all human work from the question. Let these two terms be regarded as, and kept, distinct from one another, and do not let us attempt to mix them and so destroy the meaning of each.' So that the meaning of the verse is to clear up and remove all doubt concerning the meaning of 'election of grace,'—and to profess on the part of the Apostle perfect readiness to accept his own words in their full sense, and to abide by them. This casts some light on the question of the genuineness of the bracketed clause (see authorities in var. readd.). The object being precision, it is much more probable that the Apostle should have written both clauses in their present formal parallelism, and that the second should have been early omitted from its seeming superfluity, than that it should have been inserted from the margin. Besides which, as Fritz. has remarked, the words do not correspond sufficiently with those of the first clause to warrant the supposition of their having been constructed to tally with it: we have for χάρις in the first, ἐξ ἔργων in the second,—for γίνεται χάρις, ἐστὶν ἔργον;—and the plur. ἔργα would probably have been retained in the inference of clause 2. But (directing attention to the consequences of the admission, ἐκλ. χάριτος) if by grace (the selection has been made), it is no longer (when we have conceded that, we have excluded its being)

of (arising out of, as its source) works: for (in that case) grace no longer becomes (i. e. becomes no longer—loses its efficacy and character as) grace (the freedom and 'proprio motu' character, absolutely necessary to the idea of grace, are lost, the act having been prompted from without):—but if of (arising out of, as the cause and source of the selection) works, no longer is it (the act of selection) grace; for (in that case) work no longer is work (the essence of work, in our present argument, being 'that which earns reward,' and the reward being, as supposed, the election to be of the remnant,—if so earned, there can be no admixture of divine favour in the matter; it must be all earned, or none: none conferred by free grace, or all). These cautions of the Apostle are decisive against all attempts at compromise between the two great antagonist hypotheses, of salvation by God's free grace, and salvation by man's meritorious works. The two cannot be combined without destroying the plain meaning of words. If now the Apostle's object in this verse be to guard carefully the doctrine of election by free grace from any attempt at an admixture of man's work, why is he anxious to do this just at this point? I conceive, because he is immediately about to enter on a course of exposition of the divine dealings, in which, more than ever before, he rests all upon God's sovereign purpose, while at the same time he shews that purpose, though apparently severe, to be one, on the whole, of grace and love.

7.] What then (what therefore must be our conclusion from what has been stated? We have seen that God hath not cast off his own chosen nation, but that even now there is a remnant. This being so, what aspect do matters present? This he asks to bring out an answer which may

<sup>8</sup> καθὼς γέγραπται Ἔδωκεν αὐτοῖς ὁ θεὸς <sup>πνεῦμα</sup> <sup>κατανύξεως</sup>, <sup>ὀφθαλμοὺς</sup> <sup>τοῦ μὴ βλέπειν</sup>, καὶ <sup>ὦτα</sup> <sup>τοῦ μὴ ἀκοῦειν</sup>, ἕως τῆς <sup>σήμερον</sup> <sup>ἡμέρας</sup>. <sup>9</sup> καὶ Δαυεὶδ λέγει <sup>Γεννηθήτω ἡ</sup> <sup>τράπεζα αὐτῶν</sup> <sup>εἰς</sup> <sup>παγίδα</sup> καὶ <sup>εἰς</sup> <sup>θήραν</sup> καὶ <sup>εἰς</sup> <sup>σκάνδαλον</sup> καὶ <sup>εἰς</sup> <sup>ἀντ-</sup> <sup>ἀπόδομα αὐτοῖς</sup>, <sup>10</sup> <sup>σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν</sup> <sup>τοῦ μὴ βλέπειν</sup>, καὶ τὸν <sup>νῶτον αὐτῶν</sup> <sup>διὰ παντός</sup>

b Paul. Acts xxviii. 27 bis (from Isa. vi. 10). 1 Cor. ii. 9. xii. 16 only.

xx. 26. 2 Cor. iii. 14 only. Josh. v. 9.

c 1 Cor. x. 21 bis. Pa. lxxvii. 20.

vii. 23. g Pa. xxiv. 8.

v. 2. h Josh. xxiii. 13. Pa. cxl. 9.

xxvii. 4. i Chron. xxxii. 26. (-δοσις, Col. iii. 24.)

n Acts ii. 25. x. 2 al. Isa. xlii. 16.

d constr., Acts v. 36 ref. Pa. lxxviii. 22.

e Matt. xxviii. 15. Acts

iv. 21. 2 Cor.

iv. 13. Gal.

vi. 1. Eph.

i. 17 al. Isa.

xxix. 10.

here only. 1 c.

& Pa. lix. 3

(b) only.

(-νύσσω, Acts ii. 37.)

Sir. xx. 21.)

Dcut. xxi. 4.

a constr., 1 Cor.

x. 13 ref.

m = ch. i. 21 (ref.). only. 1 c.

8. καθάπερ ΒΝ. δ is written twice in Ν.

[8, 9. ημερας και δαυιδ is supplied at the foot of the page in F-gr(not G).]

9. ins καθάπερ bef και δαυειδ C.

set in view the οἱ λοιποὶ)† That which Israel is in search of (viz. δικαιοσύνη, see ch. ix. 31; x. 1 ff.), this it (as a nation) found not (on ἐπιτυχῶν w. an acc., see Matthiae, Gr. Gr. § 363 obs.), but the election (the abstract, because Israel has been spoken of in the abstract, and to keep out of view for the present the mere individual cases of converted Jews in the idea of an *electio remanens*) found it:

8.] but the rest were hardened (not 'blinded;' see note on Eph. iv. 18:—σκληροτέραν ἢ ἀπιστία τὴν καρδίαν αὐτῶν ἀπειργάσατο. Theodoret. It is passive, and implies *God as the agent*. This for the sake of the context, ἔδωκεν αὐτοῖς ὁ θεὸς κ.τ.λ., not necessarily for the meaning of the word itself, which might indicate 'became hard,' but certainly *does not here*),—as it is written (if we are to regard these passages as merely *analogous instances* of the divine dealings, we must remember that the *perspective of prophecy*, in stating such cases, *embraces all analogous ones*, the divine dealings being self-consistent,—and *especially that great one*, in which the words are most prominently fulfilled), God gave to them (LXX and Heb., *πεπότισκεν ὑμᾶς*) a spirit (see ref.) of stupor (there is at the end of Fritzsche's commentary on this chapter an elaborate excursus on *κατανύξις*, in which he has thoroughly investigated its derivation and meaning. He comes to the conclusion that it is derived from *κατανύσσω*, 'compungo,' and *might* signify any excitement of mind, pity, sadness, &c.,—but in the few places where it occurs, it does import *stupor* or *numbness*:—so ref. Ps. ἐπότισας ἡμᾶς οἶνον κατανύξεως,—which Hammond explains to mean the stupefying wine given to them that were to be put to death. Hamm. also cites from

Marcus Eremita, *νουθεσ. ψυχ.* p. 918, a passage where he describes *πόνον τῆς κατανύξεως* as the consequence of *οἰνοποσίας*. Tholuck compares the similar meanings of 'frappé,' *struck*, *betreffen*,—eyes that they should not see (such eyes that they might not see: in the Heb. and LXX the negative is joined with the verb, καὶ οὐκ ἔδωκεν κύριος ὁ θ. ὑμῶν κ.τ.λ.) and ears that they should not hear unto this present day. These last words are not, as Beza, E. V., Griesb., Knapp, to be separated from the citation, and joined to *ἐκωρόθησαν*: they belong to the words in Deut. and are adduced by St. Paul as applying to the day then present, as they did to the day when Moses spoke them: see 2 Cor. iii. 15. 9.] And David saith, Let their table be for a snare and for a net (θήρα more usually 'a hunt,' or the act of taking or catching, —but here and in ref. a *net*, the instrument of capture. It is not in the Heb. nor in the LXX, and is perhaps inserted by the Apostle to give emphasis by the accumulation of synonymes), and for a stumbling-block and for a recompense to them (the LXX have *εἰς παγίδα κ. εἰς ἀνταπόδοσιν κ. εἰς σκάνδαλον*. The Heb. of *εἰς ἀνταπόδοσιν*, as at present pointed, is עֲרִיבָה, 'to the secure.' It has been supposed that the LXX pointed עֲרִיבָה or עֲרִיבָה, 'for retributions.' See Pa. xci. 8: but qu. P.) 10.] let their eyes be darkened that they may not see, and their back bow thou down always. "Instead of bending the back, the Heb. text speaks of making the loins to tremble, תַּרְרַן עֲרִיבָה. This elsewhere is a sign of *great terror*, Nah. ii. 10; Dan. v. 6: and the *darkening of the eyes* betokens in the Psalm, a weakened, humbled, servile condition, just as in



τὸ <sup>a</sup> πλήρωμα αὐτῶν; <sup>13</sup> ὑμῖν δὲ λέγω τοῖς ἔθνεσιν. <sup>a</sup> = here only. see Eph. i. 23 notes. John i. 16. ver. 25. <sup>b</sup> ἐφ' <sup>b</sup> ὅσον μὲν οὖν εἰμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν <sup>b</sup> = Matt. (ix. 15) xxi. 40, 45 (2 Pet. i. 13) only. <sup>c</sup> διακονίαν μου <sup>d</sup> δοξάζω, <sup>14</sup> εἰ πως <sup>c</sup> παραζηλώσω μου <sup>c</sup> = Acts ix. f Gen. xxxvii. 27. <sup>d</sup> = Matt. (ix. 15) xxi. 40, 45 (2 Pet. i. 13) only. <sup>e</sup> εἰ γὰρ ἡ <sup>e</sup> = here only. see Eph. i. 23 notes. John i. 16. ver. 25. <sup>f</sup> Gen. xxxvii. 27.

24 reff. d = 2 Cor. iii. 10. Judg. ix. 9. e ch. i. 10.  
g = 1 Cor. vii. 16 (bis). ix. 22. 1 Tim. iv. 16. James v. 20.

13. rec (for δε) γαρ, with DFL rel latt goth Chr, Thdrt[-ed] Thl Ec [Orig-int, Ambrst]: ουν C: om æth: txt AEN[P 47 arm] syrr copt Thdrt-ms Damasc. rec om ουν (see notes), with L rel vulg D<sup>3</sup>-lat syr [copt(Treg) æth] Chr, Thdrt Thl Ec [Orig-int, Ambrst] Aug: om μεν ουν DF goth [arm]: ins ABC[P]N copt[(Tischd) Cyr, Damasc]. om εγω A n 73. 80. 108-16-8 arm Thdrt-ms<sub>1</sub>: ins bef εγω F [vulg goth] Cyr, [Orig-int, Ambrst]. δοξασω F [17] 46. 109 latt Thdrt[-ed]<sub>1</sub>(txt<sub>2</sub>) [Orig-int<sub>2</sub>] lat-ff (but not Aug<sub>2</sub>).

14. την σαρκα bef μου DF.

for the Gentile world, what will not the whole number do? But thus we shall lose the 'a *minori ad maius*' argument—'if their *sin* has done so much, how much more their *conversion*?' unless indeed it be said that τὸ ἥττημα implies a national παράπτωμα. Besides, it can hardly be shewn that ἥττημα will bear this meaning of 'a small number.' (3) Tholuck, from whom mostly this note is taken, notices at length the view of Olsh., after Origen, that the idea of a definite number of the elect is here in the Apostle's mind,—that the falling off of the Jews produces a deficiency in the number, which is filled up by the elect from the Gentiles, as ver. 25: understanding by πλήρωμα both there and here, if I take his meaning aright, the number required to fill up the roll of the elect, whether of Jews, as here, or Gentiles, as there. Tholuck, while he concedes the legitimacy of the idea of a πλήρωμα τῶν σωζομένων, maintains, and rightly, that in this section no such idea is brought forward: and that it would not have been intended, without some more definite expression of it than we now find.

I have thought it best as above, considering the very various meanings and difficulty of the word πλήρωμα, to keep here to that which seems to be indicated by the immediate context, which is, besides, the primitive meaning of the word. It must be noticed, that the fact, of Israel being the chosen people of God, lies at the root of all this argument. Israel is the nation, the covenant people,—the vehicle of God's gracious purposes to mankind. Israel, nationally, is deposed from present favour. That very deposition is, however, accompanied by an outpouring of God's riches of mercy on the Gentiles; not as rivals to Israel, but still considered as further from God, formally and nationally, than Israel. If then the disgrace of Israel has had such a blessed accompaniment, how much more

blessed a one shall Israel's honour bring with it, when His own people shall once more be set as a praise in the midst of the earth, and the glory of the nations.

13.] 'Why, in an argument concerning the Jews, dwell so much on the reference to the Gentiles discernible in the divine economy regarding Israel? Why make it appear as if the treatment of God's chosen people were regulated not by a consideration of them, but of the less favoured Gentiles?' The present verse gives an answer to this question. But (apology for the foregoing verse:—if γὰρ be read, the sense will be much the same—For (i. e. let it be understood, that), &c.) I am speaking to you the Gentiles. Inasmuch therefore (μὲν οὖν is surely not to be rejected as yielding no sense,—as De Wette and Tholuck, who object to it as proceeding from those who hold a new sentence to begin at ἐφ' ὅσον, and ὑμῖν . . . ἔθνεσιν to refer to the foregoing:—but the usage of μὲν οὖν in 1 Cor. vi. 4 seems strictly analogous to that in our text, where no new sentence is begun in any sense which may not be true here.

ἐφ' ὅσον, not 'as long as,' as Orig. and Vulg.) as I am Apostle of the Gentiles, I honour mine office (by striving for their conversion and edification at all times,—by introducing a reference to them and their part in the divine counsels, even when speaking of mine own people), if by any means I may (regarding it as a real service done on behalf of Israel, thus to honour mine office by mentioning the Gentiles, if this mention may provoke to jealousy mine own flesh (the Jews) and may save some of them.

16.] For (a reason for my anxiety for the salvation of Israel: not merely for the sake of mine own kinsmen, but because their recovery will bring about the blessed consummation of all believers. Vv. 13, 14 should not then be in a parenthesis) if the rejection of them (not 'their loss,' as Luth.

h Acts xxvii. 23 <sup>h</sup> ἀποβολὴ αὐτῶν <sup>i</sup> καταλλαγὴ κόσμου, τίς ἡ <sup>j</sup> πρόσ- ABCD  
only (reff.) <sup>k</sup> λημψις, εἰ μὴ ζωὴ ἐκ νεκρῶν; 16 εἰ δὲ ἡ <sup>l</sup> ἀπαρχὴ ἁγία, FI[P]  
1 (=) ch. v. 11. a b c d  
2 Cor. v. 18, 19 only <sup>e</sup> καὶ τὸ <sup>f</sup> φύραμα καὶ εἰ ἡ <sup>g</sup> ῥίζα ἁγία, καὶ οἱ <sup>h</sup> κλάδοι. m n o  
(Isa. ix. 5.) g h k  
3 Macc. v. 20 only. j here only <sup>i</sup>. (λαμβάνειν, ch. xiv. 3.) k ch. viii. 23 reff. l New. xv. 21.  
m ch. ix. 21 reff. n Matt. iii. 10. xiii. 6 al. Job xiv. 8. o Matt. xiii. 32 al. here &c. (5 times)  
only in Epp. Ezek. xxxi. 7.

15. κοσμος F. for προσλ., προλ. CF k<sup>1</sup>.

16. for δε, γαρ A: om C<sup>2</sup> goth [æth]. om 2nd εἰ F[P<sup>1</sup>] 70-1. 109 lect-13 arm Chr-ms.,

and Beng., by which the antithesis to πρόσλημψις is weakened) be (the occasion of) the reconciliation of the world (of the Gentiles, viz. to God), what ('qualis,' of what kind,' in its effect) (will be) their reception, but (the occasion of) life from the dead! ζωὴ ἐκ νεκρ. may be variously taken. (1) it may be metaphorical, as in ch. vi. 13, and may import, that so general a conversion of the world would take place, as would be like life from the dead. So, more or less, Calv., Calov., Estius, Bengel, Stuart, Hodge, al., and Theophyl., Phot., who explain it of a joy like that of the resurrection. But against this interpretation lies the objection, that *this is already involved in καταλλαγὴ κόσμ.*, and thus no new idea would be brought out by the words, which stand in the most emphatic position. (2) it may mean that 'life from the dead' *literally* should follow on the restoration of the Jewish people; i. e. that the Resurrection, the great consummation, is bound up with it. So Chrys., Orig. ("tunc enim erit assumptio Israel, quando jam et mortui vitam recipient, et mundus ex corruptibili incorruptibilis fiet, et mortales immortalitate donabuntur"), Theodoret, Reiche, Meyer, Fritzsche, Rückert ed. 2, Tholuck, al. The objection to this view seems to be, that the Apostle would hardly have used ζωὴ ἐκ νεκρῶν thus predicatively, if he had meant by it a fixed and predetermined event;—but that, standing as it does, it must be *qualitative*, implying *some further blessed state* of the reconciled world, over and above the mere reconciliation. This might well be designated 'life from the dead,' and in it may be implied the glories of the first resurrection, and deliverance from the bondage of corruption, without supposing the words ζωὴ ἐκ νεκρῶν = ἡ ἀνάστασις τῶν νεκρ. Stuart well compares Ezek. xxxvii. 1—14, which was perhaps before the mind of the Apostle:—but he gives a mere ethical interpretation to it. 16—24.] *Such a restoration of Israel was to be expected from a consideration of their destination and history. This is set forth in similitudes, that of the root and branches being followed out at some length,—and*

*their own position, as engrafted Gentiles, brought to the mind of the readers.* But (a further argument for their restoration following on ἀλλὰ, ver. 11) if the first-fruit be holy, so also the lump (not here the firstfruit of the field, as Grot., Rosenm. (nor is φύραμα the cake made by the priests out of the firstfruits which fell to them, Deut. xviii. 4, as Estius, Koppe, Köllner, Olsh., al.);—but the portion of the kneaded lump of dough (φύρα), which was offered as a heave-offering to the Lord, and so sanctified for use the rest: see ref. Num. where the same words occur);—and if the root be holy, so also the branches. *Who are the ἀπαρχὴ and the ῥίζα?* First of all, there is no impropriety in the two words applying to the *same thing*. For though, as Olsh. remarks, the branches being *evolved from the root*, it rather answers to the φύραμα than to the ἀπαρχή, and, as Rückert, the firstfruit succeeds the lump in time, while the root precedes the branches,—yet, as Thol. replies, *the ἀγιάτης is the point of comparison*, and in ἀγιάτης the ἀπαρχή precedes and gives existence to the φύραμα. This being so, (1) the ἀπαρχή and ῥίζα have generally been taken to represent *the patriarchs*; and I believe rightly (except that perhaps it would be more strictly correct to say, *Abraham himself*). The ἀγαπητοὶ διὰ τοὺς πατέρας of ver. 28 places this reference almost beyond doubt. Origen explains the ῥίζα to be *our Lord*. But He is Himself a *branch*, by descent from Abraham and David (Isa. xi. 1; Matt. i. 1), if genealogically considered; and if mystically, *the whole tree* (John xv. 1). De Wette prefers to take as the firstfruit and root, the *ideal theocracy* founded on the patriarchs,—the *true, faithful children* of the patriarchs, and as the branches, those united by mere external relationship to these others. This he does, because in the *common acceptance*, the κλάδοι who are cut off ought to be *severed from their physical connexion* with Abraham, &c., which they are not. This objection I do not conceive applicable here: because, as we see evidently from ver. 23, the severing and re-engrafting are types, not of *genealogical*



17 εἰ δὲ <sup>α</sup>τινες τῶν <sup>β</sup>κλάδων <sup>γ</sup>ἐξεκλάσθησαν, σὺ δὲ <sup>δ</sup>ἀγρίῳ <sup>ε</sup>ἐλαιῳ ὧν <sup>ς</sup>ἐνεκεντρίσθης ἐν αὐτοῖς καὶ <sup>ζ</sup>συγκοινωνῶνς τῆς <sup>η</sup>ρίζης τῆς <sup>θ</sup>πιότητος τῆς <sup>ι</sup>ἐλαίας ἐγένου, 18 μὴ

xvii. 4.

γ here &amp;c. (5 times) only t.

Wisd. xvi. 11 only.

7. Rev. i. 9 only t. (εἰς, Eph. v. 11.)

t here only. Judo. ix. 9.

iii. 12. Rev. x. 4 only, exc. (w. ὅπως) in Gospp.

Gen. viii. 11.

p here &amp;c. 3cc only. Levit. i. 17 only.

q ver. 24 only t. see Isa. xlv. 14 f (not A) compl. Jer. s 1 Cor. ix. 23. Phil. i. a ver. 24. James

17. for *ἐνεκ., ἐκεντρίσθης* L. om *εν* C<sup>1</sup>(appy). rec ins *και* bef *της* *πιότητος*, with AL[D<sup>3</sup>·P]N<sup>3</sup> rel [vulg syrr goth æth arm Chr, Thdr̄t Antch, Orig-int.]: om BC(D<sup>1</sup>F)N<sup>1</sup> cop<sup>t</sup> Damasc[-txt]. *εγενου της πι. της ελαιας* [omg *της* *ριζης*] D<sup>1</sup>F k (Cyr-jer.) Iren-int.

disunion and reunion, but of *spiritual*. Meanwhile, De W.'s view appears less simple than the ordinary one, which, as I hope to shew, is borne out by the whole passage. (2) Then, *who are indicated by the φάσμα and the κλάδοι*? ISRAEL, considered as the people of God. The lump, which has received its ἀγιότης from the ἀπαρχή, = Israel, beloved for the fathers' sakes: the assemblage of branches, evolved from Abraham, and partaking of his holiness. But one thing must be especially borne in mind. As Abraham himself had an outer and an inner life, so have the branches. They have an *outer life*, derived from Abraham by *physical descent*. Of this, *no cutting off can deprive them*. It may be compared to the very organization of the wood itself, which subsists even after its separation from the tree. But they have, while they remain in the tree, an *inner life*, nourished by the circulating sap, by virtue of which they are constituted *living parts* of the tree: see our Lord's parable of the vine and the branches, John xv. 1 ff. It is of *this life*, that their severance from the tree deprives them: it is *this life*, which they will *re-acquire* if grafted in again. See a very ingenious but artificial explanation in Olsh., who agrees in the main with De W.:—and the whole question admirably discussed in Tholuck. The ἀγιότης then here spoken of, consists in their *dedication to God as a people*—in their being *physically evolved from a holy root*. This peculiar ἀγιότης (see 1 Cor. vii. 14, where the children of one Christian parent are similarly called ἅγια) renders their *restoration to their own stock* a matter, not of wonder and difficulty, but of reasonable hope and probability. I may notice in passing, that those expositors who do not hold a restoration of the Jewish people to national pre-eminence, find this passage exceedingly in their way, if we may judge by their explanations of this ἀγιότης. E.g. Mr. Ewbank remarks: 'Holy they are, inasmuch as there is no decree against their restoration to their place of life and fruitfulness.' Surely this is a new meaning of 'holy': the same would be true of a Hottentot: in his case,

too, there is no decree against his reception into a place (and in Mr. E.'s view, the restoration of the Jew is nothing more) of life and fruitfulness in the Church of God.

17.] But (introduces a hypothesis involving a seeming inconsistency with the ἀγιότης just mentioned) if some of the branches (the *τινες*, as Thol. remarks, depreciates the number, in order to check the Gentile pride) were broken out (from the tree), and thou (a Gentile believer) being a wild olive (ἀγρίἐλαιος, the tree, spoken of a sprout or branch of it. Better so than, as Fritz., Meyer, to make ἀγρ. an adj., 'of wild olive,' which can only be used of that which is made out of the wood, as ἀγρί-ἐλαιος σκυτάλη. Thol.) wast grafted in (Clem. Alex. Strom. vi. [15] § 119, p. 799 F., enumerates four different kinds of ἐγκεντρίσμός, using it as a general term for grafting and budding. The difficulty here is, that the Apostle *reverses* the natural process. It is the *wilding*, in practice, which is the *stock*, and the graft inserted is a sprout of the *better tree*. I believe that he *does not here regard* what is the fact in nature: but makes a supposition perfectly legitimate,—that a wilding graft on being inserted into a good tree, thereby becomes partaker of its qualities. No allusion can be intended to a practice mentioned by Columella, de Re Rust. v. 9, of inserting a wilding graft into a good tree to increase the vigour and growth of the tree: for this would completely stultify the illustration—the point of which is, a *benefit* received by the wilding from the tree, not one *conferred* by the wilding on it) among them (i.e. among the branches,—τοῖς κλάδοις: or perhaps αὐτοῖς may imply the *remnants* of the branches broken off. The renderings, 'in their stead,' 'in locum,' as De W. after Chrys., Theophyl., Beza,—and 'in their place,' 'in loco,' Meyer, Olsh., are surely inadmissible), and became a fellow-partaker (with the branches: or perhaps simply 'a partaker, σὺν not implying fellows in participation, but merely the participation itself) of the root of the fatness (of that root, on union with which all the develop-

ν (-) here bis. James ii. 13. iii. 14 only. Jer. xxvii. (L) 11, 38 (Zech. x. 12) only. w ch. xv. 1. Matt. xx. 12. John xvi. 12. 4 Kings xviii. 14. Sir. vi. 25 only. Bel & Dr. 36 Theod. x Matt. xv. 7. John iv. 17 al. 2 Kings iii. 13. vi. 17 only γ. see ch. xii. 16 reff. below (1). c Paul (Acts xx. 29. ch. viii. 33. 1 Cor. vii. 38 al.) only, exc. 2 Pet. ii. 4, 6. Ezek. xxxvi. 31 d = 1 Cor. viii. 9. ellipse, here only.

γ = ch. iii. 3. Heb. iii. 19. dat. of cause, see ver. 30. \* 1 Tim. a = ch. ia. 11. Col. iii. 22. b here &c. (Ser) only γ. see 1 Cor. vii. 38 al.) only, exc. 2 Pet. ii. 4, 6. Ezek. xxxvi. 31

18. for κατακαυχῶσαι, συ καυχασαι D<sup>1</sup>F Ambrst. (αλα, so BD<sup>1</sup>N.)  
 19. for εξεκλασθησαν, ει κλασθησαν [si fracti sunt] F [D-lat<sup>1</sup> Orig-int.], rec  
 ins o bef κλαδοι, with D<sup>1</sup> b c[e sil] o Thdrt [Antch.] Thl: om A B (Tischdf, expr)  
 CD<sup>4</sup>FL[P]N rel Chr, [Antch.] Damasc.  
 20. for εξεκλασθησαν, εκλασθησαν B(Tischdf, expr) D<sup>1</sup>F: txt ACD<sup>3</sup>L[P]N rel Chr,  
 Thdrt [Antch., Damasc.]. [for συ, συν D<sup>1</sup>(appy); but ν erased, as is also one letter  
 before and one after πιστι: απιστια, Wetst.] \* ὑψηλὰ φρόνει ABN.  
 21. ei γαρ is written over an erasure by N<sup>1</sup>. rec ins μη πως, with DFL rel  
 [vulg syrr goth arm] Chr,(καλ οὐκ εἶπεν Οὐδὲ σοὺ φέiscται, ἀλλὰ Μὴ πως οὐδὲ σοὺ

ment of life and its fertility depend: which is the source of the fatness. With καί, it will mean, of the source of life, and also of the development of that life itself in all richness (of blessing) of the olive-tree.

18.] do not boast against the branches (which were broken off): but if thou boastest against them (know that... or let this consideration humble thee, that... Similarly 1 Cor. xi. 16, εἰ δὲ τις δοκεῖ φιλόνομος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν, κ.τ.λ. See Winer, edn. 6, § 66. 1 a) it is not thou that bearest the root, but the root thee. The ground of humiliation is—"Thou partakest of thy blessings solely by union with God's spiritual church, which church has for its root that Father of the faithful, from whom they are descended. Regard them not therefore with scorn." This is expanded further in ver. 20.

19.] Thou wilt then (posilo), that thou boastest, and defendest it) say, Branches (it would look as if the art. had been erased, to square this sentence with ver. 17, where τινὲς τ. κλάδων only were broken off. Or we might think, as Matthæi has remarked (Thol.), that, 'Gentilis loquitur arrogantius,' using of καλ. in his pride, to signify that the branches, generically, have now become subject to excision on his account. But the fact, now ascertained by Tischdf., that B omits the art., makes nearly the whole manuscript authority against it) were broken off that I (emphatic) might be grafted in.

20.] Well (the fact, involving even the purpose, assumed in *ἵνα*, is conceded. When Thol. denies this, he forgets that the prompting cause of their excision, their unbelief, is distinct from the divine purpose of their exci-

sion, the admission of the Gentiles, and belongs to a different side of the subject):—through their unbelief (or perhaps, 'through unbelief,' abstract. There is often a difficulty in distinguishing the possessive from the abstract (i. e. generic) article. Thol. observes that the instrumental use of the dat. and that of *διὰ* with the gen. differ in this, that the latter expresses more the immediate cause, the former the mediate and more remote. The explanation of this would be, that the dative only acquires its instrumental use through another, more proper attribute of the case, that of *reference to, form or manner in which*: see Bernhardy, Syntax, ch. iii. 14, pp. 100—105) they were broken off, but thou by thy faith (see above:—'through' indicates better the prompting cause of a definite act,—'by,' the sustaining condition of a continued state. Thus we should always say that we are justified through, not by, faith,—but that we stand by, not through, faith) standest (in thy place, in the tree, opposed to *ἐξεκλάσθησαν*. Thol. prefers the sense in ch. xiv. 4, and certainly the adoption of *πεσόντες* ver. 22, seems to shew that the figurative diction is not strictly preserved). —Be not high-minded, but fear:

21.] for if God did not spare the natural branches (the branches which grew according to natural development, and were not engrafted),—(supply 'I fear,' or 'it is to be feared,' or simply 'fear,' or 'take heed,' as in ref.) lest He shall also not spare thee. The fut. ind. with *μή πως*, the apparent incongruity of which has probably caused the variety of reading, implies, as Herm., Soph. Aj. 272, observes with regard to the ind. pres., 'μή εστ

.. χρη-  
στότητα  
] <sup>d</sup> πως] οὐδὲ σοῦ \*φείσεται. <sup>22</sup> Ἴδε οὖν \*χρηστότητα καὶ <sup>e</sup> ch. ii. 4 <sup>ref.</sup>  
<sup>f</sup> here bis only.  
δὲι . . . ἀπο-  
τομίαν τοῦ  
πράγματος  
μυγνύται,  
Plat. de Lib.  
Educ. p. 12,  
D. (-μος,  
Wind. v. 20.)  
g = ch. xiv. 4  
ref.  
h = ch. vi. 1  
ref.  
i here bis.  
Matt. iii. 10  
ll L. v. 30.  
vii. 19  
xviii. 8.  
Luke xiii.  
7, 9. 2 Cor.  
m here

ἀποτομίαν θεοῦ ἐπὶ μὲν τοὺς \*πесόντας ἀποτομία,  
ἐπὶ δὲ σέ \*χρηστότης θεοῦ, ἐὰν <sup>h</sup> ἐπιμείνης τῇ \*χρη-  
στότητι· ἐπεὶ καὶ σὺ <sup>i</sup> ἐκκοπήσῃ. <sup>23</sup> κἀκεῖνοι δέ, ἐὰν  
μὴ <sup>h</sup> ἐπιμείνωσιν τῇ <sup>j</sup> ἀπιστίᾳ, <sup>k</sup> ἐγκεντρίσθουσιν· δυνα-  
τὸς γάρ ἐστιν ὁ θεὸς πάλιν <sup>k</sup> ἐγκεντρίσαι αὐτούς·  
<sup>24</sup> εἰ γὰρ σὺ ἐκ τῆς <sup>ab</sup> κατὰ <sup>b</sup> φύσιν <sup>i</sup> ἐξέκόπης <sup>k</sup> ἀγρι-  
ελαίου καὶ <sup>i</sup> παρὰ <sup>i</sup> φύσιν <sup>k</sup> ἐνεκεντρίσθης εἰς <sup>m</sup> καλλι-  
έλαιον, <sup>n</sup> πόσῳ <sup>n</sup> μᾶλλον οὗτοι <sup>o</sup> οἱ <sup>ab</sup> κατὰ <sup>b</sup> φύσιν

al. 13 only. Deut. vii. 8.  
only t. Aristot. de Plant. i. 6.

k ver. 17.  
n ver. 12.

l ch. i. 26 (ref.) only.  
o ellipse, ch. iv. 14 al.

φείσεται, ὑποτεμνόμενος τοῦ λόγου τὸ φορτικὸν τῇ ἀμβολίᾳ Thdr̄t [Antch.] Thl Cc  
Iren-int, Cyr, Ambr̄st: om (correct to avoid fut. with μη πως?) ABCN[P 47-txt] copt  
Damasc [Ors, Antch, Orig-int,] Aug. rec φείσεται, with Chr-montf, Chr-c, Thl  
Cc: txt [A] B(sic) CDFL[P]N rel Chr-2-mss, Thdr̄t Antch, Damasc.

<sup>22</sup>. ins του bef [1st] θεου B. rec αποτομιαν (see note), with DFL N<sup>1</sup>(but v  
erased) rel [vulg] Clem, Eus, Chr, Thdr̄t Phot, [Cyr, Orig-int, Hil, Ambr̄st]: txt  
ABCN<sup>1</sup> (Orig.) Damasc. rec χρηστοτητα, with D<sup>3</sup>[and lat] FL rel [vulg] Clem  
Chr Cyr[-p,] Thdr̄t Phot [Orig-int, Hil, Ambr̄st]: -τητος(sic) N: txt ABC D[-gr  
arm] (Orig.) Eus, Damasc. rec om θεου (see note), with D<sup>2</sup>-FL rel demid Syr  
[syr goth æth] Clem, Orig, [(-int,] (Eus) Cyr, Chr, Thdr̄t [Hil, Ambr̄st Aug-ompe]:  
ins ABCD<sup>1</sup>N vulg copt arm Damasc Pel. for επιμειν-, επιμενης BD<sup>1</sup>N.

<sup>23</sup>. rec κας εκεινοι, with L rel Chr, Thdr̄t: txt ABCDEFN c d k [47] Damasc. for  
επιμειν-, επιμενησιν BD<sup>1</sup>N<sup>1</sup>. o θεος bef εστιν L a h k l 17.

(ίστα) verentis quidem est ne quid nunc sit  
(*futurem sit*), sed indicantis simul, putare,  
se ita esse (*futurem esse*), ut veretur.' See  
Winer, edn. 6, § 56. 2. b. β, and 64. i. 7. a,  
also Col. ii. 8; Heb. iii. 12.

<sup>22</sup>.] The caution of the preceding verse is unfolded into a setting before the Gentile of the true state of the matter. Behold therefore (*posito*, that thou enterest into the feeling prompted by the last verse) the goodness and the severity (no allusion to *ἀποτίμω* in its literal sense) of God:—towards those who fall (see on ver. 11. Here the *πεσόντες* are opposed to *σὺ*, the figure being for the moment dropped: for *πίπτειν* can hardly be used of the *branches*, but of *men*) severity; but towards thee, the goodness of God (the nominatives here, as involving a departure from the construction, are preferable: and the repetition of *θεοῦ* is quite in the manner of the Apostle: see 1 Cor. i. 24, 25. Rückert thinks that because Clem. Alex. Pædag. i. 8 [70], p. 140 P., understands *χρηστότης*, in *ἐὰν ἐπιμείνης τῇ χρηστότητι*, of the *χρηστότης* of *μεν* (*τοῦτέστι τῇ εἰς χριστὸν πίπτει*), *θεοῦ* may have been a marginal gloss to guard against this mistake, and may have found its way into the text, misplaced. But this is hardly probable: *θεοῦ* is much more likely to have been erased as unnecessary, if thou abide by (reff.) that goodness; for ([supply otherwise:] assuming that thou

dost not abide by that goodness) thou also shalt be cut off (ind. fut. The placing only a comma at *ἐκκοπήσῃ*, as Meyer,—not Lachm. (ed. 2) and Tischend. (ed. 7 [and 8]),—prevents the break evidently intended between the treatment of the case of the Gentile and that of the Jew).

<sup>23</sup>.] And they moreover, if they continue not (not exactly the same meaning as before: the *χρηστότης*, as before in external and objective, this, as in ch. vi. 1, a subjective state) in their (see on ver. 20) unbelief, shall be grafted in: for God is able to graft them in again. Some, e. g. Grot., represent this last clause as implying, that God's power to graft them in again has always been the same, but has waited for their change of mind, to act: 'Nihil est præter incredulitatem quod Deum impediât eos rursum pro suis assumere et paternæ tractare':—but surely De W.'s interpretation is far better:—'The Apostle obscurely includes in the *ἐκκεντρ.* the removal of their unbelief and the awakening of faith, and this last especially he looks for from above:—for, as he observes, the power of God would not be put forward, if the other were the meaning.

<sup>24</sup>.] For (proof that, besides God's undoubted power to re-engage them, the idea of their being so re-engrafted is not an unreasonable one) if thou wast cut off from the olive-tree which is by

<sup>p</sup> ch. i. 12. <sup>k</sup> ἐγκεντρισθήσονται τῇ ἰδίᾳ <sup>k</sup> ἐλαίᾳ. <sup>25</sup> οὐ γὰρ θέλω <sup>ABC</sup>  
<sup>1</sup> Cor. x. 1. ὑμᾶς <sup>p</sup> ἀγνοεῖν, ἀδελφοί, τὸ <sup>a</sup> μυστήριον τοῦτο, ἵνα μὴ <sup>FLM</sup>  
<sup>i</sup> 8. <sup>1</sup> Thess. ἦτε ἐν ἑαυτοῖς <sup>i</sup> φρόνιμοι, ὅτι <sup>i</sup> πάρωσις <sup>a</sup> ἀπὸ <sup>i</sup> μέρους τῶ <sup>k l m</sup>  
<sup>iv</sup> 13. Ἰσραὴλ γέγονεν <sup>i</sup> ἄχρις οὐ τὸ <sup>i</sup> πλήρωμα τῶν ἐθνῶν <sup>o 17</sup> [·  
<sup>q</sup> = see note. ch. xvi. 25 al. <sup>a</sup> Mark iii. 5. Eph. iv. 18  
<sup>1</sup> Dan. ii. 19. <sup>1</sup> Matt. xxv. 2. <sup>1</sup> Gen. xii. 23. w. <sup>1</sup> ἐν, 1 Cor. iv. 10. w. <sup>1</sup> παρὰ, ch. xii. 18. Prov. iii. 7. <sup>a</sup> Mark iii. 5. Eph. iv. 18  
<sup>1</sup> only +. (-pou, ver. 7.) <sup>1</sup> ch. xv. 15, 24. <sup>2</sup> Cor. i. 14. ii. 5 only. <sup>p</sup> Josh. xviii. 20. see 1 Cor.  
<sup>1</sup> xiii. 9, &c. xiv. 37. Heb. ix. 5. <sup>u</sup> constr., 1 Cor. xi. 26. Gal. iii. 19 al. <sup>v</sup> = here  
<sup>1</sup> only +. (ver. 13.)

<sup>25</sup>. θέλω <sup>bef</sup> γὰρ <sup>N</sup>: θέλω <sup>de</sup> (omg γὰρ) m. [γῆμας F-gr(not G). om μῆ  
<sup>A</sup> 1.] rec (for <sup>en</sup> παρ (see ch. xii. 19), with CDLN rel Thdor-mops, Chr, Thdrt  
<sup>[</sup>Orig-int.] : om F 47. 67<sup>2</sup> latt copt [Hil, Ambrst Augampe] : txt AB goth[P] Damasc.  
<sup>for</sup> ἀχρις, ἀχρὶ B<sup>1</sup>.

nature wild, and wast grafted contrary to nature into a good olive-tree, how much more shall these, the natural branches, be engrafted in their own olive-tree ! It is a question, as Tholuck remarks, whether κατὰ φύσιν and παρὰ φύσιν denote merely growth in the natural manner and growth (by engrafting) in an unnatural (i. e. artificial) manner,—or that the wild is the nature of the Gentile, and the good olive that of the Jew, so that the sense would be—‘If thou wert cut out of the wild olive which is thine naturally, and wert engrafted contrary to (thy) nature into the good olive, how much more shall these, the natural branches,’ &c. But then the latter part of the sentence does not correspond with the former. We either should expect the *of* to be omitted (as is done in some mss.), or must, with Fritz., place a comma after οὗτοι, and, taking *of* as the relative, construe, ‘How much more these, who shall, agreeably to (their) nature, be grafted,’ &c. Tholuck describes the question as being between a comparison of *engrafting* and *not engrafting*, and one of engrafting the *congruous* and the *incongruous* : and, on the above ground, decides in favour of the former,—κατὰ φύσιν signifying merely natural growth, παρὰ φ., unnatural growth, i. e. the growth of the grafted scion. But however this may fit the former part of the sentence, it surely cannot satisfy the requirements of the latter, where the κατὰ φύσιν (κλάδοι) are described as being engrafted (which would be παρὰ φύσιν) into their own olive-tree. We must at least assume a mixture of the two meanings, the antithesis of κατὰ and παρὰ φ. being rather verbal than logical,—as is so common in the writings of the Apostle. Thus in the former case, that of the Gentile, the fact of natural growth is set against that of engrafted growth : whereas in the latter, the fact of congruity of nature (τῇ ἰδίᾳ ἐλαίᾳ) is set against incongruity,—as making the re-engrafting more probable. <sup>25</sup>—32.]

Prophetic announcement that this re-engrafting shall actually take place (25—27),

and explanatory justification of this divine arrangement (28—32). <sup>25</sup>.] For (I do not rest this on mere hope or probability, but have direct revelation of the Holy Spirit as to its certainty) I would not have you ignorant, brethren (see reff.,—used by the Apostle to announce, either as here some authoritative declaration of divine truth, or some facts in his own history not previously known to his readers), of this mystery (μυστ. Tholuck in his 4th edition classifies the meanings thus: (1) *such matters of fact, as are inaccessible to reason, and can only be known through revelation*: (2) *such matters as are patent facts, but the process of which cannot be entirely taken in by the reason*. He adds a third sense,—that, which is no mystery in itself, but by its figurative import. Of the first, he cites chap. xvi. 25; 1 Cor. ii. 7—10; Eph. i. 9; iii. 4; vi. 19; Col. i. 26, al., as examples: of the second, 1 Cor. xiv. 2; xiii. 2; Eph. v. 32; 1 Tim. iii. 9, 16: of the third, Matt. xiii. 11; Rev. i. 20; xvii. 5; 2 Thess. ii. 7. The first meaning is evidently that in our text:—‘a prophetic event, unattainable by human knowledge, but revealed from the secrets of God’) that ye be not wise in your own conceits (that ye do not take to yourselves the credit for wisdom superior to that of the Jews, in having acknowledged and accepted Jesus as the Son of God,—seeing that ye merely ἠλήθητε τῇ τοῦτων ἀπειθείᾳ, ver. 30),—that hardening (not ‘blindness’: see above on ver. 7, and Eph. iv. 18 note) has happened in part (Calvin explains it ‘quodammodo . . . qua particula voluisse mihi duntaxat videtur temperare verbum alioqui per se asperum,’—but there is no trace of such a desire above, ver. 7;—the *times* ver. 17 establishes the ordinary acceptance, that a portion of Israel have been hardened. ἀπὸ μ. may be joined with πάρωσις, or with γέγονεν: from the arrangement of the words, best with the former) to Israel, until (ἄχρις οὐ has been variously rendered by those who wish to escape from the prophetic assertion of the restoration of Israel.

εἰσέλθῃ, <sup>26</sup> καὶ οὕτως πᾶς Ἰσραὴλ σωθήσεται, καθὼς <sup>ch. v. 12</sup> <sup>reff.</sup>

So Calv.: "*donec* non infert temporis progressum vel ordinem, sed potius valet perinde ac si dictum foret, *ut* plenitudo gentium;"—al., "while . . . shall come in:" but Thol. well observes that ἄχρ. οὖ with an ind., if any thing *actually happening* is spoken of, may have the meaning of '*while*,' even with an aor.: but with a subj. of the aorist, a *possible future event* is indicated, which *when it enters puts an end to the former*: see reff.) the completion of the Gentiles shall have come in (scil. to the Church or Kingdom of God, where we, the Apostle and those whom he addresses, are already: as we use the word 'come in' absolutely, with reference to the place in which we are. Or the word may be used absolutely, as it seems to be in Luke xi. 52, of *entering into the Kingdom of God*. In order to understand τὸ πλῆρ. τ. ἐθν., we must bear in mind the character of the Apostle's present argument. He is dealing with *nations*: with the Gentile nations, and the Jewish nation. And thus dealing, he speaks of τὸ πλῆρ. τ. ἐθν. coming in, and of πᾶς Ἰσραὴλ being saved: having *no regard* for the time to the *individual destinies* of Gentiles or Jews, but regarding nations as each included under the common bond of consanguinity according to the flesh. The πλῆρωμα τῶν ἐθνῶν I would regard then as signifying '*the full number*,' '*the totality*,' of the nations, i. e. *every nation under heaven*, the prophetic subjects (Matt. xxiv. 14) of the preaching of the gospel. Stuart denies that πλῆρωμα will admit of this meaning. But the sense which he allows to it of "completion, i. q. πλήρωσις" (?), amounts in this case to the same thing: that completion not arriving till *all* have come in: the πλῆρωμα τῶν ἐθνῶν importing that which πληροῖ τὰ ἔθνη. The idea of an elect number, however true in itself ('plenitudo gentium in his intrat, qui secundum propositum vocati,' Aug. cited by Tholuck), does not seem to belong to this passage).

26.] And thus (when this condition shall have been fulfilled) **all Israel shall be saved** (*Israel as a nation*, see above: not individuals,—nor is there the slightest ground for the notion of the ἀποκατάστασις). This prophecy has been very variously regarded. Origen, understanding by the 'omnis Israel qui salvus fiet,' the 'reliquæ quæ electæ sunt,' yet afterwards appears to find in the passage his notion of the final purification of all men,—of the believing, by the word and doctrine: of the unbelieving, by purgatorial fire. Chrysostom gives no explanation: but on

our Lord's words in Matt. xvii. 11, he says, ὅταν εἴπῃ ὅτι Ἑλίας μὲν ἔρχεται κ. ἀποκαταστήσει πάντα, αὐτὸν Ἑλίας φησί, κ. τὴν τότε ἰσομένην τῶν Ἰουδαίων ἐπιστροφὴν,—and shortly after calls him τῆς δευτέρας παρουσίας πρόδρομος. Similarly Theodoret and Gregory of Nyssa (in Thol.); so also Augustine, de Civ. Dei xx. 29, vol. vii. p. 704,—'ultimo tempore ante judicium (per Eliam, exposita sibi lege) Judæos in Christum verum esse credituros, celeberrimum est in sermonibus cordibus fidelium.' Similarly most of the fathers (Estius), and schoolmen (Thol.);—Jerome, however, on Isa. xi. 11, vol. iv. p. 162, says, 'Nequaquam juxta nostros Judaizantes, in fine mundi quum intraverit plenitudo gentium, tunc omnis Israel salvus fiet: sed hæc omnia de primo intelligamus adventu.' Grotius and Wetst. believe it to have been fulfilled after the destruction of Jerusalem, when μυρίαὶ ἐκ περιτομῆς became believers in Christ (Eus. H. E. iii. 35). But Thol. has shewn that neither could the number of Gentiles received into the Church before that time have answered to the πλῆρωμα τ. ἐθνῶν, nor those Jews to πᾶς Ἰσραὴλ, which expression accordingly Grotius endeavours to explain by a Rabbinical formula, that "all Israel have a part in the Messiah;" which saying he supposes the Apostle to have used in a spiritual sense, meaning the Israel of God, as Gal. vi. 16. The Reformers for the most part, in their zeal to impugn the millenarian superstitions then current, denied the future general conversion of the Jews, and would not recognize it even in this passage:—Luther *did so* [recognize it], at one time, but towards the end of his life spoke most characteristically and strongly of what he conceived to be the impossibility of such national conversion (see extract in Tholuck's note, p. 616):—Calvin says: 'Multi accipiunt de populo Judaico, ac si Paulus diceret instaurandum adhuc in religionem ut prius: sed ego Israelis nomen ad totum Dei populum extendo, hoc sensu, Quum Gentes ingressæ fuerint, simul et Judæi ex defectione se ad fidei obedientiam recipient. Atque ita complebitur salus totius Israelis Dei, quem ex utrisque colligi oportet: sic tamen ut priorem locum Judæi obtineant, ceu in familia Dei primogeniti.' Calovius, Bengel, and Olshausen, interpret πᾶς Ἰσρ. of the *elect believers of Israel*:—Beza, Estius, Koppe, Reiche, Köllner, Meyer, Tholuck, De Wette, al., hold that the words refer, as I have explained them above, to a national restoration of Israel to God's favour. I have not mixed with

x ch. vii. 24  
 reff. Isa.  
 lix. 30.  
 pres. part.,  
 Matt. iv. 3.  
 xxi. 48.  
 1 Thess. iii.  
 8 al.  
 y Acts iii. 26  
 reff.  
 a ch. i. 18 reff.  
 a 1 John v. 2.  
 w. δέω,  
 1 John ii. 3.  
 b = Luke i. 72.  
 Acts iii. 25. Pa. xxiv. 14.  
 9. Sir. xlvii. 11.  
 al. Pa. cvii. 6.  
 16. i. 23.  
 10. Jer. xxxviii. (xxxi.) 6.  
 c mid., Luke xvi. 3 only.  
 e = Gal. iv. 16.  
 h absol., Acts vii. 19 reff.  
 1 Paul (1 Cor. i. 26. vii. 20.  
 Judith xii. 10 A Ald. compl. only.  
 d Heb. x. 4. Isa. xxvii.  
 f ch. ix. 11 reff.  
 12 Cor. vii. 10 only.  
 g Matt. iii. 17. ch. i. 7.  
 h ch. v. 15.  
 3 Pet. i.  
 o 17 [47]

γέγραπται Ἡξει ἐκ Σιών ὁ <sup>x</sup> ῥνόμενος, <sup>y</sup> ἀποστρέψει <sup>ABCD</sup>  
<sup>z</sup> ἄσεβειας ἀπὸ Ἰακώβ· 27 καὶ <sup>a</sup> αὕτη αὐτοῖς ἡ παρ' ἐμοῦ <sup>FLN a b</sup>  
<sup>b</sup> διαθήκη, ὅταν <sup>cd</sup> ἀφέλωμαι τὰς <sup>d</sup> ἁμαρτίας αὐτῶν. 28 κατὰ <sup>od f g h</sup>  
 μὲν τὸ εὐαγγέλιον <sup>e</sup> ἐχθροὶ δι' ὑμᾶς, κατὰ δὲ τὴν <sup>k l m n</sup> ἐκλογὴν  
 ἠγαπητοὶ διὰ τοὺς <sup>b</sup> πατέρας. 29 ἁμεταμέλητα γὰρ τὰ  
<sup>k</sup> χαρίσματα καὶ ἡ <sup>1</sup> κλήσις τοῦ θεοῦ. 30 ὥσπερ γὰρ ὑμεῖς

26. rec ins *καὶ* bef *ἀποστρέψει* (as LXX), with D<sup>2-3</sup>L rel [latt syrr copt arm] Orig,  
 Chr, Thbrd: om ABC D<sup>1</sup>[-gr] FN [47 86th Euthal-ms, Damasc].—*ἀποστρέψας* F goth.  
 30. om ver N<sup>1</sup> [ins N-corr<sup>1</sup>]. rec ins *καὶ* bef *ὑμεῖς*, with D<sup>2-3</sup>LN<sup>2</sup> rel vulg syrr  
 [arm] Chr(-montf and 2-mss): om ABC D<sup>1</sup>[and lat] F N-corr<sup>1</sup> [d 47] copt goth 86th

the consideration of this prophecy the question of the restoration of the Jews to *Palestine*, as being clearly irrelevant to it: the matter here treated being, *their reception into the Church of God*. καθὼς γέγραπ. This quotation appears to have for its object to shew that the Redeemer was to come for the behoof of God's own chosen people. For ἐκ Σιών, the LXX have ἔσκειν Σιών (יִשְׁכֵּן), the E. V. 'to Zion.' The Apostle frequently varies from the LXX, and a sufficient reason can generally be assigned for the variation: here, though this reason is not apparent, we cannot doubt that such existed, for the LXX would surely have suited his purpose even better than ἐκ, had there been no objection to it. It may be that the whole citation is intended to express the sense of prophecy rather than the wording of any particular passage, and that the Apostle has, in ἐκ Σιών, summed up the prophecies which declare that the Redeemer should spring out of Israel. ὁ ῥνόμεν. is in the Heb. 'a deliverer'—the Apostle adopts the LXX, probably as appropriating the expression to Christ. ἀποστρ. κ.τ.λ.] Heb. and E. V. 'and unto them that turn from transgression in Jacob.' ὅταν ἀφέλ. from another place in Isa. (ref.),—hardly from Jer. xxxi. (LXX, xxxviii.) 34, as Stuart;—and also containing a general reference to the character of God's new covenant with them, rather than a strict reproduction of the original meaning of any particular words of the prophet. "How came the Apostle, if he wished only to express the general thought, that the Messiah was come for Israel, to choose just this citation, consisting of two combined passages, when the same is expressed more directly in other passages of the Old Testament? I believe that the ἦξει gave occasion for the quotation: if he did not refer this directly to the second coming of the Messiah, yet it

allowed of being indirectly applied to it." Tholuck. 28.] With regard indeed to the gospel (i. e. 'viewed from the gospel side,' looked on as we must look on them if we confine our view solely to the principles and character of the Gospel), they (the Jewish people considered as a whole) are enemies (θεοῦ: not μου, as Theodoret, Luther, Grot., al.—scil. in a state of exclusion from God's favour: not active, 'enemies to God,' as Grot., Bengel) for your sakes; but with regard to the election (viz. of Israel to be God's people, see vv. 1, 2—not that of Christians, as Aug. al.:—i. e. 'looked on as God's elect people'), they are beloved for the fathers' sakes (i. e. not for the merits of the fathers, but because of the covenant with Abraham, Isaac, and Jacob, so often referred to by God as a cause for His favourable remembrance of Israel). 29.] For (explanation how God's favour regards them still, though for the present cast off) the gifts (generally) and calling (as the most excellent of those gifts. That calling seems to be intended (quo posteros Abraham in fœdus adoptavit Deus,' Calv. A very similar sentiment is found ch. iii. 3, where the same is called ἡ κλήσις τ. θεοῦ. But the words are true not only of this calling, but of every other. Bengel says, 'dona, erga Judæos: vocatio, erga gentes:' similarly of κλήσις, De W., 'die Berufung durch das Ev.' But thus the point of the argument seems to be lost, which is, that the Jews being once chosen as God's people, will never be entirely cast off) [of God cannot be repented of, i. e.] are irrevocable (do not admit of a change of purpose. The E. V., 'without repentance,' is likely to mislead. Compare Hosea xiii. 14). 30.] For (illustration of the above position) as ye (manuscript evidence is too decided against the καὶ to allow of its being retained: but we

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 ABDE  
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 d g h k  
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 17 [47]

<sup>m</sup> ποτε <sup>n</sup> ἡπειθήσατε τῷ θεῷ, νῦν δὲ ὁ ἡλεήθητε τῇ τούτων <sup>m</sup> = John ix.  
<sup>p</sup> ἀπειθείᾳ, <sup>31</sup> οὕτως καὶ οὗτοι νῦν <sup>n</sup> ἡπειθήσαν, τῷ <sup>q</sup> ὑμετέρῳ <sup>13</sup> ch. vii.  
<sup>r</sup> ἐλέει <sup>s</sup> ἵνα καὶ αὐτοὶ ὁ ἐλεηθῶσιν. <sup>32</sup> <sup>tu</sup> συνέκλεισεν γὰρ ὁ <sup>9</sup> al.  
<sup>t</sup> θεὸς <sup>v</sup> τοὺς <sup>w</sup> πάντας <sup>x</sup> εἰς <sup>y</sup> ἀπειθειαν, ἵνα <sup>z</sup> τοὺς <sup>aa</sup> πάντας <sup>21</sup> Dent.  
<sup>o</sup> ἐλεήσῃ. <sup>33</sup> ὡ <sup>bb</sup> βάθος <sup>cc</sup> πλούτου καὶ <sup>dd</sup> σοφίας καὶ <sup>ee</sup> γνώ-  
<sup>ch. ix. 15, &c.</sup>  
<sup>pass., Matt.</sup>  
<sup>v. 7. 1 Cor.</sup>  
<sup>vii. 25.</sup>  
<sup>2 Cor. iv. 1.</sup>  
<sup>1 Tim. i. 13.</sup>

16. 1 Pet. ii. 10. Prov. xxi. 10. Hos. ii. 23 (25) A.  
 6. Heb. iv. 6, 11 only r. (θῆς, ch. i. 30.) constr., ver. 20.  
 r Luke i. 80, &c. ch. ix. 23. Eph. ii. 4. Ps. cxliii. 2.  
 t Luke v. 6. Gal. iii. 22, 23 only. Josh. vi. 1 al.  
 ἀμνηστίαν συγκαλεῖσθαι, Diod. Sic. xix. 19. So Dion. Hal. vii. p. 530. Polyb. iii. 63, 3, and fr.  
 v 1 Cor. ix. 22. x. 17. 2 Cor. v. 10, 14. Eph. iv. 13. Phil. ii. 21, F.  
 al. Isa. vii. 11. 2 ch. ii. 4 reff. 2 Rev. v. 12 only.  
 iii. 10. a 1 Cor. xiii. 8. b 1 Cor. xiii. 2.

p here bis. Eph. ii. 2. v. 6. Col. iii.  
 q = 1 Cor. xv. 31. see ch. xv. 4.  
 s inversion of words, 2 Cor. ii. 4 reff.  
 u here only. Ps. lxxvii. 60, 62. εἰς τοιαύτην  
 w ch. viii. 36. Eph. iii. 18  
 z = 1 Cor. i. 21. Eph.

[Chr-2-mss.] Damasc Thl [Orig-int.] Jer Aug<sup>amp</sup>—ποτε bef υμεις A: ποτε και υμεις  
 b o. ρων B Chrj. ελεθητε C (m P) Thl.

31. for οὗτοι, αυτοι D<sup>1</sup> F [syr-marg Cyr-p<sub>1</sub>; isti latt Orig-int, Ambrst]. [aft  
 αυτοι ins vsteron 5. 17. 93: παλιν Cyr[-p<sub>1</sub>]; ρων (possibly mechanical repetition)  
 BD<sup>1</sup> (N) [copb] Damasc.—om αυτοι N<sup>1</sup>.

32. for 1st τους παντας, τα παντα D<sup>1</sup>, παντα F [Iren<sub>1</sub>; omnia] latt Iren-int,  
 [Ambr<sup>amp</sup>].

may suspect that it has been struck out as superfluous, in ignorance (Thol.) of the Greek usage which often doubles καὶ in two parallel clauses) in times past were disobedient to God (nationally—as Gentiles, before the Gospel) but now have (lit. 'were compassionated,' historical) received mercy (scil. by admission into the church of God) through (as the occasion; the breaking off of the natural branches giving opportunity for the grafting in of you) the disobedience of these (i.e. unbelief, considered as an act of resistance to the divine will: see 1 John iii. 23), so these also have now (under the Gospel) disobeyed (are now in a state of unbelieving disobedience), in order that through the mercy shewed to you (viz. on occasion of the fulness of the Gentiles coming in) they also may have mercy shewn them ('the objective view corresponding to the subjective εἰς τὸ παραγλῶσαι αὐτούς, ver 11.' De W.).

Some place the comma after ἐλέει instead of ἡπειθήσαν, and construe, either, as Erasmus, Calvin, al., 'they have disobeyed through (upon occasion of) the mercy shewn to you,' or as Vulg., Luth., Estius, al., 'they have become disobedient to the mercy shewn to you.' But thus the parallelism is weakened, and the μωρῆρον of ver. 25 lost sight of. Examples of the emphatic word being placed before ἵνα are found in reff.

32.] For (foundation of the last stated arrangement in the divine purposes) God shut up (not shut up together; σῶ, as in so many cases, implying, not co-participation on the part of the subjects of the action, but the character of the action itself: so in 'conclude.' The sense is here as in the examples, which might be multiplied by consulting Schweighäuser's Index to Polyb., 'to involve in,'

'to subject to.' The aor., which should be kept in the rendering, refers to the time of the act in the divine procedure) all (the reading τὰ πάντα has probably been introduced from Gal. iii. 22) men in (into) disobedience (general here,—every form, unbelief included), that He may have mercy on all. No mere permissive act of God must here be understood. The Apostle is speaking of the divine arrangement by which the guilt of sin and the mercy of God were to be made manifest. He treats it, as elsewhere (see ch. ix. 18 and note), entirely with reference to the act of God, taking no account, for the time, of human agency; which however, when treating of us and our responsibilities, he brings out into as prominent a position: see as the most eminent example of this, the closely following ch. xii. 1, 2. But there remains some question, who are the οἱ πάντες of both clauses? Are they the same? And if so, is any support given to the notion of an ἀποκατάστασις of all men? Certainly they are identical: and signify all men, without limitation. But the ultimate difference between the all men who are shut up under disobedience, and the all men upon whom mercy is shewn is, that by all men this mercy is not accepted, and so men become self-excluded from the salvation of God. God's act remains the same, equally gracious, equally universal, whether men accept His mercy or not. This contingency is here not in view: but simply God's act itself. We can hardly understand the οἱ πάντες nationally. The marked universality of the expression recalls the beginning of the Epistle, and makes it a solemn conclusion to the argumentative portion, after which the Apostle, overpowered with the view

c here only +.

Prov. xxv.

3 Symm.

(ἀνεξαυγαν,

1 Pet. i. 10.)

d ch. v. 16. Ps.

cxviii. 75.

e Eph. iii. 8

only. Job v.

9. ix. 10. xxxiv. 24 only.

ii. 16, from Isa. xl. 13.

14 AM Ald. (4 Kings vi. 11.

26.) Luke xiv. 14 bis.

1 Thess. iii. 9.

2 Thess. i. 6 only.

L.P.H.

Isa. lxviii. 7.

1 Cor. viii. 6.

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σεως θεοῦ, ὡς <sup>c</sup> ἀνεξαυγανητα τὰ <sup>d</sup> κρίματα αὐτοῦ καὶ <sup>e</sup> ἀνεξ-ιχνίαστοι αἱ ὁδοὶ αὐτοῦ. <sup>34</sup> τίς γὰρ ἔγνω <sup>e</sup> νοῦν κυρίου;ἢ τίς <sup>b</sup> σύμβουλος αὐτοῦ ἐγένετο; <sup>35</sup> ἢ τίς <sup>i</sup> προέδωκεναὐτῷ καὶ <sup>k</sup> ἀνταποδοθήσεται αὐτῷ; <sup>36</sup> ὅτι <sup>l</sup> ἐξ αὐτοῦ καὶ

f — Acta xiii. 10. Heb. iii. 10. Rev. xv. 2. Ps. xvii. 21. g 1 Cor.

h here only. 2 Kings xv. 12. i here only. Jos xli. 3 Heb. = Isa. xl.

k ch. xii. 19. (and Heb. x. 30, from Deut. xxxii.

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ABD

L M a b

d f g h

i m n

17 [17]

33. ins του befor θεου F 17.

(ανεξαυγανητα, so AB<sup>1</sup>N)34. for κυριου, θεου D<sup>1</sup> (and lat<sup>1</sup>) Zeno<sub>1</sub>.

of the divine Mercy and Wisdom, breaks forth into the sublimest apostrophe existing even in the pages of Inspiration itself.

33—36.] *Admiration of the goodness and wisdom of God, and humble ascription of praise to Him.* 33.]

There is some doubt whether σοφίας and γνῶσις are genitives *after* πλούτου, as in E. V., or *parallel* with it. The former view is adopted by Thom. Aquin., Luther, Beza, Calvin, Estius, Reiche, and al. The grounds on which Reiche supports it are thus given and refuted by Tholuck: (1) "If these three genitives are co-ordinate, καὶ must stand either before *all*, or before the last only." But in the case of three nouns placed co-ordinately in this manner, καὶ is prefixed to the two latter only, see ch. ii. 7; xii. 2; Luke v. 17. (2)

"πλούτος is no *qualitative* idea, but only a *quantitative* idea." But *wherein* the riches *consist*, is ordinarily indicated by the context; and here there can be but little doubt on the matter, if we compare ch. x. 12; in Phil. iv. 19 we also read of the πλούτος of God. This also answers (3) "that πλούτος without an adjunct expresses no definite attribute of God."

(4) "in the following citation, vv. 34, 35, two only of these, σοφία and γνῶσις, are mentioned." But this may be doubted. Chrys. says, on ver. 36, αὐτὸς εὔρεν, αὐτὸς ἐποίησεν, αὐτὸς συγκροτεῖ. καὶ γὰρ καὶ

πλοῦσιός ἐστι, καὶ οὐ δεῖται παρ' ἑτέρου λαβεῖν· καὶ σοφός ἐστι, καὶ οὐ δεῖται συμβούλου. τί λέγω συμβούλου; οὐδὲ εἰδέναι τίς δύναται τὰ αὐτοῦ, ἀλλ' ἡ μόνος αὐτὸς ὁ πλούσιος κ. σοφός. Hom. xix. p. 653. Perhaps this latter is altogether too fine-drawn: but it is favoured by Bengel, Olsh., and Tholuck. I prefer therefore the view of Chrys., Theodoret, Grot., Bengel, Tholuck, Köllner, and Olsh.,—to take πλούτου, σοφίας, γνῶσεως, as three co-ordinate genitives: πλ. denoting the riches of the divine goodness, in the whole, and in the result just arrived at, ver. 32: σοφ., the divine wisdom of proceeding in the apparently intricate vicissitudes of nations and individuals: γνῶσ. (if

a distinction be necessary, which can hardly be doubted) the divine knowledge of all things from the beginning,—God's comprehension of the end and means together in one unfathomable depth of Omniscience.

How unsearchable are His judgments (the determinations of His wisdom, regarded as in the divine Mind; answering perhaps to γνῶσις. So Thol.: De W. however denies this meaning to κρίματα, and renders it *decrees*, referring it to the blinding of the Jews) and His ways unable to be traced out (His methods of proceeding, answering to σοφία, Thol. But this is perhaps too subtle). 34.] For (confirmation of ἀνεξερ. and ἀνεξίχν. by a citation from Scripture. It is made from two separate places in the LXX, more perhaps as a reminiscence than as a direct quotation) who hath known the mind (γνῶσις, but see above) of the Lord? or who hath been His counsellor (σοφία?)?

35.] or who hath previously given to Him, and it shall be repaid to him?—from Job xli. 3 (11 E. V.), where the LXX (xli. 2) have τίς (add ἐστιν ὁς Δ) ἀντιστήσεται μοι, κ. ὑπομείνῃ; But the Heb. is *who hath anticipated* (i. e. by the context, conferred a benefit on) me, that I may repay him? And to this the Apostle alludes, using the third person.

We can hardly doubt that this question refers to the freeness and richness of God's mercy and love. 36.] For

(ground of vv. 33—35. Well may all this be true of Him, for) of Him (in their origin:—quod dicit, "ex ipso," hoc ipsum, quod sumus indicat: Orig. Chrys. somewhat differently: see above on ver. 33), and through Him (in their subsistence and disposal:—"per Ipsum," quod per ejus providentiam dispensamur in vita: Orig.), and unto Him ("in Ipso," (so Vulg. and some other vss., quod perfectio omnium et finis in Ipso erit tunc, cum erit Deus omnia in omnibus: Orig.) are all things (not only, though chiefly, men,—but the whole creation). Origen remarks, "Vides, quomodo in ultimis ostendit, quod in omnibus quæ supra dixit signaverit, mysterium Tri-



ἰδι' αὐτοῦ καὶ ἰεὶς αὐτὸν <sup>m</sup> τὰ πάντα· αὐτῷ ἡ <sup>n</sup> δόξα <sup>m = Col. i. 16.</sup>  
εἰς τοὺς αἰῶνας. ἀμήν. <sup>Rev. iv. 11.</sup>

XII. <sup>1</sup> Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, <sup>p</sup> διὰ τῶν  
<sup>q</sup> οἰκτιρμῶν τοῦ θεοῦ, <sup>r</sup> παραστήσαι τὰ σώματα ὑμῶν  
θυσίαν ζώσαν, ἁγίαν, <sup>s</sup> ἐυάρεστον τῷ θεῷ, τὴν <sup>t</sup> λογικὴν

P [εὐ-  
ταύ ...]

iii. 21. o = and constr., Acts xxi. 4. xlvii. 34 al. p = ch. xv. 30. 1 Cor. i.  
10. 2 Cor. x. 1. 1 Thess. iv. 2. q 2 Cor. i. 3. Phil. ii. 1. Col. iii. 12. Heb. x. 20 only. Isa.  
liiii. 16. r Luke ii. 22. ch. vi. 13, &c. Pa. v. 3. s here bis. ch. xiv. 18. 3 Cor. v.  
9. Eph. v. 10. Phil. iv. 18. Col. iii. 20. Tit. ii. 9. Heb. xiii. 21 only t. Wisd. iv. 10. ix. 10 only. (τὰς,  
Heb. xii. 28 only. τείν, Heb. xi. 5.) t 1 Pet. ii. 2 only t. προσφέρονσιν (οἱ ἄγγελοι)  
κυρίῳ . . λογικῇ . . προσφοράν, Test. xii. Patrum, p. 647 b.

38. aft αιωνας ins των αιωνων FG<sup>3</sup> [fald demid tol spec,(om), Syr Orig-int, Cypri  
Hil,].

CHAP. XII. 1. τω θεω bef ευαριστον A[P]N<sup>1</sup> vulg [spec Damas Orig-int, Ambz,  
Ambrst] Aug<sup>sup</sup>pe.

nitatis. Sicut enim in presenti loco quod ait, "quoniam ex Ipso, et per Ipsum, et in Ipso sunt omnia:" convenit illis dictis, quæ idem Apostolus in aliis memorat locis, cum dicit (1 Cor. vii. 6): "Unus Deus Pater ex quo omnia, et unus Dominus noster Jesus Christus, per quem omnia:" et item in Spiritu Dei dicit revelari omnia, et per hæc designat, in omnibus esse providentiam Trinitatis: ita et cum dicit "altitudo divitiarum," Patrem, ex quo omnia dicit esse, significat: et sapientiæ altitudinem, Christum, qui est sapientia ejus, ostendit: et scientiæ altitudinem, Spiritum Sanctum, qui etiam alta Dei novit, declarat. And, if this be rightly understood,—not of a *formal allusion* to the Three Persons in the Holy Trinity, but of an *implicit reference* (as Thol.) to the *three attributes of Jehovah* respectively manifested to us by the three coequal and coeternal Persons,—there can hardly be a doubt of its correctness. The objection of De Wette, that not *eis*, but *en*, would be the designation of the Holy Spirit and His relation to the Universe, applies to that part of Origen's Commentary which rests on the Vulg. *in ipso* and to the idea of a *formal recognition*: but not to Tholuck's remark, illustrated from *δ ἐπὶ πάντων κ. διὰ πάντων κ. ἐν πᾶσιν ἡμῖν*, Eph. iv. 6, as referring to *εἰς θεός*, *εἰς κύριος*, *ἐν πνεῦμα*. Only those who are dogmatically prejudiced can miss seeing that, though St. Paul has never *definitively* expressed the doctrine of the Holy Trinity in a definite formula, yet he was conscious of it as a living reality.

XII. 1.—XV. 13.] PRACTICAL EXHORTATIONS FOUNDED ON THE DOCTRINES BEFORE STATED. And first, ch. xii. *general exhortations to a Christian life*.

1.] οὖν may apply to the whole doctrinal portion of the Epistle which has preceded, which, see Eph. iv. 1; 1 Thess. iv. 1, seems

the most natural connexion,—or to ch. xi. 35, 36 (so Olsh., Meyer), or to the whole close of ch. xi. (so Tholuck.) Theodoret remarks: *ὅτι ἐστὶν ὁφθαλμὸς ἐν σώματι, τοῦτο τῇ ψυχῇ πίστις, καὶ τῶν θείων ἡ γνώσις. δεῖται δὲ ὅμως αὐτῇ τῆς πρακτικῆς ἀρετῆς, καθάπερ δ ὁφθαλμὸς χειρῶν καὶ ποδῶν καὶ τῶν ἄλλων μερῶν τοῦ σώματος. τοῦτου δὲ χάριν δ θεὸς ἀπὸστολος τοῖς δογματικοῖς λόγοις καὶ τὴν ἡθικὴν διδασκαλίαν προστέθεικε.*

δεῖ] introduces, as in *reff.*, an idea which is to give force to the exhortation.

οἰκτιρμῶν] viz. those detailed and proved throughout the former part of the Epistle. δι' αὐτῶν οὖν τούτων, φησί, παρακαλῶ, δι' ὧν ἐσώθητε: ὅτι ἐν εἰ τις τῶν μεγάλα εὐεργετηθέντα ἐντρέψαι βουλόμενος, αὐτὸν τὸν εὐεργετήσαντα ἱκετὴν ἀγάγει. Chrys. Hom. xx. p. 658.

παραστήσαι] the regular word for *bringing to offer* *in sacrifice* (*reff.*).

τ. σώματα ὑμῶν] Most Commentators say, merely for *δμᾶς αὐτοῖς*,—to suit the metaphor of a *sacrifice*, which consisted of a body: some (Thol., al.), because the body is the *organ of practical activity*, which practical activity is to be dedicated to God: better with Olsh. and De Wette,—as an indication that the sanctification of Christian life is to extend to that part of man's nature which is most completely under the bondage of sin. *θυσίαν*] Chrys. strikingly says,

πῶς ἂν γένοιτο τὸ σῶμα, φησί, θυσία: μὴδὲν ὁφθαλμὸς ποιεῖν δὲκεται, καὶ γίγνεται θυσία: μὴδὲν ἡ γλῶσσα λαλεῖται ἀσχύρον, καὶ γίγνεται προσφορά: μὴδὲν ἡ χεὶρ πρᾶττεται παράνομον, καὶ γίγνεται ὀλοκαύτωμα, μᾶλλον δὲ οὐκ ἀρκεῖ ταῦτα, ἀλλὰ καὶ τῆς τῶν ἀγαθῶν ἡμῖν ἐργασίας δεῖ, ἵνα ἡ μὲν χεὶρ ἐλεημοσύνην ποιῇ, τὸ δὲ σῶμα ἐβλογῇ τοὺς ἐκπρεδζοντας, ἡ δὲ ἀκοὴ θείας σχολᾶς διηκτικὸς ἀκροάσιν. ἡ γὰρ θυσία οὐδὲν ἔχει ἀκάθαρτον, ἡ θυσία

u eh. ix. 4 reff. <sup>u</sup> λατρείαν ὑμῶν, <sup>2</sup> καὶ μὴ <sup>v</sup> συνσχηματίζεσθαι τῷ <sup>v</sup> αἰῶνι. ABDF  
<sup>v</sup> 1 Pet. i. 14 only t. L<sup>1</sup> P<sup>1</sup> M  
<sup>w</sup> Luke xvi. 8. <sup>w</sup> τούτῳ, ἀλλὰ <sup>x</sup> μεταμορφοῦσθαι τῇ <sup>y</sup> ἀνακαινώσει τοῦ a b c d i  
<sup>xx. 34.</sup> g h k l  
<sup>1 Cor. i. 30.</sup> <sup>z</sup> νοός, <sup>a</sup> εἰς τὸ <sup>b</sup> δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ θεοῦ m n o i i  
<sup>ii. 6 (bis) ald.</sup> [47]  
<sup>L. P. only,</sup> <sup>z</sup> τοῦ ἀγαθὸν καὶ <sup>c</sup> εὐάρεστον καὶ <sup>c</sup> τέλειον. <sup>3</sup> λέγω γὰρ <sup>d</sup> διὰ  
<sup>exc. Matt.</sup> <sup>z</sup> τῆς <sup>e</sup> χάριτος τῆς <sup>e</sup> δοθείσης μοι παντὶ τῷ ὄντι ἐν ὑμῖν,  
<sup>xii. 32 [xiii. 40].</sup>  
<sup>z</sup> Matt. xvii. 2 <sup>y</sup> Tit. iii. 5 only t. <sup>z</sup> = ch. i. 20. Col. ii. 10.  
<sup>u</sup> Mk. 2 Cor. iii. 18 only t. <sup>y</sup> Tit. iii. 5 only t. <sup>z</sup> = ch. i. 20. Col. ii. 10.  
<sup>a</sup> ch. iv. 11 reff. <sup>b</sup> Luke xiv. 19. <sup>1</sup> Cor. iii. 13. <sup>e</sup> Eph. v. 10. <sup>Phil.</sup> i. 10. <sup>Prov.</sup> xvii. 3. <sup>c</sup> = Matt.  
<sup>v</sup> 48. <sup>xix.</sup> 21. <sup>Phil.</sup> iii. 16 al. <sup>Gen.</sup> vi. 9. <sup>d</sup> = Gal. i. 14. <sup>iii.</sup> 18. <sup>iv.</sup> 23. <sup>Philom.</sup> 22. <sup>e</sup> 1 Cor.

2. (συνσχημ., so B<sup>1</sup>DFN.) rec -σχηματίζεσθε and μεταμορφοῦσθε, with B<sup>1</sup>L[P]  
rel latt syrr copt goth [(æth) arm] Clem, Chr, Thdrt Damas [Phot-c, Orig-int,  
Cyp<sup>r</sup>, Ambrst]: -ai and -e [D<sup>2</sup>-3-gr] n 17; -e and -ai N c o<sup>1</sup>: txt AB<sup>1</sup> D<sup>1</sup> [-gr] F g k Thl.  
αιωνιος B. rec aft νοος ins υμων, with D<sup>2</sup>L[P]N rel [latt syrr goth (æth) arm  
Cyr], Thdrt [Damas Orig-int, Ambrst] Aug<sup>1</sup> = om AB D<sup>1</sup> [-gr] F [47] copt Clem,  
[Orig.] Cyp<sup>r</sup>, om 2nd του F.

ἀπαρχὴ τῶν ἄλλων ἰστί. καὶ ἡμεῖς τοί-  
νον καὶ χειρῶν κα' ποδῶν καὶ στόματος  
καὶ τῶν ἄλλων ἀπάντων ἀπαρχόμεθα τῷ  
θεῷ. Hom. xx. p. 656 f. [ῥῶσαν] In  
opposition to the *Levitical θυσίαι*, which  
were *slain animals*. Our great sacrifice,  
the Lord Jesus, having been slain for us,  
and by the shedding of His Blood perfect  
remission having been obtained διὰ τῶν  
οἰκτιρμῶν τοῦ θεοῦ, we are now enabled to  
be offered to God no longer by the shedding  
of blood, but as *living sacrifices*. This  
application of the figure of a sacrifice occurs  
in Philo, who ('quod omnis probus liber,'  
§ 12, vol. ii., p. 457) describes the Essenes  
as οὐ βῆα καταθύοντες, ἀλλ' ἱεροπρεπεῖς τὰς  
ἐαυτῶν διανοίας κατασκευάζειν ἀξιούντες.  
See also Jos. Antt. xviii. 1. 5. τῷ θεῷ  
belongs to εὐάρεστον, not to παραστήσαι.  
τὴν λογικὴν λατρ. ὑμ.] "This  
may certainly be in apposition with *θυσίαν*  
(Reiche, Meyer), the acc. denoting the  
result and intention;—*θυσία* however  
alone can hardly be called a *λατρεία*, but  
*παραστήσαι θυσίαν* may: therefore it is  
preferable to take the acc. as in apposition  
with the *whole sentence*, and supply some  
verb of exhorting: see 1 Tim. ii. 6;  
2 Thess. i. 5." Tholuck. λογικὴν  
(reff.) is opposed to *σαρκικὴν*, see Heb. vii.  
16. So Chrys.,—οὐδὲν ἔχουσιν σωματικόν,  
οὐδὲν παχύ, οὐδὲν αἰσθητόν. Theodoret,  
Grot., al., take it as 'having reason,' 'ra-  
tional,' opposed to sacrifices of animals  
which have no reason: Photius, Basil, and  
Calvin, 'rational,' as opposed to super-  
stitious. But the former meaning is far  
the best, and answers to the *πνευματικὰς*  
*θυσίας* of 1 Pet. ii. 5. 2.] *συνσχη-*  
*ματίζεσθαι* is not imperative in sense, but  
dependent on *παρακαλῶ*. (Of course, in  
all such questions between *e* and *ai*, the  
confusing element of itacism comes in:  
but in no case where both forms are equally

admissible in the text, can the mere sus-  
picion of itacism be allowed to decide the  
question.) ὁ αἰὼν οὗτος, here, the  
*whole world of the ungodly*, as contrasted  
with the spiritual kingdom of Christ.  
The dat. ἀνακαινώσει is not the instrument  
by which, but the *manner in which* the  
metamorphosis takes place: that wherein it  
consists: compare *περιετήθητε περιτομῇ*  
*ἀχειροποιήτῃ*, Col. ii. 11. αἰς τὸ δο-  
κιμάζειν, that *ye may prove*, viz. in this  
process and the active Christian life accom-  
panying it, compare reff. Eph., Phil.: not  
'that *ye may be able to prove*,' 'acquire  
the faculty of proving,' as Bucer, Olah.  
Rückert: the Apostle is not speaking of ac-  
quiring wisdom here, but of practical proof  
by experience. τὸ ἀγαθ. κ. εὐάρε. κ.  
τῶν. are not epithets of τὸ θέλημα τ. θεοῦ  
as in E. V., for in that case they would be  
superfluous, and in part (τέλειον) inappli-  
cable: but abstract neuters, see ver. 9,  
that *ye may prove what is the will of*  
*God* (viz. that which is) good and accept-  
able (to Him) and perfect. The non-  
repetition of the art. shews that the ad-  
jectives all apply to the same thing.  
3—21.] *Particular exhortations grounded*  
*on and expanding the foregoing general*  
*ones*. This is expressed by the γάρ, which  
*resumes*, and binds to what has preceded.  
And first, *an exhortation to humility in*  
*respect of spiritual gifts*, vv. 3—8.  
3.] λέγω, a mild expression for 'I com-  
mand': enforced as a command by διὰ τ.  
χ. . . . 'by means of my apostolic office,'  
'of the grace conferred on me to guide and  
exhort the Church:' reff. παντὶ τῷ  
ὄντι ἐν ὑμ.,—a strong bringing out of the  
*individual* application of the precept. οὐχὶ  
τῷ δεῖν καὶ τῷ δεῖν μόνον, ἀλλὰ καὶ  
ἔρχοντι κ. ἀρχομένῳ, κ. δοῦν κ. ἐλευ-  
θερῳ, κ. ἰδιώτῃ κ. σοφῷ, κ. γυναικὶ κ. ἀνδρὶ,  
κ. νέῳ κ. γέροντι. Chrys. Hom. xx. p. 603.

μη ἵπερφρονεῖν ἢ παρ' ὃ δεῖ ἡ φρονεῖν, ἀλλὰ ἡ φρονεῖν ἄ εἰς  
τὸ ἱσωφρονεῖν, ἡ ἐκάστω ὡς ὁ θεὸς ἡ ἐμέρισεν ἡ μέτρον  
πίστεως. ἡ καθάπερ γὰρ ἐν ἐνὶ σώματι πολλὰ ὁ μέλη  
ἔχομεν, τὰ δὲ ὁ μέλη πάντα οὐ τὴν αὐτὴν ἔχει ἡ πράξις,  
ὁ οὕτως ὁ ἡ πολλοὶ ἐν σώμα ἔσμεν ἐν χριστῷ, τὸ δὲ ἡ καθ'  
εἰς ἀλλήλων ὁ μέλη. ἡ ἔχοντες δὲ ἡ χαρίσματα κατὰ τὴν  
ἡ χάριν τὴν ἡ δοθεῖσαν ἡμῖν ἡ διάφορα, ἡ εἴτε ἡ προφητεῖαν,

xviii. 22 al. 2 Macc. xiv. 26. i Mark v. 15. Luke viii. 35. 2 Cor. v. 13. Tit. ii. 6. 1 Pet.  
iv. 7 only+. k and constr., 1 Cor. vii. 17. (iii. 5.) l = Mark vi. 41. Luke xii.  
13. 2 Cor. x. 13. Heb. vii. 2. Prov. xxix. 24. m 2 Cor. x. 13. Eph. iv. 7, 13, 16. = Paul only.  
n ch. iv. 6 reff. o ch. vi. 13 reff. p = here only. (Acts xix. 15 reff.) Sir. xi. 10. Xen.  
Mem. ii. 1. 6. q = ch. v. 15 reff. r Mark xiv. 19. (John viii. 9.) Rev.  
iv. 8. 3 Macc. v. 34. s ch. v. 15. vi. 23. xi. 29. 1 Cor. xii. 4 al. P only, exc. 1 Pet. iv. 10+.  
t ver. 3. u = Heb. ix. 10 (i. 4. viii. 6) only. Deut. xxii. 9. v so 1 Cor. iii. 22. Col. i. 16.  
w = 1 Cor. xii. 10. xiii. 2 al. (Rev. i. 3.) see Sir. xxiv. 33.

3. αἱ χαριτες ins του θεου L d f m 5. 48<sup>2</sup>. 67. 73. 113-4-5-20-4 fuld guelph [sy  
goth] seth arm Thl Aug<sup>sup</sup>. for δ, a B<sup>2</sup>: om παρ ο δεῖ φρονεῖν F 70. ἐμερίσεν  
bef ο θεος (see 1 Cor vii. 17) A guelph [am tol] Syr [Orig-int, Ambrst].

4. for καθάπερ, ὡς περ D<sup>1</sup>F. rec μελὴ bef πολλὰ, with AL[P] rel Chr<sub>1</sub> [Bas,  
Antch<sub>1</sub>] Damasc (Ec: txt BDFN latt Thdrt Thl [Orig-int, Ambrst Aug<sup>sup</sup>].  
παρτα bef μελὴ F(not G), so also vulg Syr [Ambrst Aug<sup>sup</sup>].

5. om εσμεν F. rec (for το) ο (alliteration to suit εἰς), with D<sup>2-3</sup>[L] rel vulg  
(and F-lat) Syr Eus, Chr, Thdrt Thl (Ec: txt ABD<sup>1</sup> F-gr N[F 47-txt] Antch<sub>1</sub> Damasc.  
[6. for δε, ουν P: enim Orig-int., δαφορὰν D<sup>1</sup>].

μη ὑπερφρ. κ.τ.λ.] There is a play on  
the words φρονεῖν, ὑπερφρονεῖν, and ἱσωφρο-  
νεῖν, which can only be clumsily conveyed  
in another language: 'not to be high-  
minded, above that which he ought to be  
minded, but to be so minded, as to be sober-  
minded.' Wetst. quotes from Charondas in  
Stobæus, Sentent. xlii., προσηγορίᾳ δὲ  
ἐκαστος τῶν πολιτῶν φρονεῖν μᾶλλον ἢ  
φρονεῖν,—and from Thucyd. ii. 62,—λέγει  
δὲ τοῖς ἔχθροῖς ὁμόως, μη φρονήματι μόνον,  
ἀλλὰ καὶ καταφρονήματι. But φρονεῖν  
must not be taken, with Calvin, 'admonet ut  
eantantum cogitemus et meditemur, quæ nos  
sobrios et modestos reddere potuerunt:—  
the thoughts implied in it being, thoughts  
of one's self.

ἐκάστω ὡς] = ὡς  
ἐκάστω (reff.), not (λίγῳ) ἐκάστω, ὡς . . .  
μέτρον πίστεως is the receptivity of  
χαρίσματα, itself no inherent congruity,  
but the gift and apportionment of God.  
It is in fact the *subjective designation* of  
ἡ χάρις ἡ δοθεῖσα ἡμῖν, ver. 6. But we  
must not say, that (Ewb.) "faith, in this  
passage, means *those gifts or graces which  
the Christian can only receive through  
faith*:" this is to confound the receptive  
faculty with the thing received by it, and  
to pass by the great lesson of our verse,  
that *this faculty* is nothing to be proud of,  
but God's gift.

4.] γάρ, elucidating  
the fact, that God apportions variously to  
various persons: because the Christian  
community is like a *body* with many mem-  
bers having various duties. See the same  
idea further worked out, 1 Cor. xii. 12 ff.

5. τὸ δὲ καθ' εἰς] But [severally,

i. e.] as regards individuals. A solœcism  
for τὸ δὲ εἰς καθ' ἑνα, as ἐν καθ' ἐν in ref.  
Rev. Wetst., on ref. Mark, gives many  
examples of it.

Members of one an-  
other = fellow-members with one another,  
—members of the body of which we one  
with another are members.

6.] The  
δέ = 'and not only so, but' . . . χάρις,  
see above, ver. 3, on μέτρον πίστεως. These  
χαρίσματα are called, 1 Cor. xii. 7, ἡ  
φανέρωσις τοῦ πνεύματος. "These χαρί-  
ματα δάφορα are next specified. The two  
first accusatives are grammatically de-  
pendent on ἔχοντες: by degrees the Apos-  
tle loses sight of the construction, and  
continues with the concrete ὁ διδάσκων,  
which still he binds on to the foregoing by  
εἴτε,—but at δ μεταδιδοῦς, omits this also,  
and, at ver. 9, introduces the abstract ἡ  
ἀγάπη." Thol.

εἴτε προφητεῖαν]  
There is some dispute about the construc-  
tion of these clauses. The ordinary ren-  
dering regards them as elliptical, and sup-  
plies before κατὰ and ἐν, χρῆσάσθω αὐτῇ  
or ὥστε εἶναι αὐτῇ or the like. But  
Reiche, Meyer, De Wette, suppose *no  
ellipsis*, joining κατὰ τὴν ἀναλ., &c. to  
the foregoing substantives, as κατὰ τὴν  
χάριν to χαρίσματα. This construction  
must however be dropped at ἐν ἀπλότητι,  
which is manifestly to be rendered with  
a verb supplied: and (2) it reduces the  
four first mentioned gifts to a bare cata-  
logue, and deprives the passage of its  
aim, which is to keep each member of  
the body in its true place and work  
without any member boasting against

κατὰ τὴν ἁναλογίαν τῆς πίστεως ἢ εἴτε διακονίαν, ἐν  
 τῇ διακονίᾳ ἢ εἴτε διδασκάν, ἐν τῇ διδασκαλίᾳ ἢ εἴτε  
 ἢ παρακαλῶν, ἐν τῇ παρακλήσει ὁ μεταδίδους, ἐν  
 ἀπλότητι ὁ προϊστάμενος, ἐν σπουδῇ ὁ ἑλεῶν, ἐν

7. εἴτε (εἴτε M<sup>2</sup>, arpy) ο διακονων M<sup>2</sup> m [Res.(txt.) Thdr-t-m(omg o)].

for o

διδασκων, διδασκαλειαν A.

8. οὐν εἴτε D<sup>4</sup> latt [Bas, Orig-int.] Pel.

προστυπωμενος M.

another. Tholuck quotes a passage of very similar construction from Epictet. Discert. iii. 23. 5. He is speaking of reading and philosophizing from ostentation, and says that every thing which we do, must have its aim, its ἀναφορά;—λατρίαι, ἢ μὲν τίς ἐστι κοινὴ ἀναφορά, ἢ δ' ἰδία. πρῶτον, τῷ ἑαυτοῦ. ἐν ταύτῃ τί περιέχεται; . . . ἢ δ' ἰδία πρὸς τὸ ἐπιτήδευμα ἐκείνου καὶ τὴν προαίρεσιν ὁ καθαρῶς, ὡς καθαρῶς δ' ἐκείνου, ὡς ἐκείνου ὁ φιλόσοφος, ὡς φιλόσοφος δ' ἑαυτοῦ, ὡς ἑαυτοῦ. See also the same construction in 1 Pet. iv. 10, 11.

On προφητεία, the gift of the prophétai, see note, Acts xi. 27. κατ. τ. ἀναλ. τ. πίστ. (let us prophesy) according to the proportion (compare Justin Mart. Apol. i. 17, p. 54: "each will be punished πρὸς ἀναλογίαν ὅν ἐλαβε δοῦναι παρὰ θεοῦ") of faith. But what faith? Οὐβερτικὴ ('fides quæ creditur'), or subjective ('fides quæ creditur')? the faith, or our faith? The comparison of μέτρον πίστεως above, and the whole context, determine it to be the latter; the measure of our faith: 'quisque se intra sortis suæ metas continet, et revelationis suæ modum teneat, ne unus sibi omnia scire videatur.' To understand ἀναλογία τ. π. objectively, as 'the rule of faith,' as many R.-Cath. expositors, and some Protestant, e.g. Calvin, 'fidei nomine significat prima religionis axiomata,'—seems to do violence to the context, which aims at shewing that the measure of faith, itself the gift of God, is the receptive faculty for all spiritual gifts, which are therefore not to be boasted of, nor pushed beyond their provinces, but humbly exercised within their own limits.

7. διακονίαν] any subordinate ministration in the Church. In Acts vi. 1 and 4, we have the word applied both to the lower ministration, that of alms and food, and to the higher, the διακ. τοῦ λόγου, which belonged to the Apostles. But here it seems to be used in a more restricted sense, from its position as distinct from prophecy, teaching, exhortation, &c. ἐν τῇ διακ. Let us confine ourselves humbly and orderly to that kind of ministration to which God's providence has ap-

pointed us, as profitable members of the body.

ὁ διδασκων] The prophet spoke under immediate inspiration; the διδασκαλος under inspiration working by the secondary instruments of his will and reason and rhetorical powers. Paul himself seems ordinarily, in his personal ministrations, to have used διδασκαλία. He is nowhere called a prophet, but appears as distinguished from them in several places: e.g. Acts xi. 27; xxi. 10, and apparently xiii. 1. Of course this does not affect the appearance of prophecies, commonly so called, in his writings. The inspired διδασκαλος would speak, though not technically προφητείας, yet the mind of the Spirit in all things: not to mention that the apostolic office was one in dignity and fulness of inspiration far surpassing any of the subordinate ones, and in fact including them all.

ἐν τῇ διδασκαλίᾳ] as before: he is to teach in the sphere, within the bounds, of the teaching allotted to him by God,—or for which God has given him the faculty.

8.] The παρακαλῶν was not necessarily distinct from the προσευχόμενος,—see 1 Cor. xiv. 31.

ὁ μεταδίδους appears to be the giver of the alms to the poor,—either the deacon himself, or some distributor subordinate to the deacon. This however has been doubted, and not without reason: for a transition certainly seems to be made, by the omission of the εἴτε, from public to private gifts. We cannot find any ecclesiastical meaning for ἑλεῶν (though indeed Calvin, al., understand by it "viduas et alios ministros qui curandis ægrotis, secundum veterem Ecclesiæ morem, præcibebantur").—and the very fact of the three preceding being all limited to their respective official spheres, whereas these three are connected with qualitative descriptions, speaks strongly for their being private acts, to be always performed in the spirit described. Add to all, that, as Vitringa remarks, διὰδίδουαι is more properly to distribute (Acts iv. 35), μεταδίδουαι to impart of one's own to another. I would therefore render it: He that bestoweth.

ἐν ἀπλότητι] ordinarily, 'with simplicity.' But seeing that ἀνλό-

ἡ ἰλαρότης. ὁ ἡγάπη ἡ ἀνυπόκριτος. ἡ ἀποστρυφύνας τὸ κ here only.  
 πονηρόν, κ κολλώμενοι τῷ ἡγαθῷ. 10 τῇ φιλαδελφία εἰς  
 ἀλλήλους κ φιλόστοργοι τῇ τιμῇ ἀλλήλους κ προηγού- h 2 Cor. vi. 8.  
 μένοι 11 τῇ σπουδῇ μὴ ὁ κνηροί τῷ κ πνεύματι κ ζέου- 1 Tim. i. 5.  
 2 Tim. i. 5.  
 James iii. 17.  
 1 Pet. i. 22.

only γ. Wind. v. 18. xviii. 16 only. constr., Heb. xiii. 5. i here only γ. k = Luke  
 xv. 16. Acts viii. 29. 2 Kings xx. 2. 1 ch. ii. 10 ref. m 1 Thess. iv. 9. Heb.  
 xiii. 1. 1 Pet. i. 22. 2 Pet. i. 7 (bis) only γ. (-φος, 1 Pet. iii. 8.) n here only γ. (-γως,  
 2 Macc. ix. 21. γία, 2 Macc. vi. 30.) o = John iv. 44. Acts xviii. 10. ch. ii. 7 al. Pa.  
 xlviii. 13, 20. p here only. Prov. xvii. 14 al. 2 Marc. iv. 40. q = Matt. xxi. 26 (Phil.  
 iii. 1) only. Prov. vi. 6, 8. r = Acts xvii. 16 ref. s Acts xviii. 26 (ref.) only.

#### 9. for ἀποστρυφύνας F.

της, referred to alms-giving, bears another and an objective meaning, this hardly satisfies me, because σπουδή and ἰλαρότης designate not so much the inward frame of mind, as the outward character of the superintendence and the compassion: as might be expected, when gifts to be exercised for mutual benefit are spoken of. In 2 Cor. viii. 2; ix. 11, 13, Jos. Antt. vii. 13. 4 (where David admires Araunah, τῆς ἀπλότης καὶ τῆς μεγαλοψυχίας), the word signifies 'liberality': so perhaps ἀπλῶς also, James i. 5, but see note there. This meaning is not recognized by Wahl, Lex., but defended by Tholuck, who connects it with the phrase found in Stobæus, Eclog. Phys. i. p. 123, ἀπλοῦν τὰς χεῖρας, 'to open the hands wide':—and I would thus render it here. δ προϊστάμενος.]

He that presides—but over what? If over the Church exclusively, we come back to offices again: and it is hardly likely that the rulers of the Church, as such, would be introduced so low down in the list, or by so very general a term, as this. In 1 Tim. iii. 4, 5, 12, we have the verb used of *presiding over a man's own household*: and in its absolute usage here, I do not see why that also should not be included. Meyer would understand it of 'patronage of strangers' (ch. xvi. 2). Stuart in his Excursus on this place, appended to his Commentary, takes up and defends the same view. But, not insisting on the general usage of the word being preferable where it occurs absolutely, will ἐν σπουδῇ apply to this meaning? Of course so far as σπουδή is applicable to every employment, it might, but more than this is required, where words are connected in so marked a manner as here. Giving προϊστάμενος the ordinary meaning, these words fit admirably: implying that he who is by God set over others, be they members of the Church or of his own household, must not allow himself to forget his responsibility, and take his duty indolently and easily, but must προϊστασθαι σπουδαίως, making it a serious matter of continual diligence. δ λαῶν.] See

above: He that sheweth mercy, is the very best rendering: and I cannot conceive

that any officer of the Church is intended, but every private Christian who exercises compassion. It is in exhibiting compassion, which is often the compulsory work of one obeying his conscience rather than the spontaneous effusion of love, that cheerfulness is so peculiarly required, and so frequently wanting. And yet in such an act it is even of more consequence towards the effect,—consoling the compassionate, than the act itself. κρείσσων λόγος ἢ δόσις, Sir. xviii. 16.

9—21.] Exhortations to various Christian principles and habits. 9.] Olsh, De Wette, al., would understand ἐστί, not ἔστω, —the ellipsis of the imperative being unusual. But I cannot see how this can be here. Clearly the three preceding clauses are hortative; as clearly, those which follow are so likewise. Why then depart from the prevalent character of the context, and make this descriptive? ἀποστρυφύ-]

This very general exhortation is probably, as Bengel says, an explanation of ἀνυπόκριτος:—our love should arise from a genuine cleaving to that which is good, and aversion from evil: not from any by-ends.

10.] in brotherly love (dat. of the respect or regard in which), affectionate. φιλόστ.] properly of love of near relations; agreeing therefore exactly with φιλαδελφία.

προηγούμενοι] "invicem prævenientes," latt. μὴ μένε φιλεῖσθαι παρ' ἑτέρου, ἀλλ' αὐτὸς ἐπιπῆδα τοῦτω καὶ κατάρχου, Chrys.: similarly Syr., Theophyl., Erasmus, Luther:—or, = ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν, Phil. ii. 3; so Origen, Theodoret, Grot.: or, as in ref. 2 Macc. 'setting an example to,' 'going before,' which however does not seem to apply here, unless we render τῇ τιμῇ, 'in yielding honour': 'in giving honour, anticipating one another' (so Stuart). 11.]

in zeal (not 'business,' as E. V., which seems to refer it to the affairs of this life, whereas it relates, as all these in vv. 11, 12, 13, to Christian duties as such: as 'fervecy of spirit,' 'acting as God's servants,' 'rejoicing in hope,' &c.) not slothful. ζέων τῷ πν. is used of Apollos, in ref. The

t = Acts xx.  
19 reff. see  
notes.  
u = Matt. x. 22.  
xiv. 13 ff.  
2 Tim. ii. 12.  
James v. 11.  
1 Pet. ii. 30.  
Job xiv. 14.  
v Acts i. 14  
(reff.).  
w Acts xx. 34  
reff.  
x Acts ix. 13  
reff.

y ch. xv. 27. Gal. vi. 6. Phil. iv. 15. 1 Tim. v. 22. Heb. ii. 14. 1 Pet. iv. 13. 2 John 11 only. Wisd. vi. 23. Polyb. ii. 32. 8 al. z Heb. xiii. 2 only γ. (γος, 1 Pet. iv. 9.) a = ch. ix. 30, 31 reff. b = 1 Cor. iv. 12. 1 Pet. iii. 9 al. c Luke vi. 20. James iii. 9. Gen. xii. 3. d = Matt. v. 44. Acts vii. 52 reff. 2 Kings xxi. 6. e as above (c). Matt. xxv. 41. Mark xi. 21 only. Gen. v. 29. (φρ, Gal. iii. 10.) f ch. xv. 5. 2 Cor. xiii. 11. Phil. ii. 3. 2.

τες· τῷ κυρίῳ ἡ δουλεύοντες. <sup>12</sup> τῇ ἐλπίδι χαίροντες· τῇ  
θλίψει ὑπομένοντες· τῇ προσευχῇ προσκαρτεροῦντες·  
<sup>13</sup> ταῖς χρείαις τῶν ἀγίων κοινωνοῦντες· τὴν φιλο-  
ξενίαν διώκοντες. <sup>14</sup> εὐλογεῖτε τοὺς διώκοντας ὑμᾶς·  
εὐλογεῖτε, καὶ μὴ καταράσθε. <sup>15</sup> χαίρειν μετὰ χαϊρόν-  
των, κλαίειν μετὰ κλαιόντων. <sup>16</sup> τὸ αὐτὸ εἰς ἀλλήλους

ABDI  
L[F]  
a b c d  
e h k  
m n o  
[47]

11. Steph (for κυρίῳ καιρῷ, with D<sup>1</sup> F[-gr] 5 G-lat lat-mss-mentd-by-[Orig-int]-Jer Cyr Ambrst<sup>exp</sup>: txt ABD<sup>3</sup> L[P]N rel gr-mss-mentd-by-[Orig-int]-Jer-Ambrst [vulg F-lat syr copt goth æth arm] Clem, Ath, Bas, Chr, Thdrst Euthal(Weatst: not in Zacagn. Euthal-ins om τ. κ. δ.) Antch, Damasc Thl Ecce [Orig-int,] Jer Pel Aug Primas Sedul Bede. υπομενοντες N [-μενος A]).

13. for χρείαις, μνείαις D<sup>1</sup> F mss-mentd-by-Thdor-mops(ξνια τῶν ἀντιγράφων) am Hil, Ambrst Aug; txt ABD<sup>3</sup> L[P]N rel [vulg-clem(with fuld demid harl tol) syr(=and syr-mg-gr) copt goth æth arm] Clem, Chr, Thdrst Thdor-mops, Damasc Thl Ecce Aug, Bede: [Orig-int,] Sedul Pel speak of both readings.

14. om υμᾶς (homotele?) B 47. 67<sup>a</sup> am Clem: τους εχθρους ημων Orig<sup>1</sup>: om ενλ. τ. διωκ. υμ. (passing from 1st εὐλογεῖτε to 2nd) F [spec Orig-int]-ms: these words are aft καταράσθε in D<sup>1</sup> 3[and lat]: txt AL[D<sup>2</sup> P]N rel [vulg &c Clem] Chr Bas Thdrst. [εὐλογεῖσθαι (2nd) D<sup>1</sup> (appy).]

15. rec ins και βεβ κλαειν, with AD<sup>1</sup> L[P 47(sic)] rel Syr copt [æth] (Orig<sup>1</sup>) Chr Thdrst [Damasc Tert, Ambr<sup>1</sup>]: om BD<sup>1</sup> FN latt syr goth arm [Orig-int,] Ambrst Pel Aug, Sedul Bede.

Holy Spirit lights this fire within: see Luke xii. 49; Matt. iii. 11. τ. κυρίῳ δουλ.] The external authorities, as will be seen in the var. read., are strongly in favour of this reading. The balance of internal probability, though not easy at once to settle, is I am persuaded on the same side. The main objection to κυρίῳ has ever been, that thus the Apostle would be inserting here, among particular precepts, one of the most general and comprehensive character. So Hilary (in Wetst.) and al. But this will be removed, if we remember, of what he is speaking: and if I mistake not, the other reading has been defended partly owing to forgetfulness of this. The present subject is, the character of our zeal for God. In it we are not to be ἀκηροί, but fervent in spirit,—and that, as servants of God. A very similar reminiscence of this relation to God occurs Col. iii. 22—24: οἱ δούλοι, . . . ὃ ἐὰν ποιῇτε, ἐκ ψυχῆς ἐργάζεσθε ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις, εἰδότες ὅτι ἀπὸ κυρίου ἀπολήμψεσθε τὴν ἀνταπόδοσιν τῇς κληρονομίας. τῷ κυρίῳ χριστῷ δουλεύετε. The command, τῷ καιρῷ δουλεύειν, would surely come in very inopportune in the midst of exhortations to the zealous service of God. At the same time, it is not easy to give an account of the origin of the reading. The ἐξαγοραζόμενοι τὸν καιρόν of Eph. v. 16 may have led to the filling up of the contracted κυρίῳ (κῷ) with this word: and the notion that σπουδῇ

referred to worldly business, may have favoured the sense thus given. For examples of the phrase τῷ καιρῷ δουλεύειν and 'tempori inservire,' see Wetst. As to its applicability at all to Christians, De Wette well remarks, "The Christian may and should certainly employ (Eph. v. 16) τὸν καιρόν (time and opportunity), but not *serve* it." Athanasius, (in Wetst.) ad Dracont. says, οὐ πρέπει τῷ καιρῷ δουλεύειν, ἀλλὰ κυρίῳ.

12.] The datives here are not parallel. τῇ ἐλπίδι is the ground of the joy in χαίροντες,—but τῇ θλίψει the state in which the ὁπομονή is found.

13.] The reading μνείαις is curious, as being a corruption introduced, hardly accidentally, in favour of the honour of martyrs by commemoration.

τ. φιλοξ. διώκ.] οὐκ εἶπεν ἐργαζόμενοι, ἀλλὰ διώκοντες, παιδεύων ἡμᾶς μὴ ἀναμένειν τοὺς δεομένους, πότε πρὸς ἡμᾶς ἔλθωσιν, ἀλλ' αὐτοὺς ἐπιτρέχειν κ. καταδιώκειν. Chrys. Hom. xxi. p. 676.

14.] "The Sermon on the Mount must have been particularly well known; for among the few references in the N. T. Epistles to the direct words of Christ there occur several to it: e.g. 1 Cor. vii. 10. James iv. 9; v. 12 (we may add iv. 3; i. 2, 22; ii. 5, 13; v. 2, 3, 10). 1 Pet. iii. 9, 14; iv. 14." Tholuck.

15.] Inf. for imperative: see Phil. iii. 16: and Winer, edn. 6, § 43. 5. d.

16.] Having (the participial construction is resumed, as in ver. 9) the same spirit towards one

<sup>a</sup> φρονούντες· μὴ τὰ <sup>h1</sup> ὑψηλὰ <sup>ε1</sup> φρονούντες, ἀλλὰ τοῖς <sup>g</sup> ταπεινοῖς <sup>1</sup> συναπαγόμενοι. μὴ γίνεσθε <sup>m</sup> φρόνιμοι παρ' <sup>b</sup> ἑαυτοῖς. <sup>17</sup> μηδεὶν <sup>ο</sup> κακὸν <sup>ο</sup> ἐντὶ κακοῦ <sup>ορ</sup> ἀποδιδόντες· <sup>q</sup> προνοούμενοι καλὰ <sup>1</sup> ἐνώπιον πάντων ἀνθρώπων· <sup>18</sup> <sup>ε1</sup> δυνατόν, <sup>1</sup> τὸ <sup>εξ</sup> ὑμῶν μετὰ πάντων ἀνθρώπων <sup>υ</sup> εἰρηνεύοντες· <sup>19</sup> μὴ <sup>υ</sup> ἑαυτοὺς <sup>υ</sup> ἐκδικούντες, <sup>υ</sup> ἀγαπητοί, ἀλλὰ <sup>χ</sup> δότε <sup>χ</sup> τόπον τῇ ὀργῇ· γέγραπται γὰρ <sup>υ</sup> Ἐμοὶ <sup>α</sup> ἐκδίκησις, ἐγὼ <sup>αβ</sup> ἀνταποδώσω, λέγει κύριος. <sup>20</sup> ἀλλὰ ἐὰν <sup>ο</sup> πεινᾷ <sup>ο</sup> ἐχθρὸς

iii. 7. a 2nd pers., 2 Cor. vii. 11 reff. o 1 Thess. v. 15. 1 Pet. iii. 9. (Prov. xiii. 12.)  
p = Matt. vi. 4, 6. Luke x. 35 al. q 2 Cor. viii. 31. 1 Tim. v. 8 only. Prov. iii. 4. (Prov. xiii. 12.)  
ch. xiii. 14.) r = Acta iv. 19 reff. ch. xi. 17. s Matt. xxiv. 24. Gal. iv. 15.  
t = here only. Hom. II. a. 525, εἰς ἡμέθων. see ch. i. 15. u Mark ix. 50. 2 Cor. xii. 11. 1 Thess. v. 13 only. 3 Kings xxii. 45. Sir. vi. 6. v Luke xviii. 3, 6. 2 Cor. x. 6. Rev. vi. 10. xix. 2 only. 4 Kings ix. 7. (see, ch. xiii. 4.) w 2 Cor. vii. 1 reff. x Luke xiv. 9. Eph. iv. 27. Sir. iv. 6. xxxviii. 12. see Heb. xli. 17. y Dxxv. xxxii. 36. z Heb. x. 30. (see xxviii. [1.] 6.) a as above (z). Luke xviii. 7, 8. xxi. 22. Acta vii. 24. 3 Cor. vii. 11. 2 Thess. i. 8. 1 Pet. ii. 14 only. Judg. xi. 36. b ch. xi. 35 reff. c Matt. i. 25 reff. d Prov. xiv. 12.)

[16. for μη τα υψ. φρον., αγαπητοι P<sup>1</sup>. συναπαγαμενοι B<sup>1</sup>.]

17. aft καλα ins ενωπιον του θεου και (see 2 Cor viii. 21; Prov iii. 4) A<sup>2</sup> (Polyc.); ου μονον ενωπ. τ. θ. αλλα και F vulg goth arm[-usc spec Ambrst] Lucif.; om A<sup>1</sup>(appy) BDL[P]N rel Syr [syr copt sath arm-zoh Chr, Thdr Damasc Orig-int.], for παντων, των A<sup>2</sup> D<sup>1</sup> [and lat] F guelph harl tol [spec] Lucif.; txt (A<sup>1</sup>?) BD<sup>2</sup>L[P]N rel [vulg-clem(with am fuld demid) syr copt goth arm Bas,] Chr, (Thdr) Damasc Thl Ec Ambrst Sedul Bede.

19. [εκδικησεις A F-gr Orig<sup>1</sup>(txt.-int.).]

ανταποδω F.

20. rec (for αλλα εαν) εαν ουν, with D<sup>2</sup>-gr L rel Chr, Thdr Thl (Ec: εαν (alone) D<sup>1</sup>-gr F guelph D<sup>2</sup>-lat [spec] goth: εαν γαρ Syr Did.; [ετσι syr, ετσι quocue sath:] txt AB[P]N m vulg D<sup>1</sup>-lat [copt arm] Bas, Damasc [Orig-int.].

another, i.e. actuated by a common and well-understood feeling of mutual allowance and kindness. μὴ τὰ ὑψηλὰ.] It is a question, whether τοῖς ταπεινοῖς is neuter or masc. Certainly not necessarily neuter, as De W.: the Apostle's antithesis do not require such minute correspondence as this. The sense then must decide. In τὰ ὑψηλὰ φρονούντες, the ὑψηλὰ are necessarily subjective, the lofty thoughts of the man. But in τοῖς ταπεινοῖς συναπαγόμενοι the adj. is necessarily objective; some outward objects with which the persons exhorted are συναπάγεσθαι. And those outward objects are defined, if I mistake not, by the τὰ αὐτὰ εἰς ἀλλήλους φρονούντες. This spirit towards one another is not to be a spirit of haughtiness, but one of community and sympathy, condescending to men of low estate, as E. V. admirably renders it. For συναπ., see reff. and compare Zosimus, Hist. v. 6, cited by Tholuck, καὶ αὐτὴ ἡ Σπάρτη συναπήγετο τῇ κοινῇ τῆς Ἑλλάδος ἀλᾶσει. The insertion of the seemingly incongruous μὴ γίνεσθε . . . ἑαυτοῖς is sufficiently accounted for by reference to ch. xi. 25, where he had stated this frame of mind as one to be avoided by those whose very place in God's church was owing to His free mercy. Being uplifted one against another would be a sign of this fault being present and operative. 17.] The construction is resumed.

The Apostle now proceeds to exhort respecting conduct to those without. προνοούμε. καλὰ . . .] from ref. Prov., which has ἐνώπιον κυρίου καὶ ἀνθρώπων.

18.] The εἰ δυνατόν, was well remarked by Thol. and De Wette, is objective only—not 'if you can,' but it is possible—if others will allow it. And this is further defined by τὸ ἐξ ὑμῶν: all YOUR part is to be peace: whether you actually live peacefully or not, will depend then solely on how others behave towards you. 19.] So Matt. v. 39, 40. ἀγαπητοί. 'The more difficult this duty, the more affectionately does the Apostle address his readers, with this word.' Thol. δότε τόπον] allow space, i.e. 'interpose delay,' to anger. So Livy viii. 32, 'Legati circumstantes sellam orabant, ut rem in posterum diem differret, et ira sua spatium, et consilio tempus, daret.' So that we must not understand τῇ ὀργῇ, 'your anger,' nor [exactly, though it comes to that,] 'God's anger,' but 'anger,' generally;—give wrath room: 'proceed not to execute it hastily, but leave it for its legitimate time, when He whose it is to avenge, will execute it: make not the wrath your own, but leave it for God.' So in the main, but mostly understanding [exclusively] τ. θ. τοῦ θεοῦ, Chrys., Aug., Theodoret, and the great body of Commentators. Some Fathers interpret it, 'yield to the anger

σου, <sup>d</sup>ψώμιζε αὐτόν· ἐὰν <sup>e</sup>διψᾷ, <sup>e</sup>πότιζε αὐτόν. τοῦτο <sup>AB</sup>  
<sup>only. Num.</sup> γὰρ ποιῶν <sup>b</sup>ἄνθρακας πυρὸς <sup>b</sup>σωρεύσεις ἐπὶ τὴν κεφαλὴν <sup>LI</sup>  
<sup>xi. 4, 16 al.</sup> αὐτοῦ. <sup>21</sup>μὴ νικῶ ὑπὸ <sup>1</sup>τοῦ <sup>1</sup>κακοῦ, ἀλλὰ νίκα <sup>e</sup>ἐν <sup>1</sup>τῷ <sup>ab</sup>  
<sup>• Matt. xiv.</sup> <sup>35, 37, 42.</sup> <sup>Job xxii. 7.</sup> <sup>f</sup>ἀγαθῷ <sup>1</sup>τὸ <sup>1</sup>κακόν. <sup>gh</sup>  
<sup>1 Cor. iii. 2.</sup> <sup>1 Cor. iii. 13.</sup> <sup>Rev. xiv. 8.</sup> <sup>Judg. iv. 19.</sup> <sup>here only. 1. c.</sup> <sup>Ps. xvii. 8, 12.</sup> <sup>(-isms, John</sup> <sup>xviii. 18.)</sup> <sup>1 Tim. iii. 6</sup> <sup>only. 1. c.</sup> <sup>Judith. xv. 11 only.</sup> <sup>1. c. 43 reff.</sup> <sup>m = 1 Cor. xv. 24.</sup> <sup>Eph. iii. 10.</sup> <sup>vi. 12.</sup> <sup>Tit. iii. 1.</sup> <sup>k = Matt. xli. 27, 28.</sup> <sup>Mark xiv. 1 al.</sup> <sup>1 Acts</sup>  
 XIII. <sup>1</sup>Πᾶσα <sup>1</sup>ψυχὴ <sup>m</sup>ἐξουσίαις <sup>n</sup>ὑπερεχούσαις <sup>o</sup>ὑπο-  
 τασσέσθω. οὐ γὰρ ἐστὶν <sup>m</sup>ἐξουσία εἰ μὴ \*ἀπὸ θεοῦ, αἱ  
 δὲ οὐσαι ὑπὸ θεοῦ <sup>p</sup>τεταγμέναι εἰσὶν. <sup>2</sup>ὥστε <sup>o</sup>ἅντι-  
 1. 3. iii. 8. iv. 7) only. Gen. xli. 40. (-οχή, 1 Cor. ii. 1.) o ch. viii. 7 reff. p Luke vii. 8. Acts  
 xiii. 48. xv. 2. q Acts xviii. 6 reff.

ins και bef εαν διψα D<sup>1</sup>(and lat, Tischdf; D<sup>3</sup>, Treg): εαν δε διψα D<sup>3-2</sup>(Tischdf) goth  
 arm]. της κεφαλης B.

21. μη νικου Α. for υπο, απο F.

CHAP. XIII. 1. for πασα ψυχη . . . υποτασσεσθω, πασαις . . . υποτασσεσθε D<sup>1</sup>F harl  
 [fuld spec] Iren-int, Ambrst. \* ὑπὸ ABD<sup>3</sup>L[P]N rel Bas, Isid, Chr, Thdrt-ms:  
 απο D<sup>1</sup>F Orig, Thdrt Damasc. rec aft ουσαι ins εξουσαι, with D<sup>3</sup>L[P] rel syrr  
 [Orig.] Chr, Thdrt Thl Qc: om ABD<sup>1</sup>FN latt copt goth æth arm Iren-int, Did-  
 int<sub>1</sub>[appy] Ambrst Aug. [for υπο, απο F.] rec ins του bef θεου, with LN<sup>3</sup>  
 rel Orig, Thdrt Chr-ms;: om ADF[P]N<sup>1</sup> l m Chr Damasc.

(of your adversary); but this meaning for  
 δότε τόπον is hardly borne out. The  
 citation varies from the LXX, which has  
 ἐν ἡμέρᾳ ἐκδικήσεως ἀνταποδώσω;—and is  
 nearer the Heb.,—וְשָׂף עָלָיָהּ, “mine is re-  
 venge and requital.” It is very remark-  
 able, that in Heb. x. 30 the citation is  
 made in the same words. 20.] The

οὐν would mean ‘quod cum ita sit;’—  
 carrying on the sentence with the as-  
 sumption of the last thing stated. This  
 perhaps may not have been understood,  
 and hence may have arisen the alteration  
 or omission of οὐν in the MSS. But the  
 evidence is very strong for its omission.

What is meant by ἄνθρακας πυρὸς  
 σωρεύσεις? The expression ἄνθρ. πυρ.  
 occurs more than once in Ps. xviii., of the  
 divine punitive judgments. Can those  
 be meant here? Clearly not, in their  
 bare literal sense. For however true it  
 may be, that ingratitude will add to the  
 enemy's list of crimes, and so subject him  
 more to God's punitive judgment, it is  
 impossible that to bring this about should  
 be set as a precept, or a desirable thing  
 among Christians. Again, can the expres-  
 sion be meant of the glow and burn of  
 shame which would accompany, even in the  
 case of a profane person, the receiving of  
 benefits from an enemy? This may be  
 meant; but is not probable, as not sufficing  
 for the majesty of the subject. Merely to  
 make an enemy ashamed of himself, can  
 hardly be upheld as a motive for action.  
 I understand the words, ‘For in this doing,  
 you will be taking the most effectual ven-  
 geance;’ as effectual as if you heaped coals  
 of fire on his head. 21.] If you suffer-  
 ed yourselves to be provoked to revenge,

you would be yielding to the enemy,—  
 overcome by that which is evil: do not  
 thus,—but in this, and in all things, over-  
 come the evil (in others) by your good.

CHAP. XIII. 1–7.] The duty of cheer-  
 ful obedience to the powers of the state.  
 It has been well observed (Calv., Thol., De  
 Wette. See Neander, Pflanzung u. Leitung,  
 &c. 4th ed. p. 460 ff.) that some special  
 reason must have given occasion to these  
 exhortations. We can hardly attribute it  
 to the seditious spirit of the Jews at Rome,  
 as their influence in the Christian Church  
 there would not be great; indeed, from  
 Acts xviii. the two seem to have been  
 remarkably distinct. But disobedience to  
 the civil authorities may have arisen from  
 mistaken views among the Christians them-  
 selves as to the nature of Christ's kingdom  
 and its relation to existing powers of this  
 world. And such mistakes would naturally  
 be rifest there, where the fountain of  
 earthly power was situated: and there also  
 best and most effectually met by these  
 precepts coming from apostolic authority.  
 The way for them is prepared by vv. 17 ff.  
 of the foregoing chapter. 1 Pet. ii. 13 ff.  
 is parallel: compare notes there.

1.] ὑποτασσεσθω, see 1 Cor. xvi. 16, is  
 reflexive, subject himself, i. e. ‘be subject  
 of his own free will and accord.’ For  
 there is no authority (in heaven or earth  
 —no power at all) except from God: and  
 (so δέ, 2 Cor. vi. 15, 16. It introduces a  
 second clause as if μέν had stood in the  
 first) those that are (the existing powers  
 which we see about us), have been ordained  
 by God. We may observe that the Apostle  
 here pays no regard to the question of the  
 duty of Christians in revolutionary move-



τασσόμενος τῇ <sup>19</sup> ἐξουσίᾳ τῇ τοῦ θεοῦ <sup>20</sup> διαταγῇ <sup>21</sup> ἀνθ- <sup>22</sup> ἑστῆκεν· οἱ δὲ <sup>23</sup> ἀνθεστηκότες ἑαυτοῖς <sup>24</sup> κρίμα λήμψονται.  
<sup>25</sup> οἱ γὰρ <sup>26</sup> ἄρχοντες οὐκ εἰσὶν <sup>27</sup> φόβος τῷ <sup>28</sup> ἀγαθῷ <sup>29</sup> ἔργῳ, <sup>30</sup> ἀλλὰ τῷ κακῷ. θέλεις δὲ μὴ φοβεῖσθαι τὴν <sup>31</sup> ἐξουσίαν; <sup>32</sup> τὸ ἀγαθὸν ποιεῖ, καὶ <sup>33</sup> ἔξεις <sup>34</sup> ἔπαινον ἐξ αὐτῆς· <sup>35</sup> θεοῦ <sup>36</sup> γὰρ διάκονός ἐστιν σοὶ <sup>37</sup> εἰς <sup>38</sup> τὸ <sup>39</sup> ἀγαθόν. ἐὰν δὲ <sup>40</sup> τὸ <sup>41</sup> κακὸν ποιῇς, φοβοῦ· οὐ γὰρ <sup>42</sup> εἰκὴ τὴν <sup>43</sup> μάχαιραν <sup>44</sup> φορεῖ <sup>45</sup> θεοῦ γὰρ διάκονός ἐστιν, <sup>46</sup> ἑκδικος <sup>47</sup> εἰς <sup>48</sup> ὀργὴν τῷ <sup>49</sup> κα- <sup>50</sup> κὸν πράσσοντι. <sup>51</sup> διὸ <sup>52</sup> ἀνάγκη <sup>53</sup> ὑποτάσσεσθαι οὐ μόνον διὰ <sup>54</sup> τὴν ὀργήν, ἀλλὰ καὶ <sup>55</sup> διὰ τὴν <sup>56</sup> συνελθῆσιν. <sup>57</sup> διὰ τοῦτο

19 only. see 1 Cor. xi. 17.  
 v. 22. 1 Cor. xv. 2. Gal. iii. 4 (bis).  
 xii. 2 reff.  
 27. Sir. xi. 5. xl. 4 only.  
 -κρῆσις, ch. xii. 19.)  
 x. 25, 27. 1 Pet. ii. 19.

a ch. ii. 10 reff.  
 iv. 11. Col. ii. 18 only.  
 e Matt. xi. 8. John xix. 8. 1 Cor. xv. 49 (bis). James ii. 3 only.  
 f 1 Thess. iv. 6 only r.  
 g 1 Thess. v. 9.  
 h 2 Cor. i. 13 reff.

b ch. ii. 9 reff.  
 Prov. xxviii. 26 only.  
 1 Cor. xv. 49 (bis). James ii. 3 only.  
 6 only.  
 h = Heb. ix. 16, 23.

c (Matt. d Acts  
 Prov. xvi. 23,  
 1 Cor.  
 1 Cor.

3. rec των αγαθων εργαων α. των κακων, with D<sup>3</sup>[gr] L rel syrr [arm] Chr, Thdrt [Ambrst-ed]: txt ABD<sup>1</sup>F[P]N latt copt goth (Clem,) Damasc [(Orig-int,)] Iren-int, Cyp<sup>r</sup> (Tert,) Aug Pacian Sedul Bede.

4. om σοι F b<sup>1</sup> o 116. om 1st το B. om εις οργην D<sup>1</sup>F: εις οργην bef εκδικος D<sup>1</sup>(and lat<sup>9</sup>) N<sup>1</sup> b c f k n o 17 Chr, Thdrt.

5. om αναγκη (making υποτασσεσθαι = -σθε) DF [guelph spec] goth Iren-int, Sedul, om και F (but F-lat has et).

ments. His precepts regard an *established power*, be it what it may. *It*, in all matters lawful, *we* are *bound to obey*. But even the parental power does not extend to things unlawful. If the civil power commands us to violate the law of God, we must obey God before man. If it commands us to disobey the common laws of humanity, or the sacred institutions of our country, our obedience is due to the higher and more general law, rather than to the lower and particular. These distinctions must be drawn by the wisdom granted to Christians in the varying circumstances of human affairs: they are all only subordinate portions of the great duty of *obedience to law*. To obtain, by lawful means, the removal or alteration of an unjust or unreasonable law, is another part of this duty: for all authorities among men must be in accord with the highest authority, the moral sense. But even where law is hard and unreasonable, *not disobedience*, but *legitimate protest*, is the duty of the Christian. 2.] ἄντιτασσ., see above on ὁποτασα.

ἑαυτοῖς κρίμα λ.] shall receive for themselves (the dat. incommodi) condemnation, viz. *punishment from God*, through His minister, the civil power. 3.] And the *tendency* of these powers is *salutary*: to encourage good works, and discourage evil. It is not *necessary* to set a note of interrogation after ἐξουσίαν: the clause may be treated as hypothetical,—see 1 Cor. vii. 18. Tholuck observes, that this verse is a token that the Apostle wrote the Epistle *before*

the commencement of the Neronian persecution. Had this been otherwise, the principle stated by him would have been the same; but he could hardly have passed so apparent an exception to it without remark. 4.] τὴν μάχαιραν, perhaps in allusion to the dagger worn by the Cæsars, which was regarded as a symbol of the power of life and death: so Tacitus, Hist. iii. 68, of Vitellius, “*adiastenti Consuli exsolutum a latere pugionem, velut ius necis vitæque civium, reddebat.*” Dio Cassius also, xlii. 27, mentions the wearing of τὸ ἔξοφον on all occasions by Antony, as a sign that he τὴν μοναρχίαν ἐνεδεικνυτο. In ancient and modern times, the sword has been carried before sovereigns. It betokens the power of capital punishment: and the reference to it here is among the many testimonies borne by Scripture against the attempt to abolish the infliction of the penalty of death for crime in Christian states. εἰς ὀργήν seems to be inserted for the sake of parallelism with εἰς ἀγαθόν above: it betokens the character of the ἐκδίκησις,—that it *issues in wrath*. The ὀργή is referred to in τὴν ὀργήν, ver. 5. 5.] διὸ, because of the divine appointment, and mission of the civil officer. ἀνάγκη—ye must needs submit yourselves—there is a moral necessity for subjection:—one not only of terror, but of conscience: compare διὰ τὸν κύριον, 1 Pet. ii. 13. 6.] διὰ τοῦτο . . . καὶ is parallel with διὸ, ver. 5,—giving another result of the divine appointment of the civil power;—not dependent on

here See. γὰρ καὶ ἰ φόρους ἢ τελεῖτε ἢ λειτουργοὶ γὰρ θεοῦ εἰσιν εἰς ἈΒΔΥ  
 Luke xi. 22. οὗτο τοῦτο ἢ προσκαρτεροῦντες. ἢ ἀπόδοτε πᾶσιν τὰς ἰ [P] M  
 xiii. 2 only. ὀφειλάς, τῷ ἢ τὸν ἰ φόρον τὸν ἰ φόρον, τῷ τὸ ἰ τέλος τὸ ἰ ἰ  
 Judg. i. 28. 24 only. (ch. ii. 27 al.) ἰ τέλος, τῷ τὸν φόβον τὸν φόβον, τῷ τὴν τιμὴν τὴν ἰ  
 m = Matt. xvii. 24 only. (ch. ii. 27 al.) ἰ τέλος, τῷ τὸν φόβον τὸν φόβον, τῷ τὴν τιμὴν τὴν ἰ  
 n ch. xv. 16. Phil. ii. 25. ἰ τέλος, τῷ τὸν φόβον τὸν φόβον, τῷ τὴν τιμὴν τὴν ἰ  
 Heb. i. 7. (from Ps. ciii. 4), viii. 2  
 only. Josh. i. 1 (A Ald.). 3 Kings x. 5.  
 o Acts xxiv. 16  
 ref. p Acts i. 14 ref. q ch. xii. 17 ref. r Matt. xviii.  
 32. 1 Cor. vii. 3 only. ἢ τέλος, τῷ τὸν φόβον τὸν φόβον, τῷ τὴν τιμὴν τὴν ἰ  
 w Exod. xx. 13, &c. x 1 Tim. i. 10. y Eph. i. 10 only. r. Ps. lxxi. 30 Theod. [and Quinta Ed.]  
 s Gal. v. 14. see ch. viii. 26 ref. a Levit. xix. 18. b ch. xv. 2. Matt. v. 43. xix. 19  
 al. fr. Exod. ii. 13.

7. rec aft *αποδοτε* ins *ουν*, with D<sup>3</sup> [and lat] FL[P]N<sup>3</sup> rel [47] (sic) vulg-clem (with fald harl) goth arm] syrr Chr, Thl (Ec Ambrat: om AB D<sup>1</sup>[-gr] N<sup>1</sup> am (with demid tol) coppt (Orig<sub>2</sub>[-int<sub>4</sub>]) Damasc Cyp<sub>1</sub>) Aug<sup>ampe</sup> Cassiod.

8. οφειλοντες N<sup>1</sup> c [Orig<sub>1</sub>]: -λητε N<sup>3</sup>: -λειτε B<sup>1</sup> (Tischdf). rec *αγαπαν* bef *αλληλους* (corr<sub>n</sub> of *order to agree with next clause*), with L rel syrr coppt [æth] Thl (Ec: txt ABDF[P]N m latt Syr [goth] arm Orig<sub>2</sub>[-int<sub>4</sub>] Chr, Thdrt Damasc Cyp<sub>1</sub>).

9. for *το γαρ, γεγραπται γαρ* F Ambr<sub>2</sub>. [μοιχευσης, κλεψης &c P.] rec aft *καεψεις* ins *ου ψευδομαρτυρησεις* (corr<sub>n</sub> to the decalogue), with [P]N rel [vulg-clem (with demid harl) syrr æth arm] copt Chr, Ec [Orig-int<sub>2</sub>]: var transp al: txt ABDFL c g l 17 [47] am (with fald tol al) Syr sah [goth] Clem, Orig<sub>2</sub>, [Thdrt Damasc Ambr, Aug<sup>ampe</sup> Ambrat]. aft *ετερα* ins *εστιν* [A]N<sup>1</sup>(N<sup>3</sup> disapproving) [17 vulg D-lat

F-lat Damasc Orig-int<sub>2</sub>]. rec *τουτω* bef *τω λογω*, with AL[P] rel Clem, Dial, Cyp<sub>1</sub>[-p<sub>1</sub>] Chr, Thdrt Damasc]: txt BDFN d m Orig<sub>2</sub>. om 2nd *εν τω* BF latt [Orig-int<sub>2</sub> Ambrat]: om *εν* Clem, Orig<sub>1</sub>: ins ADL[P]N rel vs Clem<sub>2</sub> Orig<sub>2</sub> Chr (Thdrt Damasc). *rec* *εν* *σεαυ.* *εαυτον*, with F[LP] rel Chr Cyp<sub>1</sub>[-p<sub>1</sub>] Thl (Ec: mss of Clem Dial vary: *σαυτον* g<sup>1</sup>: txt ABDM b c d h o Orig<sub>2</sub>, Thdrt Damasc.

ver. 5. τελειτε is indicative, not imperative: the command follows ver. 7.

For they (the *ερχοντες*) are ministers of God, attending upon this very duty, viz. *λειτουργειν*,—hardly (as Koppe, Olsh., Meyer) *φόρους τελειν*, for in ver. 7 the Apostle has evidently in view the whole official character of these *λειτουργοι*. Reiche, al., construe, "For those who wait upon this very thing are ministers of God," which would require *οι εις αυτ. τ. προσκ.*:—Koppe, "For *λειτουργοι* are of God":—but this again would require *οι γαρ λειτ.*—Tertullian remarks, *Apolog. xlii.* vol. i. p. 494, that what the Romans lost by the Christians refusing to bestow gifts on their temples, they gained by their conscientious payment of taxes. 7.]

Before the accusatives supply *αιτουντι*, as the correlative of *αποδοτε*. *φόρος* is tax, or tribute,—direct payment for state purposes: *τελος*, custom, toll, *vectigal*.

*φόβος*, to those set over us and having power: *τιμή*, to those, but likewise to all on whom the state has conferred distinction. 8—10.] Exhortation to universal love of others. 8.] *οφειλετε*

is not indic. (as Koppe, Reiche, al.), which would require *ουδενι ουδεν*,—and would be

inconsistent with the *οφειλαί* just mentioned,—but imperative: "Pay all other debts: *be indebted* in the matter of love alone." This debt increases the more, the more it is paid: because the practice of love makes the principle of love deeper and more active. Aug., Ep. cxcii. (lxii.), ad Cælest. vol. ii. p. 868, says: "Redditar enim (caritas), cum impenditur, debetur autem etiam si reddita fuerit; quia nullum est tempus quando impendenda jam non sit. Nec cum redditar amittitur, sed potius reddendo multiplicatur."

*πεπλήρωκεν*, hath (in the act) fulfilled: compare the perfects, John iii. 18; ch. xiv. 23. *νόμον* is not the Christian law, but the Mosaic law of the decalogue.

"This recommendation of Love has, as also the similar one, Gal. v. 23, *κατὰ τῶν τοιοῦτων οὐκ ἔστιν νόμος*,—an apologetic reference to the upholders of the law, and depends on this evident axiom,—He who practises Love, the higher duty, has, even before he does this, fulfilled the law, the lower." De Wette. 9.] *ἀνακεφαλ.*, brought under one head,—united in the one principle from which all flow. 10.]

All the commandments of the law above cited are negative: the formal fulfilment

οὐκ ἔργάζεται<sup>a</sup> πλῆρωμα οὖν νόμου ἢ ἀγάπη. 11 • καὶ<sup>c</sup> οὗτο εἰδότες τὸν καιρὸν, ὅτι ὦρα ἤδη ὑμᾶς ἐξ ὑπνου<sup>d</sup> ἔγερθη<sup>e</sup> νῦν γὰρ ἔγγυτερον ἡμῶν ἢ σωτηρία ἢ ὅτε<sup>f</sup> ἐπιστεύσαμεν. 12 ἡ νύξ<sup>g</sup> προέκοψεν, ἡ δὲ ἡμέρα<sup>h</sup> ἤγγικεν<sup>i</sup> ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκοτόυς, ἐνδυσώμεθα<sup>j</sup>

<sup>a</sup> xiv. 15. and constr., Gen. xxix. 7. <sup>b</sup> = ch. i. 10. <sup>c</sup> = ch. ii. 10. <sup>d</sup> = here only? (ch. xi. 12, 20.) <sup>e</sup> 1 Cor. vi. 6, 8. Eph. ii. 8. Phil. i. 28. 3 John 5. <sup>f</sup> John xii. 23. Rev. <sup>g</sup> = ch. i. 10. <sup>h</sup> = Eph. v. 14. Prov. vi. 9. <sup>i</sup> = Matt. xxiv. 32 al. Ezek. xxx. 3. comp., here only. <sup>j</sup> = Acts xix. 2. 1 Cor. iii. 5. xv. 3. Eph. i. 13. 1 Luke ii. 52. Gal. i. 14. 2 Tim. ii. 16. iii. 9, 13 only. L.P. 4. Pa. xiv. 5. Incert. in Hierap. (?) Symm. (= κοπή, Phil. i. 12.) m = Matt. iii. 2. xxi. 34. Lam. iv. 16. n Acts vii. 56 reff. = Col. iii. 8. o Eph. v. 11 only. see John vi. 28, 29. vii. 39, 41. Gal. v. 19. 1 Thess. i. 3. p = 1 Cor. xv. 63, 64 reff.

10. om η αγ. to εργαζ. A [Cyr, (appy)].

for ουκ εργ., ου κατεργ. D<sup>1</sup> b f 17.

for ουν, δε D<sup>1</sup> [and lat] F spec Aug<sup>sup</sup> (txt.): γαρ 115 [Ambrat]: quia Syr: om [P] 93 lect-12.

11. ιδοντες A<sup>1</sup> F[-gr] G<sup>2</sup>[-gr]. rec ημας bef ηδη (corr<sup>n</sup> for euphony?), with FL rel goth Clem, Chr<sub>1</sub> Thdr<sub>1</sub> Thl Ec: [ηδη bef ωρα P: om ηδη Syr s<sup>th</sup> arm:] txt ABCDN m vulg Damasc Jer, Ambrat.—rec ημας, with DFLN<sup>3</sup> rel [vulg Syr coptt goth arm Chr Thdr<sub>1</sub> Damasc]: om syr [s<sup>th</sup> Orig-int<sub>1</sub>]: txt A B(aic: see table) C[P]N<sup>1</sup> d m [Clem<sub>1</sub>. υμων P k.]

12. ηγγισεν A. for αποθωμ., αποβαλωμεθα D<sup>1</sup> 2 F [abjiciamus latt Orig-int<sub>1</sub> Cyr<sub>1</sub> Ambrat]. rec for ενδυσ. δε, και ενδυσ. (corr<sup>n</sup>, no contrast seeming to be implied), with C<sup>2</sup> D<sup>2</sup> 3 FLN<sup>3</sup> rel [vulg s<sup>th</sup> arm] Chr<sub>1</sub> Cyr<sub>1</sub> [txt-p<sub>2</sub>] Thdr<sub>1</sub> Cyr<sub>1</sub>,

of them is therefore attained, by *working no ill* to one's neighbour. What *greater things* Love works, he does not now say: it *fulfils the law*, by *abstaining from that which the law forbids*.

11—14.] *Enforcement of the foregoing, and occasion taken for fresh exhortations, by the consideration that the DAY OF THE LORD IS AT HAND.* 11.] καὶ τοῦτο, and this, i.e. 'and let us do this,' viz., live in no debt but that of love (see reff.), for other reasons, and especially for this following one. ὦρα ἤδη ἔγερθηναί.

"The Inf. Aor. here, as after verbs of willing, ordering, &c., betokens the completion of the act in question. See Winer, § 45. 8 (edn. 6, § 44. 7)." De Wette.

ἄνοος here = the state of worldly carelessness and indifference to sin, which allows and practises the *ἔργα τοῦ σκοτόυς*. The imagery seems to be taken originally from our Lord's discourse concerning His coming: see Matt. xxiv. 42: Mark xiii. 33, and Luke xxi. 28—36, where several points of similarity to our vv. 11—14 occur.

ἐγγύς. ἡμ. ἢ σαρ. ἢ θεοῦ. σωτηρία, as ἀπολύτρωσις Luke xxi. 28, and ch. viii. 23, of the accomplishment of salvation. ἡμῶν [is best] taken with ἐγγύτερον, 'nearer to us,' see ch. x. 8, [though] ἐγγύς(ει) ἢ ἀπολύτρωσις ὑμῶν, Luke xxi. 28, seems [at first sight] to favour the usual connexion with σωτηρία. ἐπιστ.

we first believed;—see reff. Without denying the legitimacy of an individual application of this truth, and the importance of its consideration for all Christians of all ages, a fair exegesis of this passage can hardly fail to recognize the fact, that the Apostle here as well as elsewhere

(1 Thess. iv. 17; 1 Cor. xv. 51), speaks of the coming of the Lord as *rapidly approaching*. Prof. Stuart, Comm. p. 521, is shocked at the idea, as being inconsistent with the inspiration of his writings. How this can be, I am at a loss to imagine. "OF THAT DAY AND HOUR KNOWETH NO MAN, NO NOT THE ANGELS IN HEAVEN, NOR [EVEN] THE SON: BUT THE FATHER ONLY." Mark xiii. 32. And to reason, as Stuart does, that because Paul corrects in 2 Thess. ii. the mistake of imagining it to be *immediately at hand* (or even *actually come*, see note on ἐλθόντες there), therefore he did not himself expect it soon, is surely quite beside the purpose. The fact, that the nearness or distance of that day was *unknown to the Apostles*, in no way affects the prophetic announcements of God's Spirit by them, concerning its preceding and accompanying circumstances. The 'day and hour' formed no part of their inspiration:—the *details of the event, did*. And this distinction has singularly and providentially turned out to the edification of all subsequent ages. While the prophetic declarations of the events of that time remain to instruct us, the *sager expectation* of the time, which *they expressed in their day*, has also remained, a token of the true frame of mind in which each succeeding age (and each succeeding age *a fortiori*) should contemplate the ever-approaching coming of the Lord. On the *certainty of the event*, our faith is grounded: by the *uncertainty of the time* our hope is stimulated, and our watchfulness aroused. See Prolegg. to Vol. III. ch. v. § iv. 5—10. 12.] ἡ νύξ, the lifetime of the world,—the power

q sh. vi. 12 reff. δὲ τὰ ὅπλα τοῦ φωτός. 13 ὡς ἐν ἡμέρᾳ εὐσχημόνως ABCI  
 r = 1 Thess. v. 5, 8. 2 Pet. 1. 19. περιπατήσωμεν, μὴ κώμοις καὶ μέθαις, μὴ κοί- FL(P)  
 s 1 Thess. iv. 12. ταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ. 14 ἀλλὰ a b c d  
 t as above (s). 1 Cor. xiv. 40 only τ. ἐνδύσασθε τὸν κύριον Ἰησοῦν χριστόν, καὶ τῆς σαρκὸς m n o  
 (μὴν) d πρόνοιαν μὴ ποιείσθε εἰς ἐπιθυμίας. [47]  
 -μοσύνη 1 Cor. xii. 23, 24.  
 u Gal. v. 21. XIV. 1 Τὸν δὲ ἀσθενούντα τῇ ἐπίστει ἡ προσλαμβά-  
 v as above (u). 1 Pet. iv. 8 only τ. Wind. xiv. 23. 2 Macc. vi. 4 only. w dat. ch. iv. 12. x as  
 above (u). Luke xxi. 34 only. Isa. xxviii. 7. Hag. i. 8. Judith xiii. 15. y ch. ix. 10 reff. plur.,  
 here only. z Mark vii. 22. 2 Cor. xii. 21. 1 Pet. iv. 3 al. y Wind. xiv. 26 only. a 1 Cor. 11  
 i. 11 reff. b 1 Cor. iii. 3. 2 Cor. xiii. 30. Gal. v. 20. Sir. xl. 5. c = Acts xiii. 46 reff. g h k  
 d Acts xiv. 2 only (reff.). e = ver. 4 al. f ch. i. 24 reff. g ch. iv. 19 (reff.).

[Ambrst]: ενδυσ. (only) N<sup>1</sup> [sah-ma]: txt ABC<sup>1</sup>D<sup>1</sup>[P sah-woide] copt goth Clem,  
 Damasc [Orig-int<sub>1</sub>]. for σπλα, σργα A D[and lat<sup>1</sup>].

13. ερισι κ. ἡλοις B [sah (Cyp<sub>1</sub>)] Ambr<sub>1</sub>.

14. (αλλα, so ABD<sup>1</sup>N.) om κυριον B [Clem<sub>1</sub>]: add ημων sah. χρ. bef  
 ησ. B goth: om χρ. c k Ambr. om και D<sup>1</sup>F. aft sark. ins ημων sah.  
 εν επιθυμιας F latt [Orig-int<sub>1</sub>(txt<sub>1</sub>) Ambrst Aug.]: eis επιθυμιαν AC Ath, Thdrt-ms-  
 comm Damasc: εν επιθυμια Ambr<sub>1</sub>: txt BD[LP]N rel Ps-Ign<sub>1</sub> Clem<sub>1</sub> Chr<sub>1</sub> [Bas,  
 Cyr-p.] Thdrt Thl Ec.

of darkness, see Eph. vi. 12: ἡ ἡμέρα, the day of the resurrection, 1 Thess. v. 4; Rev. xxi. 25; of which resurrection we are already partakers and are to walk as such, Col. iii. 1—4; 1 Thess. v. 5—8. Therefore,—let us lay aside (as it were a clothing) the works of darkness (see Eph. v. 11—14, where a similar strain of exhortation occurs), and put on (δὲ corresponding to an understood μὲν) the armour of light (described Eph. vi. 11 ff.—the arms belonging to a soldier of light—one who is of the viol φῶτός and viol ἡμέρας, 1 Thess. v. 5,—not, as Grot. ‘arma splendentia’). 13.] κοίταις, in a bad sense: the act itself being a defilement, when unsanctified by God’s ordinance of marriage. See reff. ἀσελγείαις, plural of various kinds of wantonness: so ὑποκρίσεις, φθόνους, καταλαλίδς, 1 Pet. ii. 1.

14.] Chrys. says, on Eph. iv. 24, οὕτω καὶ ἐπὶ φίλων λέγομεν, ὃ δεῖνα τὸν δεῖνα ἐνεδύσατο, τὴν πολλὴν ἀγάπην λέγοντες, κ. τὴν ἀδιδόκτιον συνοσίαν. See examples in Wetst. The last clause is to be read, τῆς σαρκὸς πρόνοιαν μὴ ποιείσθε | eis ἐπιθυμίας,—not τῆς σαρκὸς πρόνοιαν | μὴ ποιείσθε eis ἐπιθυμίας,—and rendered, Take not (any) forethought for the flesh, to fulfil its lusts, not ‘Take not your forethought for the flesh, so, as to fulfil its lusts’ (Bartet des Eitbeß, doch also, daß er nicht geil werde, Luth.). This latter would be τὴν πρόνοιαν τ. σαρκ. μὴ π. eis ἐπιθ.,—or τῆς σ. πρὸν. ποιείσθε μὴ eis ἐπιθ.: see construction of the next verse.

CHAP. XIV. 1—XV. 13.] ON THE CONDUCT TO BE PURSUED TOWARDS WEAK AND SCRUPULOUS BROTHERN. There is some doubt who the ἀσθενούντες τῇ πίστει were, of whom the Apostle here treats; whether they were ascetics, or

Judaizers. Some habits mentioned, as e. g. the abstinence from all meats, and from wine, seem to indicate the former: whereas the observation of days, and the use of such expressions as κοινόν [ver. 14], and again the argument of ch. xv. 7—18, as plainly point to the latter. The difficulty may be solved by a proper combination of the two views. The over-scrupulous Jew became an ascetic by compulsion. He was afraid of pollution by eating meats sacrificed or wine poured to idols: or even by being brought into contact, in foreign countries, with casual and undiscoverable uncleanness, which in his own land he knew the articles offered for food would be sure not to have incurred. He therefore abstained from all prepared food, and confined himself to that which he could trace from natural growth to his own use. We have examples of this in Daniel (Dan. i.), Tobit (Tob. i. 10, 11), [and in] some Jewish priests mentioned by Josephus, Life, § 3, who having been sent prisoners to Rome, οὐκ ἐξελάβοντο τῆς eis τὸ θεῖον εὐσεβείας, διετρέφοντο δὲ σύκοις καὶ κάρποις. And Tholuck refers to the Mishna as containing precepts to this effect. All difficulty then is removed, by supposing that of these over-scrupulous Jews some had become converts to the gospel, and with neither the obstinacy of legal Judaizers, nor the pride of ascetics (for these are not hinted at here), but in weakness of faith, and the scruples of an over-tender conscience, retained their habits of abstinence and observation of days. On this account the Apostle characterizes and treats them mildly: not with the severity which he employs towards the Colossian Judaizing ascetics and those mentioned in 1 Tim. iv. 1 ff. The question treated in

νεσθε μὴ εἰς διακρίσεις διαλογισμῶν. <sup>2</sup> ὁ δὲ μὲν πιστεύει φαγεῖν πάντα, <sup>1</sup> ὁ δὲ ἄσθενων <sup>2</sup> λάχανα ἐσθίει. <sup>3</sup> ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ ἐξουθενείτω, ὁ δὲ μὴ ἐσθίων τὸν ἐσθίοντα μὴ κρινέτω· ὁ θεὸς γὰρ αὐτὸν ἡ προσελάβετο. <sup>4</sup> σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκῆτην;

8. ch. ix. 31 al. m = Acta xv. 11 reff. n Matt. xiii. 32 ff. Luke x<sup>1</sup>. 42 only. Gen. ix. 3. o = Luke xviii. 9. Acta iv. 11. ver. 10. 1 Cor. i. 28. vi. 4 al. Prov. i. 7. p = Matt. vii. 1. ch. ii. 1 &c. Col. ii. 16. James iv. 11. q Luke xvi. 12. John x. 8. Acts vii. 6. ch. xv. 20. 2 Cor. x. 16, 18. Ps. cviii. 11. r Luke xvi. 13. Acta x. 7. 1 Pet. ii. 18 only. Gen. ix. 28.

CHAP. XIV. 2. ος δε ασθ. F.

εσθιτω D<sup>1</sup>F latt[(not D<sup>1</sup>-lat) arm] Ambrst

[Aug.,ape].

3. for εθουθεν., κρινετω A 68 lect-5 [Orig-int,]. rec (for ο δε μη) και ο μη, with D<sup>3</sup>L[P]N<sup>3</sup> rel vulg [syrr sah sēth Bas,] Epiph, Thdr̄t Thl [Ec [Orig-int, Aug, Ambrst]: ουδε ο μη (omg μη aft) F: txt ABCD<sup>1</sup>N<sup>1</sup> goth Clem, Damasc. γαρ bel theos L 77.

1 Cor. viii. was somewhat different: there it was, concerning meat *actually offered* to an idol. In 1 Cor. x. 25—27, he touches the same question as here, and decides against the stricter view. See the whole matter discussed in Tholuck's Comm. in loc., De Wette's Handbuch, and Stuart's Introd. to this chap. in his commentary. 1—13.] *Exhortation to mutual forbearances, enforced by the axiom, that every man must serve God according to his own sincere persuasion.* 1.] *The general duty of a reconciling and uncontroversial spirit towards the weak in faith.* The 84 binds this on to the general exhortations to mutual charity in ch. xiii.: q. d. 'in the particular case of the weak in faith,' &c.: but also implies a contrast, which seems to be, in allusion to the Christian perfection enjoined in the preceding verses,—but do not let your own realization of your state as children of light make you intolerant of short-coming and infirmity in others.' ἀσθ., see

reff.: the particular weakness consisted in a want of broad and independent principle, and a consequent bondage to prejudices. πίστις therefore is used in a general sense, to indicate the moral soundness conferred by faith,—the whole character of the Christian's conscience and practice, resting on faith. τῇ, better the faith, than 'his faith': 'weak in his (subj.) faith' would be opposed to 'strong in his (subj.) faith,' 'his faith,' remaining in substance the same: whereas here the (subj.) faith itself is weak, and 'weak in the faith' = holding the FAITH imperfectly, i. e. not being able to receive the faith in its strength, so as to be above such prejudices. προσελαβ., 'give him your hand,' as Syr. (Thol.): 'count him one of you': opposed to rejecting or discouraging him. μὴ εἰς] but not with a view to: 'do not adopt him as a brother, in order then to begin'...

discernments of thoughts, lit.: i. e. *disputes in order to settle the points on which he has scruples.* In both the reff, διακρίσις has the meaning of 'discernment of,' 'the power of distinguishing between.' And διαλογισμοί in the N. T. implies (ordinarily in a bad sense), 'thoughts': what kind of thoughts, the context must determine. Here, evidently, *those scruples in him*, in which his weakness consists,—and *those more enlightened views in you*, by which you would fain remove his scruples. Do not let your association of him among you be *with a view to settle these disputes.* The above ordinary meanings of the words seem to satisfy the sense, and to agree better with εἰς than 'ad altercationes disputationum,' as Beza, or 'ad certamina cogitationum,' as Estius:—and are adopted by most of the ancient and modern Commentators. 2.] The ὁ δὲ μὲν, the strong in faith, so indicated by what follows, is opposed to ὁ δὲ ἄσθενων (not to be taken ὁ δὲ, ἄσθενων, κ.τ.λ.), by which τὸν ἄσθενοντα of ver. 1 is resumed. πιστεύει φαγεῖν, either believes that he may (ἐξείναι) eat,—or ventures to eat. The latter is favoured by ref. Acts, πιστεύομεν σωθῆναι, 'we trust to be saved'; though that also may be expanded into 'we believe that we shall be saved,' as E. V. λέγ. ἐσθ.] See remarks introductory to this chapter. 3.] There is no need to supply πάντα after ἐσθ. and μὴ ἐσθ. I would rather take δ ἐσθ. as the eater, and δ μὴ ἐσθ. the abstainer. ἐξουθ., for his weakness of faith,—κρινέτω, for his laxity of practice. For God has accepted (adopted into his family) him (i. e. the eater, who was judged,—his place in God's family doubted: *not the abstainer*, who was only despised, set at nought,—and to whom the words cannot, by the construction, apply. 4.] Who art thou (see ch. ix. 20) that judgest the servant of another (viz. as De W., of Christ,—for δ κύριος in this passage is marked, vv. 8, 9,

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Paul (1 Cor. xvi. 13. Gal. v. 1. Phil. i. 27. iv. 1. 1 Thess. iii. 8. 2 Thess. ii. 10) only, ex. Mark xvi. 31. xi. 25. Exod. xiv. 13 A compl. 2 Cor. ix. 8. xiii. 3 compl. 21 reff. see ver. 2. a = ch. iv. 21 (Col. iv. 12. 2 Tim. iv. 5, 17. Luke i. 1) only. Eccl. viii. 11 only. (-πίς, Col. ii. 2.) b see ch. viii. 6 reff.

τῷ ἰδίῳ κυρίῳ ἵστηκει ἡ ἐπίπτεται ἑσταθήσεται δέ, ὁ δυνατεῖ γὰρ ὁ κύριος ἵστησαι αὐτόν. ὁ δὲ μὲν κρίνει ἡμέραν παρ' ἡμέραν, ὁ δὲ κρίνει πᾶσαν ἡμέραν. ἕκαστος ἐν τῷ ἰδίῳ νοτ' ἀπλοφοροῖσθω. ὁ ὁ φρονῶν

ABC FL<sup>1</sup>P<sup>1</sup> a b c g h i m n o [σ]

1 Cor. x. 12. Prov. xi. 28. u 2 Cor. xiii. 1. w = here only? see ch. iii. 31. Pa. cxviii. 38. x 1 Cor. xi. a = ch. i. 26. Luke xiii. 2. Pa. cxxxi. 6. y = Acts xiii. 46 reff. b see Eccl. viii. 11 only. (-πίς, Col. ii. 2.)

4. rec δυνατος γαρ εστιν (*more usual expression*), with L rec Thdr̄t [Damasc: δυνατι γαρ εστιν D<sup>3</sup>(appy)]: δυνατος γαρ, omg εστιν, D<sup>2</sup>[P] syr(adding εστιν with ob) Bas, Chr.; txt ABCD<sup>1</sup>FN. rec for κυριος, θεος (*corr̄n to suit ver 3? θεος there does not vary*), with DFL [rel] latt syr Chr, Thdr̄t [Bas-ed Damasc Cyr, Aug<sup>ale</sup> Ambrst]: txt ABC[P]N Syr(adding αυτου) copt̄ goth arm [Bas-mss, Orsies<sup>1</sup>, Aug<sup>1</sup>, Opt. 5. aft os μεν ins γαρ AC[P]N<sup>1</sup> latt goth [Bas, Damasc] Ambrst: om BDFLN<sup>1</sup> rel [syr̄r copt̄ æth arm Chr, Orig-int,] Dial Aug, Jer<sup>2</sup>. om εν A 38. 54 fuld Chr, Thdr̄t.

as being Christ,—and the Master is the same throughout. *ὁ θεός* before is unconnected with this verse) † to his own Master (dat. commodi or incommodi according as στ. or πτωρ. befalls: 'it is his own master's matter, and his alone, that') he stands ('remains in the place and estimation of a Christian, from which thou wouldst eject him'; not, as Calv., Grot., Estius, Wolf, nl., 'stands hereafter in the judgment,' which is not in question here: see 1 Cor. x. 12) or falls (from his place, see above): but he shall be made to stand (notwithstanding thy doubts of the correctness of his practice): for the Lord (or, his Lord, in allusion to τῷ ἰδίῳ κυρίῳ above) is able to make him stand (in faith and practice. These last words are inapplicable, if standing and falling at the great day are meant). Notice, this argument is entirely directed to the weak, who uncharitably judges the strong,—not vice versâ. The weak imagines that the strong cannot be a true servant of God, nor retain his steadfastness amidst such temptation. To this the Apostle answers, (1) that such judgment belongs only to Christ, whose servant he is: (2) that the Lord's Almighty Power is able to keep him up, and will do so. 5.] One man (the weak) esteems (selects for honour,—κρίνει ἀξίαν τιμῆς) (one) day above (reff.) (another) day; another (the strong) esteems (ἀξίαν τιμῆς) every day. Let each be fully satisfied in his own mind. It is an interesting question, what indication is here found of the observance or non-observance of a day of obligation in the apostolic times. The Apostle decides nothing; leaving every man's own mind to guide him in the point. He classes the observance or non-observance of particular days, with the eating or abstaining from particular meats. In both cases, he is concerned with things which he evidently treats as of absolute indifference in themselves. Now the question

is, supposing the divine obligation of one day in seven to have been recognized by him in any form, could he have thus spoken? The obvious inference from his strain of arguing is, that he knew of no such obligation, but believed all times and days to be, to the Christian strong in faith, alike. I do not see how the passage can be otherwise understood. If any one day in the week were invested with the sacred character of the Sabbath, it would have been wholly impossible for the Apostle to commend or uphold the man who judged all days worthy of equal honour,—who as in ver. 6 paid no regard to the (any) day. He must have visited him with his strongest disapprobation, as violating a command of God. I therefore infer, that sabbatical obligation to keep any day, whether seventh or first, was not recognized in apostolic times. It must be carefully remembered, that this inference does not concern the question of the observance of the Lord's Day as an institution of the Christian Church, analogous to the ancient Sabbath, binding on us from considerations of humanity and religious expediency, and by the rules of that branch of the Church in which Providence has placed us, but not in any way inheriting the divinely-appointed obligation of the other, or the strict prohibitions by which its sanctity was defended. The reply commonly furnished to these considerations, viz. that the Apostle was speaking here only of Jewish festivals, and therefore cannot refer to Christian ones, is a quibble of the poorest kind: its assertors themselves distinctly maintaining the obligation of one such Jewish festival on Christians. What I maintain is, that had the Apostle believed as they do, he could not by any possibility have written thus. Besides, in the face of πᾶσαν ἡμέραν, the assertion is altogether unfounded.

6.] The words in brackets were probably omitted from the similar ending

τὴν ἡμέραν ὁ κυρίῳ ὁ φρονεῖ, καὶ ὁ μὴ ὁ φρονῶν τὴν ἡμέραν, ὁ κυρίῳ οὐ ὁ φρονεῖ. καὶ ὁ ἐσθίων ὁ κυρίῳ ἐσθίει, ὁ εὐχαριστεῖ γὰρ τῷ θεῷ καὶ ὁ μὴ ἐσθίων ὁ κυρίῳ οὐκ ἐσθίει καὶ ὁ εὐχαριστεῖ τῷ θεῷ. 7 οὐδεὶς γὰρ ἡμῶν ὁ ἑαυτῷ ζῇ, καὶ οὐδεὶς ὁ ἑαυτῷ ἀποθνήσκει· 8 ἐάν τε γὰρ ζῶμεν, ὁ τῷ κυρίῳ ζῶμεν, ἐάν τε ἀποθνήσκωμεν, ὁ τῷ κυρίῳ ἀποθνήσκομεν. ἐάν τε οὖν ζῶμεν ἐάν τε ἀποθνήσκωμεν, ὁ τοῦ κυρίου ἐσμέν. 9 ὁ εἰς τοῦτο γὰρ χριστὸς ἀπέθανεν καὶ ὁ ἐξήσεν, ὁ ἵνα καὶ νεκρῶν καὶ ζώντων ὁ κυριεύσῃ. 10 σὺ

d dat., ch. vi. 2  
10 al. Winer  
edn. 6,  
† 31. 4. b.  
τῷ πατρὶ  
ζῶντες,  
Dion. Hal.  
iii. p. 153.  
θεός  
τις ἦκεν  
οὗτος,  
Soph. Aj. 900.  
d ch. i. 8 reff.  
e = gen., 1 Cor.  
iii. 23 reff.  
f (Mark i. 30.)  
John xvi.  
37. Acte ix.  
21. 1 John  
iii. 8 al.

g = Rev. ii. 8. xx. 4. 4 Kings xiii. 21.  
vi. 15 only. L.P. Gen. iii. 16.  
h Luke xxii. 26. ch. vi. 9, 14. vii. 1. 2 Cor. i. 24. 2 Tim.

6. om και ο μη φρ. την ημ. κ. ου φρ. (homotele) ABC'DFN vulg copt aeth [Orig-int,] Ambrst Aug.; om from ημεραν to ημεραν 66<sup>1</sup>, from εσθιει to εσθιει 71.3 lect-19: from τω θεω to τω θεω L: ins C<sup>3</sup>L[P] rel syrr [arm] Bas, Chr-txt, Thdr-txt Damasc Phot, Thl Ec. rec om και (bef ο εσθ.) [with 47]: ins ABCDFL[P]N rel [vulg syrr copt aeth arm] Bas Chr Thdr Damasc Thl Ec [Orig-int,] Ambrst Pel. [for ευχ. γαρ, και ευχ. P c Syr arm(Tischdf) Clem, Isid, Damasc.] for 1st θεω, κυριω A 52: Creatori Ambrst.

8. for 1st ἀποθνήσκωμεν, ἀποθνήσκομεν ADF[P 47] a<sup>1</sup> Ephr, Damasc: ἀποθανωμεν CL 10 17: (both appear to be corras: the former for uniformity, imagining that ζωμεν, ζωμεν were both indic; the latter for the sense, as representing the state after death:) ἀποθανομεν n: txt BN rel Chr, Cyr[-p] Thdr. om 2nd τω F. for ἀποθνήσκομεν, ἀποθνήσκωμεν [CL]N d<sup>1</sup> k [Chr-ms]. aft last εαν τε ins ουν F. for 2nd ἀποθνήσκωμεν, ἀποθνήσκομεν ADF[P] f m<sup>1</sup> n [47 Ephr,] Thl: ἀποθανωμεν 108-35. 219: txt BCLN 17 rel Chr, Cyr[-p] Damasc Thdr.

9. rec ins και bef απεθανεν, with C<sup>3</sup>D<sup>2</sup>LN<sup>2</sup> rel am [Syr] syrr Chr, Thdr Thl Ec [Iren-int, Orig-int, Fulg,]: om A[appy] BC<sup>1</sup>D<sup>1</sup>3F[P]N<sup>1</sup> a c g 17 vulg copt [aeth arm] Orig[-int,] Cyr-jer, Chr, Cyr[-p] Anast, Damasc [Ambrst] Sedul. rec ins και ανεστη bef κ. εξησεν (see notes), with L[D<sup>2</sup>P]N<sup>2</sup> rel [syr Ephr, Chr,] Thl Ec: aft, Syr: ins και ανεστη, putting εξησ. bef κ. απεθ. κ. ανεστη D<sup>1</sup>3 Iren-int, Gaud,; om ABCFN<sup>1</sup> fuld-vict syrr copt [aeth] arm Dion Cyr-jer, Chr, Cyramp Anast, Damasc [Orig-int,].—rec ανεξησεν, with Thdr: ανεστη F vulg Orig, Pel Fulg: txt ABCDL[P] N rel.

φρονεῖ of both clauses having misled some early copyists; but perhaps it may have been intentionally done, after the observation of the Lord's Day came to be regarded as binding. φρονῶν, taking account of, 'regarding.' εὐχαριστεῖ, adduced as a practice of both parties, shews the universality among the early Christians of *thanking God at meals*: see 1 Tim. iv. 3, 4. The εὐχαριστία of the μὴ ἐσθίων was over his 'dinner of herbs.' κυρίῳ is CHRIST.

7.] This verse illustrates the κυρίῳ of the former, and at the same time sets in a still plainer light than before, that *both parties*, the eater and the abstinence, are servants of another, even Christ.

ἑαυτῷ and κυρίῳ are datives commodi: ζῇν and ἀποθνήσκειν represent the whole sum of our course on earth.

8.] The inference,—that we are, under all circumstances, living or dying (and a fortiori *eating or abstaining, observing days or not observing them*), CHRIST's: His property. 9.] And this lordship over all was the *great end* of the Death and Resurrection of Christ.

By that Death and Resurrection, the crowning events of his work of Redemption, He was manifested as the righteous Head over the race of man, which now, and in consequence man's world also, belongs by right to Him alone.

The rec. text here, ἀπέθ. κ. ἀνέστη κ. ἀνέξησεν, may have arisen by the insertion (1) of ἀνέξησεν as clearer than ἐξησεν, and (2) of ἀνέστη from the margin, where it was a gloss (1 Thess. iv. 14) explaining ἀνέξησεν or ἐξησεν. Or, on the other hand, supposing it to have been the original, ἀνέξησεν may have been altered to ἐξησεν and κ. ἀνέστη left out, to conform it to vv. 7 and 8. In such a case of doubt, the weight of early authority must decide. ἐξησεν, lived, viz. *after His death*; = ἀνέξησεν. The historical aorist points to a stated event as the commencement of the reviviscence, viz. the Resurrection.

κ. νεκρ. κ. ζώντων here, for uniformity with what has gone before: in sense comprehending *all created beings*.

10.] He returns to the duty of abstaining,—the *weak*, from *judging* his

vv. 3, 4 reff. h = Matt. vii. 3 al. i reg. 3 reff. m = Acta xxvii. 24. Dan. vii. 10. n Acta xii. 21 reff. o = Num. xiv. 21, 28. Jer. xlii. 24. Ezek. v. 11. Zeph. ii. 9. p Isa. xiv. 23. constr. of oath, 2 Cor. i. 18. Judith xii. 4. q ch. xi. 4 reff. r = ch. xv. 9. Matt. xi. 25. Phil. ii. 11. 2 Kings xxii. 60. l. c. AN<sup>39</sup>. 1 Pet. ii. 19. 33 (reff.). 38 reff. vi. 11. Phil. iii. 13. Wind. xv. 15. s ch. v. 16 reff. v = Acta xvi. 4. xx. 16. 1 Cor. vii. 37. 2 Cor. ii. 1. x = Matt. xvi. 23. 1 Cor. i. 23. Rev. ii. 14. Pa. xlix. 21. z = Acta x. 14 reff. a see ch. ii. 37. ver. 30. 2 Cor. ii. 4. v. 7. e dat., = 1 Cor. iv. 3. t Acta xix. 40 reff. u 3 Cor. ii. 1. see w ch. ix. y constr., ch. viii. b = ch.

10. aft τῶν ἀδελφ. σου (1st) add εν τῷ μη εσθίειν D<sup>1</sup>F am<sup>3</sup> Ambrst : also [F-lat] am<sup>3</sup> Ambrst aft ἀδελφ. σου (2nd) add εν τῷ εσθ. rec for θεου, χριστου (see note), with C<sup>2</sup>(appy) L[P]N<sup>3</sup> rel [vulg-clem demid] syrr goth [æth arm-ed Did<sub>2</sub>] Orig, Chr, Thdrt-mops, Thdrt Gennad, [Tert.]: txt ABC<sup>2</sup>DFN<sup>1</sup> [47-marg] am(with fuld harl mar tot) copt [arm-mss] Damasc [Orig-int<sub>2</sub>](quod vero in præsenti quidem loco tribunal Dei, ad Cor. vero tribunal Christi posuit, ego quidem nullam puto [esse] differentiam) Aug, [Fulg Sedul.—47] omits the last clause.

11. for οτι, ει μη D<sup>1</sup>[-gr(appy, Tischdf)] F[-gr] (G-lat has both). εξομολογησεται bef πᾶσα γλῶσσα (so LXX-A) B D<sup>1-3</sup>[and lat] F goth [(Syr æth) Orig-int<sub>1</sub>] Ambrst Sedul: txt ACD<sup>2</sup>L[P]N<sup>3</sup> rel vulg syr copt [arm Did<sub>2</sub>] Chr, Thdrt Damasc Thl &c Aug<sup>amp</sup>.

12. om ουν BD<sup>1</sup>F[P<sup>1</sup> Syr]: ins ACD<sup>2</sup>L[P<sup>2</sup>]N<sup>3</sup> rel [syr copt goth arm] Chr, Thdrt [Antch, Damasc]. υμων C 116. for εαν, αυτου C. αποδοσει BD<sup>1</sup>F Chr, : δώσει ACD<sup>2</sup>L [P(bef λογον)] N<sup>3</sup> rel Polyc, Chr-ms, Thdrt [Antch, Damasc] Thl &c. om τῷ θεῷ B [D<sup>2</sup>(appy, Treg)] F (Polyc) Cypr, Aug<sub>2</sub>: ins ACDL[P]N<sup>3</sup> rel [vss] Chr, Thdrt [Antch, Damasc Orig-int<sub>2</sub>] Ambrst.

13. κρινετε D<sup>1</sup>F [-νομεν P(so P m<sup>1</sup> for -νομεν above)]. om προσκομμα and η B Syr [arm].—for η, εις b<sup>1</sup> m n o [47<sup>2</sup>] Chr-ms, Cyr, Antch<sub>1</sub>.

14. for κυρ., χριστω L[P] b k m n o. for εαυτου, αυτου ADFL[P] rel Chr, Thdrt<sup>expr</sup> &c: txt BCN d in Chr, Damasc Thl.

stronger brother; the *strong*, from despising the weaker. It seems probable that χριστου has been substituted for θεου in the later mss. from 2 Cor. v. 10. The fact of Origen once citing it, decides nothing, in the presence of the expression βήματος του χριστου in 2 Cor. 11.]

The citation is according to the present Alexandrine text, except that our (ω εγω = κατ' εμαυτου ομνυμ. &c.) shall

praise, see reff. LXX-BN<sup>1-3a</sup> following the Heb. has ομνύται(ομνύται N<sup>1</sup>) πᾶσα

γλῶσσα τὸν θεὸν(κύριον N). 12.] The stress is on περὶ εαυτου: and the next

verse refers back to it, laying the emphasis on ἀλλήλους. 'Seeing that our account to

God will be of each man's own self, let us take heed lest by judging one another

(κρίνομεν here in the general sense of 'pass judgment on,' including both the εξουθενειν of the strong and the κρινειν of the weak)

we incur the guilt of ἀπολλυειν one another.' 13—23.] Exhortation to the

strong to have regard to the conscientious scruples of the weak, and follow peace, not having respect merely to his own conscience, but to that of the other, which is his rule, and being violated leads to his condemnation. 13.] See above.

The second κρινετε is used as corresponding to the first, and is in fact a play on it: 'pulchra mimesis ad id quod precedit,' Bengel: see James ii. 4 for another instance:—but determine this rather.

πρόσκομμα (see ver. 21), an occasion of stumbling, in act: σκάνδαλον (ib.), an occasion of offence, in thought. 14.] The general principle

laid down, that nothing is by its own means,—i. e. for anything in itself (φύσει, Chrys.),—unclean, but only in reference to him who reckons it to be so.

πείσισμ. εν κυρ. 'Ιησ.' These words give to the persuasion the weight, not merely of Paul's own λογίζομαι, but of apostolic authority. He is persuaded, in his capacity



<sup>a</sup> κοινόν. <sup>15</sup> εἰ γὰρ <sup>a</sup> διὰ <sup>a</sup> βρώμα ὁ ἀδελφός σου ἴλυπται, οὐκ ἔτι κατὰ ἀγάπην <sup>a</sup> περιπατεῖς. μὴ τῷ <sup>a</sup> βρώματί σου ἐκείνων <sup>a</sup> ἀπόλλυε, ὑπὲρ οὗ χριστὸς ἀπέθανεν. <sup>16</sup> μὴ <sup>a</sup> βλασφημείσθω οὖν ὑμῶν <sup>a</sup> τὸ ἀγαθόν. <sup>17</sup> οὐ γὰρ <sup>a</sup> ἔστιν ἡ <sup>a</sup> βασιλεία τοῦ <sup>a</sup> θεοῦ <sup>a</sup> βρώσιν καὶ <sup>a</sup> πόσιν, ἀλλὰ <sup>a</sup> δικαιοσύνη καὶ εἰρήνη καὶ <sup>a</sup> χαρὰ ἐν <sup>a</sup> πνεύματι ἁγίῳ. <sup>18</sup> ὁ γὰρ ἐν τούτῳ <sup>a</sup> δουλεύων τῷ χριστῷ <sup>a</sup> εὐάρεστος τῷ θεῷ καὶ

<sup>15</sup> James iv. 12. 3 Pet. iii. 9. <sup>i</sup> = ch. iii. 8 reff. <sup>k</sup> = here only. (ch. ii. 10 reff.)  
<sup>1</sup> = John xvii. 3. <sup>m</sup> = 1 Cor. iv. 20. see Rev. i. 9. <sup>n</sup> = John iv. 32. vi. 27 (bis), 55. 1 Cor.  
viii. 4. 2 Cor. ix. 10. Col. ii. 16. Heb. xii. 16 (Matt. vi. 19, 20) only. Gen. ii. 9 al.  
vi. 55. Col. ii. 16 only. Dan. i. 10 only. p absol., Acts xvii. 31 reff. q 1 Thess. i. 6.  
r = Acts xx. 19 reff. s ch. xii. i, 2 reff.

<sup>15</sup> rec for γὰρ, δε (see note), with [L(sic, Treg)] 17 rel [syrr] goth Chr, Thdrt: txt ABCDF[P]N d m vulg syr-mg copt [arm Antch.] Damasc, [Orig-int.] Ambrst Jer. om δ F. ἀπολυε D<sup>3</sup>L a h<sup>1</sup> k m n-marg [o]: καταλυε n<sup>1</sup>: ἀπολλυειν (and καταλυειν in ver 20) F (as latt).

<sup>16</sup> om οὖν F goth arm. ημων DF vulg [spec] Syr copt [has both] goth æth [P] Clem, Damasc [Orig-int.] Ath-int, Ambrst Aug.

[<sup>17</sup> βρωσεις AC F-gr. ποσεις A F-gr.]

<sup>18</sup> rec τούτοις (see note), with D<sup>3</sup>LN<sup>3</sup> rel syrr goth [arm] Chr, Thdrt [Thl (C)] Tert: txt ABC D<sup>1</sup>[and lat] F[P]N<sup>1</sup> vulg [spec] copt Orig Chr Damasc, [Orig-int.]<sub>exp</sub> Ambrst Aug, Pel Bede. om τῷ (bef χριστ.) AD<sup>1</sup>F: ins BCD<sup>3</sup>L[P]N rel Chr Thdrt Damasc. for χρ., θεω B<sup>1</sup>(Tischdf [N. T. Vat.]) 30. 115 [κυριω 47].

as connected with Christ Jesus,—as having the mind of Christ. <sup>15</sup>] The reading

γὰρ, besides the overwhelming authority in its favour, is the more difficult and characteristic. It can hardly (as Meyer and Tholuck) depend on the εἰ μὴ κ.τ.λ., for thus an awkwardness would be introduced into the connexion of the clauses: but I believe it to be elliptical, depending on the suppressed restatement of the precept of ver. 13: q. d. 'But this knowledge is not to be your rule in practice, but rather, &c., as in ver. 13: 'for if,' &c. βρώμα, barely put, to make the contrast greater between the slight occasion, and the great mischief done. The mere λυπεῖν your brother, is an offence against love: how much greater an offence then, if this λυπεῖν end in ἀπολλύειν—in ruining (causing to act against his conscience, and so to commit sin and be in danger of quenching God's Spirit within him) by a MEAL of thine, a brother, for whom Christ died! "Ne plaris feceris tuum cibum, quam Christus vitam suam." Bengel. See an exact parallel in 1 Cor. viii. 10, 11.

<sup>16</sup>] Your strength of faith (Orig., Calv., Beza, Grot., Estius, Bengel, Olsh., al., interpret τὸ ἀγ. 'your freedom,' as in 1 Cor. x. 29; but here the contrast is between the weak and the strong:—so De W. Chrys. leaves it doubtful: ἢ τὴν πίστιν φησίν, ἢ τὴν μέλλουσάν ἐλπίδα τῶν ἐπαθλῶν, ἢ τὴν ἀσητησιμῶσαν εὐσέβειαν) is a good thing; let it not pass into bad repute: use it so that it may be honoured, and encourage others. <sup>17</sup>]

For it is not worth while to let it be disgraced and become useless for such a trifle; for no part of the advance of Christ's gospel can be bound up in, or consist in, meat and drink: but in righteousness (ὁ ἐνδρεπτος βίος, Chrys., but of course to be taken in union with the doctrine of the former part of the Epistle—righteousness by justification,—bringing forth the fruits of faith, which would be hindered by faith itself being disturbed), and peace (ἡ πρὸς τὸν ἀδελφὸν εἰρήνη, ἢ ἐναντιοῦται αὐτῇ ἡ φιλονεκία, id.) and joy (ἡ ἐκ τῆς ὁμοφροσύνης χαρὰ, ἢν ἀναρεῖ αὐτῇ ἡ ἐπιπληξίς, id.) in the Holy Ghost: in connexion with, under the indwelling and influence of, as χαίρει ἐν κυρίῳ (Phil. iv. 4) and the expressions ἐν κυρίῳ, ἐν χριστῷ, generally:—not, as De W., 'joy which has its ground in the Holy Ghost,' though this is true. So, on the other hand, a man under the influence of, possessed by an evil spirit, is called ἀσθενης ἐν πνεύματι ἀκαθάρτῳ, Mark i. 23.

<sup>18</sup>] The reading τούτῳ is too strongly supported to be rejected for the rec. τούτοις, as is done by Thol. and De Wette, because the latter is the easier reading, and might refer to δικ. εἰρ. and χαρ. I have therefore adopted it. But I do not understand it (as Orig., al.) of πνεύματι ἁγίῳ. It would be unnatural that a subordinate member of the former sentence, belonging only to χαρὰ, should be at once raised to be the emphatic one in this, and the three graces just emphatically mentioned, lost sight of. I believe τούτῳ to



<sup>1</sup> κατὰ σεαυτὸν ἔχε <sup>m</sup> ἐνώπιον τοῦ θεοῦ. μακάριος ὁ μὴ <sup>1</sup> κρίνων ἑαυτὸν ἐν ᾧ <sup>2</sup> δοκιμάζει. <sup>23</sup> ὁ δὲ <sup>p</sup> διακρινόμενος ἐὰν φάγῃ <sup>q</sup> κατακέκριται, ὅτι οὐκ <sup>r</sup> ἐκ πίστεως· πᾶν δὲ ὁ οὐκ <sup>r</sup> ἐκ πίστεως, ἁμαρτία ἐστίν. XV. <sup>1</sup> ὀφείλομεν δὲ ἡμεῖς οἱ <sup>s</sup> δυνατοὶ τὰ <sup>u</sup> ἀσθενήματα τῶν <sup>v</sup> ἀδυνάτων <sup>w</sup> βαστάζειν καὶ μὴ <sup>x</sup> ἑαυτοὺς <sup>y</sup> ἀρέσκειν. <sup>2</sup> ἕκαστος ἡμῶν

o = 1 Cor. xvi. 3. 2 Cor. viii. 8. 1 Thess. ii. 4. Jos. Ant. iii. 4. 1.  
20. ch. iv. 20. James i. 5. (Jer. xv. 10.)  
iii. 18.) r ellipse, ch. ii. 8 reff.  
29 al. t = 2 Cor. xiii. 9.  
xi. 18 reff. Matt. viii. 17. Gal. vi. 2.

p = Matt. xxi. 21. Acts x.  
q ch. ii. 1 reff. (perf., ch. xiii. 8. John  
s = Luke xvii. 10. John xiii. 14. xix. 7. Acts xviii.  
u here only. v Acts xiv. 8 reff. w ch.  
x 1st pers., 2 Cor. iii. 1 reff. y ch. viii. 8 reff.

rec (for σεαυ.) *σαντων*, with rel [Chr.]: σεαυτω F: txt ABCDL[P]N c g k l [m(Treg)]  
n o 17 [47]. om ενωπιον του θεου N: (ins N-corr<sup>1</sup>) [Chr.].

23. αν Η. [κατακρινεται P.] for δ, το D<sup>1</sup>[P] m 71.—om παν το πιστεως  
(λοισοτελε) N<sup>1</sup>(ins N-corr<sup>1</sup>). aft *αμαρτια εστιν* ins ch xvi. 25—27 AL[P] rel and  
most other mss (nearly 200 in number) syr goth[appy] arm-zoh [Chr Cyr-p, Thdrt  
Damasc mss-mend-by-Orig-int], of these A[P] 5. 17. 109 have it in both places: om  
in both places [D<sup>2</sup>(appy, Tischdf)] F (but in G there is a space left here and in F a space  
at xvi. 24) [Mcion-in-Orig-int mss-mend-by-Jer]: txt BCD<sup>1</sup>N 16. 80. 137-76 vulg Syr  
copt aeth [Orig-int<sub>1</sub>] Ambrost Pel Bede.

CHAP. XV. 1. [oin δε P<sup>1</sup> b<sup>1</sup> o.] *αρεσκον* F[-gr].

2. rec aft *εκαστος* ins γαρ: om ABCDFL[P]N rel vulg syr copt [aeth] Bas, Chr,  
Thdrt Damasc [Orig-int<sub>1</sub>] Ambrost. υμων D<sup>2</sup>F[P] rel vulg [spec] Bas[-ed] Chr,  
Thdrt Damasc Thl [Orig-int<sub>1</sub>] Pel Jer Leo: txt ABCD<sup>1</sup>-L<sup>2</sup>N d h k n 17 [47(sic)] syrr  
copt [Bas-2-mss, Chr-c, Ec Aug Sing-cler].

acter of the address than the affirmative, "Thou hast faith" have (it) to thyself (reff.) before God. Chrys., who does not read the last words (ἐν τ. θ.), says, πιστιν ἰσταῖθα οὐ τὴν περὶ δογμάτων, ἀλλὰ τὴν περὶ τῆς προκειμένης ὑποθέσεως λέγει. . . , ἐκείνη μὲν γὰρ μὴ ὁμολογουμένη καταστρέφει, αὕτη δὲ ὁμολογουμένη ἀκαίρως. Hom. xxvi. p. 714. 'Before God,'—because He is the object of faith: hardly, as Erasmus, "compromiss inanem gloriam quæ solet esse comes scientiæ,"—for there is no trace of a depreciation of the strong in faith in the chapter,—only a caution as to their conduct in regard of their weaker brethren. With μακάριος begins the closing and general sentence of the Apostle with regard to both: it is a blessed thing to have no scruples (the strong in faith is in a situation to be envied) about things in which we allow ourselves (Olsch. refers to the addition in the Codex Bezae at Luke vi. 4,—where our Lord is related to have seen a man tilling his land on the Sabbath, and to have said to him, εἰ μὲν οἶδας τί ποιεῖς, μακάριος εἰ, εἰ δὲ μὴ οἶδας, ἐπικατάρατος, καὶ παραβάτης εἰ τοῦ νόμου): 23.] but he that doubteth (the situation just described not being his), incurs condemnation if he eat (the case in point particularized), because (he eats) not from faith (i. e. as before,—see Chrys. above,—from a persuasion of rectitude grounded on and consonant with his life of faith. That 'faith is the Son of

God' by which the Apostle describes his own life in the flesh as being lived (Gal ii. 20), informing and penetrating the motives and the conscience, will not include, will not sanction, an act done against the testimony of the conscience: but (introducing an axiom, as Heb viii. 13) all that is not from (grounded in, and therefore consonant with) faith (the great element in which the Christian lives and moves and desires and hopes), is sin. Augustine, Thomas Aquinas, al., have taken this text as shewing that 'omnis infidelium vita peccatum est.' Whether that be the case or not, cannot be determined from this passage, any more than from Heb. xi. 6, because neither here nor there is the 'infidelis' in question. Here the Apostle has in view two Christians, both living by faith, and by faith doing acts pleasing to God: and he reminds them that whatever they do out of harmony with this great principle of their spiritual lives, belongs to the category of sin. In Heb. xi. the Writer is speaking of one who had the testimony of having (eminently) pleased God: this, he says, he did by faith; for without faith it is impossible to please Him. The question touching the 'infidelis,' must be settled by another enquiry: Can he whom we thus name have faith,—such a faith as may enable him to do acts which are not sinful? a question impossible for us to solve.

CHAP. XV. 1—13.] Further exhortations to forbearance towards the weak,

z ch. xiii. 9, 10  
 a ch. xiii. 4. reff.  
 b = ch. xiv. 19  
 c constr., 1 Cor.  
 1. 31. see  
 ch. ix. 7.  
 d 1 Tim. iii. 7.  
 Heb. x. 33.  
 xi. 36. xiii.  
 19 only.  
 Isa. xliii. 26.  
 e Psa. lxxviii. 9.  
 Matt. v. 11  
 al. Prov.  
 xxv. 10.  
 f Acts xx. 37  
 reff. met.  
 Acts viii. 16 reff. Exod. xv. 16.  
 Ald. 1 Macc. x. 36 only.  
 k = 3 Cor. 1. 3, &c., al. Pa. xelii. 19.  
 n ch. viii. 27. 3 Cor. vii. 9-11.  
 2 τῷ \* πλησίον ἄρεσκέτω \* εἰς τὸ ἄγαθὸν πρὸς οἰκοδομήν. ABCD  
 3 καὶ γὰρ ὁ χριστὸς οὐχ ἑαυτῷ ἤρεσεν, ἀλλὰ καθὼς FI[PM]  
 γέγραπται Οἱ ὀνειδισμοὶ τῶν ὀνειδίζοντων σε ἔπ- abcd f  
 ἔπεσαν ἐπ' ἐμέ. 4 ὅσα γὰρ ἐπροεγράφη εἰς τὴν ἡμέ- g h i  
 τέραν διδασκαλίαν ἐγράφη, ἵνα διὰ τῆς ὑπομονῆς καὶ m n o 11  
 διὰ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν. [47]  
 5 ὁ δὲ θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως  
 δόξῃ ὑμῶν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις κατὰ χριστὸν

om eis to αγαθον N<sup>1</sup> (ins N-corr<sup>1</sup>).

3. om d D<sup>1</sup> F. rec επεσεσαν (as LXX-Ed-vat), with L rel: txt (as LXX-BN: A  
 def) ABCDF[P]N (g<sup>1</sup> ?) l m n 17 [47] Damasc.

4. προεγραφη D<sup>1</sup> F: εγραφη B latt æth [arm Orig-int, Ambrst]: txt ACD<sup>3</sup> L[P]N  
 rel [-φει LP]. add παντα B[P] m 17 [47]. rec (for εγραφη) προεγραφη,  
 with AL[P]N<sup>3</sup> rel syr Chr, Thdrt Damasc: txt BCDFN<sup>1</sup> vulg Syr copt goth æth  
 [arm spec] Clem, [Orig-int] Ambrst Aug, [-φει LP]. rec om 2nd dia, with  
 [C-corr(appy) P] D<sup>1</sup> vulg syr copt goth [spec Clem] Chr Thdrt, [Orig-int] Ambrst  
 Aug Oros: ins ABCLN b d f g n Thdrt. [εχωμεν P a f n 17.] aft εχωμεν  
 ins της παρακλησεως B.

5. ιησ. bef χρ. AC<sup>1</sup> F(not G-lat) [P]N m vulg syrr [æth arm-ed] Did, Thdrt [Orig-  
 int,] Ambrst.

from the example of Christ (1-3),—and  
 unanimity (4-7) as between Jew and  
 Gentile, seeing that Christ was pro-  
 phetically announced as the common  
 Saviour of both (8-13).

1.] By  
 ἡμεῖς οἱ ὄντες the Apostle includes himself  
 among the strong, as indeed he before  
 indicated, ch. xiv. 14. τὰ ἀσθ. are  
 general, not merely referring to the  
 scruples before treated. ἀρσκαυ  
 (reff.) to please or satisfy as a habit or  
 motive of action. Tholuck quotes from  
 the Schol. on Esch. Prom. 156, παρ'  
 ἑαυτῷ δικαίον ἔχων ζῆτος,—πάντα δικαίως  
 οἰόμενος ποιεῖν, αὐτὸς ἑαυτῷ ἀρσκαυ καὶ  
 δικαίον νομίζων εἶναι περ ἂν βούληται  
 πράττειν.

2.] The qualification, εἰς  
 τὸ ἀγ. πρὸς οἰκ., excludes all mere pleasing  
 of men from the Christian's motives of  
 action. The Apostle repudiates it in his  
 own case, Gal. i. 10. Bengel remarks,  
 'bonum, genus, adificatio, species':—to a  
 good end, and that good end his edification.

3.] ἔζην αὐτῷ μὴ ὀνειδισθῆναι, ἔζην μὴ  
 παθεῖν περ ἔπαθεν, εἴγε ἤθελε τὸ ἑαυτοῦ  
 σκοπεῖν ἀλλ' ὅμως οὐκ ἠθέλησεν, ἀλλὰ τὸ  
 ἡμέτερον σκοπήσας τὸ ἑαυτοῦ παθεῖν,  
 Chrys. Hom. xxvii. p. 721. The cita-  
 tion is made directly, without any thing  
 to introduce the formula citandi, as in ch.  
 ix. 7, where even the formula itself is want-  
 ing:—there is no ellipsis. The words in  
 the Messianic Psalm are addressed to  
 the Father, not to those for whom Christ  
 suffered: but they prove all that is here

required, that He did not please Himself;  
 His sufferings were undertaken on account  
 of the Father's good purpose—mere work  
 which He gave Him to do.

4.] The  
 Apostle both justifies the above citation,  
 and prepares the way for the subject to be  
 next introduced, viz. the duty of unanimity,  
 grounded on the testimony of these Scrip-  
 tures to Christ. The ὅσα προεγρ. applies  
 to the whole ancient Scriptures, not to  
 the prophetic parts only. ἡμερ. viz. of  
 us Christians,—προεγρ. implying προτῆς ἡμῶν.

ἵνα διὰ τ. ἰκ. κ.τ.λ.] τούτῳτιν,  
 ἵνα μὴ ἐκπέσωμεν ποικίλοι γὰρ οἱ ἀγῶνες  
 ἔσθωεν, ἔσθωεν ἵνα νευρούμενοι κ. παρα-  
 καλούμενοι παρὰ τῶν γραφῶν ὑπομονὴν  
 ἐπιδειξάμεθα: ἵνα ἐν ὑπομονῇ (ὥντες μέ-  
 νωμεν ἐπὶ τῆς ἐλπίδος. ταῦτα γὰρ ἀλλήλων  
 ἐστὶ κατασκευαστικά, ἡ ὑπομονὴ τῆς ἐλπί-  
 δος, ἡ ἐλπίς τῆς ὑπομονῆς· περ ἀμφοτέρω  
 ἀπὸ τῶν γραφῶν γίνεταί, Chrys. ubi  
 supra. As in this comment, ὑπομονῆς,  
 as well as παρακλήσεως, is to be joined  
 with τῶν γραφῶν,—otherwise it stands  
 unconnected with the subject of the  
 sentence. The genitives then mean, the  
 patience and the comfort arising from  
 the Scriptures,—produced by their study.

5, 6.] Further introduction of the  
 subject, by a prayer that God, who has  
 given the Scriptures for these ends, might  
 grant them unanimity, that they might  
 with one accord shew forth His glory.  
 In the title given to God, the ὑπομονὴ  
 and παρακλησις just mentioned are taken

Ἰησοῦν, ὃ ἵνα ὁμοθυμαδὸν ᾖ ἐν ἐν ᾧ στόματι ᾠδοῦσῃτε  
τὸν θεὸν καὶ ἑαυτά τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ.  
Ἐπεὶ ὁ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ χριστὸς  
προσελάβετο ὑμᾶς, ἑαυτὸς δόξαν τοῦ θεοῦ. ὁ λέγω γὰρ  
χριστὸν ὡς διάκονον γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας  
θεοῦ ὡς εἰς τὸ ἑαυταῖς τὰς ἐπαγγελίας τῶν πατέρων,  
ὅτι τὰ δὲ ἔθνη ὑπὲρ ἑλπίος ᾠδοῦσιν τὸν θεόν, καθὼς  
ἡ γέγραπται διὰ τοῦτο ἑξομολογήσονται σοι ἑθνησιν,  
ὡς ἐκείνη.

7. [om o F(not G).] rec *qmas*, with BD<sup>1</sup>[P] rel Thdrt [Damasc]: txt  
ACD<sup>2</sup>3FLN b c g l<sup>2</sup> m n o 17 [vulg spec] syrr copt goth arm [seth Orig-int.] Chr,  
Ambrst. rec om tau, with L Chr, Thdrt [Damasc]: ins ABCDF[P]N m.  
8. rec for (*γap*) δε (see note), with L rel syrr [arm] Chr, Thdrt [Thl Ec]: txt  
ABCDF[P]N vulg copt goth Cyr[-p<sub>2</sub>] Damasc Orig-int.] Ambrst. rec ins *ιουου*  
*bef* *χριστου*, with DF [b o] harl syrr; aft xp. L rel vulg goth [Ath.] Thdrt, Thl  
Ec [Ambrst]: om ABCN copt [seth arm Did.] Epiph, Chr-comm, Cyr[-p<sub>1</sub>] Damasc  
[Orig-int.]. *γενεσθαι (corra<sup>2</sup>)* BC<sup>1</sup>D<sup>1</sup>E c [arm] Ath.: txt AC<sup>2</sup>D<sup>1</sup>L[P]N rel  
[Did.] Epiph, Chr, Cyr[-p<sub>2</sub>] Thdrt Damasc.  
9. for *ταυτου, του προφητου* N<sup>1</sup>(txt N-corr<sup>1</sup>). [aft *εθνεσιν* ins *κυριε* c h 17 vulg-  
clem(ant) harl tol guelpn, not am fuld demd] syrr copt Chr, Pel Sedul.: *και* (p = κ) N<sup>2</sup>.

up again : q. d. "The God who alone can give this patience and comfort." The later form of the opt.,  $\delta\phi\eta$ , is also found 2 Tim. i. 16, 18; Eph. i. 17 al., in LXX Gen. xxvii. 28; xxviii. 4 al. See Winer, edn. 6, § 14. 1. g.  $\kappa\alpha\tau\grave{\alpha}$   $\chi\rho\iota\varsigma$   $\text{'}\eta\sigma\omega\upsilon\varsigma$ ,

edn. 6, § 14. 1. g. κατὰ χρ. ἰησοῦν, according to (the spirit and precepts of) Christ Jesus,—see ref. 6. τὸν θεόν κ. πατ. De Wette regards τὸν θεόν as independent of ἰησοῦν χρ.—‘God, and the Father of our Lord Jesus Christ.’ The usage of the article will not decide the matter, because on either rendering, the accusatives both refer to the same Person: but the ordinary one, the God and Father . . . is preferable on account of its simplicity. 7.] Wherefore

of its simplicity. 7.] Wherefore (on which account, viz. that the wish of the last verse may be accomplished) receive (see ch. xiv. 1) one another, as Christ also received you,—with a view to God's glory (that this is the meaning of *eis doxan tou theou*, appears by ver. 9, *τὰ θεῷ ἵνα δοξάσῃ ὁ θεός*).

The Apostle does not expressly name *Jewish and Gentile converts* as those to whom he addresses this exhortation, but it is evident from the next verse that it is so. 8.]

For (reason for the above exhortation. This not having been seen, it has been altered to 3c) I say, that Christ hath been made (has come as: the effects still enduring. It can hardly be that the usual historical aorist *γενεσθαι* (see var. readd.) was altered to the unusual perfect *γενενησθαι*. The tendency of correction was

entirely the other way) a minister (He came *διακονῆσαι*, Matt. xx. 28) of the circumcision (an expression no where else found, and doubtless here used by Paul to humble the pride of the *strong*, the Gentile Christians, by exalting God's covenant people to their true dignity) on account of the truth of God (i.e. for the fulfilment of the Divine pledges given under the covenant of circumcision) to confirm the promises of (*made to*, gen. obj.; cf. *ἡ εὐαγγελία τοῦ Ἀβραάμ*, Gal. iii. 14) the fathers (i.e. Christ came to the *Jews* in virtue of a long-sealed compact, to the fulfilment of which God's truth was pledged): but (I say) that the Gentiles glorified God (or 'should glorify God:' Winer, in his former editions, § 45. 8, took it as a perfect, and co-ordinate with *γυμνησθεσθαι*: I would regard it (and so, apparently, Winer now, edn. 6, § 44. 7. c) as the historic aorist, and understand '*each man at his conversion*.' Least of all can it be subordinated to *eis τὸ*, as is done in E. V.) on account of (His) mercy (the emphasis is on *ὅτι ἐκείνους*: the Gentiles have no *covenant promise* to claim,—they have nothing but the pure mercy of God in grafting them in to allego—therefore the Jew has an advantage), &c. The citations are from the Law, the Prophets, and the Psalms. The first, originally spoken by David of his joy after his deliverances and triumphs, is prophetically said of Christ in His own Person. It is adduced to shew that among the Gentiles Christ's



ὑμῶν ὅτι καὶ αὐτοὶ <sup>a</sup> μεστοὶ ἐστε <sup>v</sup> ἀγαθωσύνης, <sup>a</sup> πε-  
 πληρωμένοι <sup>o</sup> πάσης [τῆς] <sup>w</sup> γνώσεως, δυνάμενοι καὶ  
 ἀλλήλους <sup>x</sup> νοουθετεῖν <sup>15</sup> <sup>y</sup> τολμηρότερον δὲ ἔγραψα  
 ὑμῖν[, ἀδελφοί,] <sup>z</sup> ἀπὸ <sup>a</sup> μέρους, ὡς <sup>a</sup> ἐπαναμιμνήσκων ὑμᾶς  
<sup>b</sup> διὰ τὴν <sup>c</sup> χάριν τὴν <sup>c</sup> δοθεῖσάν μοι ὑπὸ τοῦ θεοῦ <sup>16</sup> <sup>a</sup> εἰς  
 τὸ εἶναι με <sup>d</sup> λειτουργὸν χριστοῦ Ἰησοῦ <sup>e</sup> εἰς τὰ ἔθνη,  
 ἱεουργοῦντα τὸ <sup>a</sup> εὐαγγέλιον τοῦ <sup>a</sup> θεοῦ, ἵνα γένηται  
 ἡ <sup>h</sup> προσφορὰ τῶν ἐθνῶν <sup>i</sup> εὐπρόσδεκτος, <sup>k</sup> ἡγιασμένη  
<sup>k</sup> ἐν πνεύματι ἀγίῳ. <sup>17</sup> <sup>i</sup> ἔχω οὖν τὴν <sup>lm</sup> καύχησιν ἐν

ref. c 1 Cor. i. 4 ref. d ch. xiii. 6 ref. e = Col. i. 25. f here only t. Polyb. l. 17, 7. toλμηρό-  
 only t. see notes. g Mark i. 14. (Acts xx. 24.) ch. i. 1. 2 Cor. xi. 7. 1 Thess. ii. 9. 2 Thess. i. 11 only. Neh. ix. 36. w = 1 Cor. i. 5 x Acts xx. 31 ref. y here only t. Polyb. l. 17, 7. toλμηρό-  
 8, 9. (1 Tim. i. 11.) 1 Pet. iv. 17 only. h Acts xxi. 26. xxi. 17. Eph. v. 2. Heb. x. 5 (from Pa. xxix. 6.) & c. only. i ver. 31. 2 Cor. vi. 3. viii. 12. 1 Pet. ii. 5 only t. k (and constr.) John xvii. 17, 19. 1 Cor. i. 2. Heb. x. 10, 29. Isa. x. 17. 11 Cor. xv. 31. m ch. iii. 27 ref.

om και αυτοι DF Chr-comm[not 1-ms]. for αγαθωσυνης, αγαπης F vulg Ambrst  
 Pel. ins και bef πεπληρωμενοι DF Syr. ins της B[P]N k n Clem. [Damasc] :  
 om ACDFL rel. αλληλους bef δυναμενοι and om και D1[-gr] F. for αλληλ-,  
 αλλους L rel vulg syrr Chr, Thdrt Thl Ec [Orig-int,] : txt ABCDFN[P 47] (f?).  
 15. τολμηροτερας AB : txt CDFL[P]N rel. om αδελφοι ABCN1 copt sath Chr,  
 Cyr[-p, Orig-int,] Aug; ins DFL[P]N3 rel vulg Syr [syr arm Damasc] Thdrt Ambrst.  
 for επαναμ-, αναμιμνησκων B : υπαναμ. o. for υπο, απο BFN1 Damasc : txt  
 ACDL[P]N3 rel.  
 16. for ειναι, γερεσθαι D1[-gr] F[-gr]. rec ιησ. bef χρ., with DL rel Syr copt  
 [sath arm] Chr, Thdrt : txt ABCF[P]N m vulg syr Cyr[-p, Damasc] Orig[-int,]  
 Ambrst Aug. om εις τα εθνη B. γενηθη B. om ευπροσδεκτος F Fulg.  
 17. rec om την [the art not being understood], with AL[P]N rel [arm] Chr, [Cyr-p1  
 Damasc] Thdrt : ins B C[appy] DF m.

standing what I have written : see ch. vii. 25, note. Meyer understands it, 'without information from others : Bengel and Olsh., 'I myself, as well as others : Rückert, 'I not only wish it (ver. 18), but am persuaded for myself that it is so.' καὶ αὐτοί, ye also yourselves, i. e. without exhortation of mine. 15.] ἀπὸ μέρους restricts the τολμηρότερον to certain parts of the Epistle, e. g. ch. xi. 17, ff. 25; chaps. xiii. and xiv. ἔγραψα, the *daſam* or *scribebam* of the Latins in epistolary writing. ὡς ἦσαν ὑμ., as putting you anew in remembrance. διὰ τ. χάριν . . . , because of the grace, &c.; i. e. 'my apostolic office was the ground and reason of my boldness :—not = διὰ τῆς χάριτος ch. xii. 3. 16.] That I might be (εἰς τό gives the purpose of the grace being given, not of the ἔγραψα) a ministering priest of Christ Jesus for (in reference to) the Gentiles, ministering in the Gospel of God (ἱεουργοῦντα, προσφέροντα θυσίαν, Hesych. : but the εὐαγγέλιον. τ. θεοῦ is not the θυσία, but signifies that wherein, in behoof of which, the ἱεουργεῖν took place : so Josephus, de Macc. § 7, speaking of the martyrs for the law, says, τοιοῦτους δεῖ εἶναι τοὺς ἱεουργοῦντας τὸν νόμον ἰδίᾳ αἱματι, καὶ γενναίᾳ ἰδρωτί τοῖς μέχρι θανάτου πάθειν ὑπερασπί-  
 (οντας), that the offering [up] of the Gen-

tiles (gen. of apposition : the Gentiles themselves are the offering : so Theophyl. αὐτῇ μοι ἱερωσύνη, τὸ καταγγέλλειν εὐαγγέλιον. μάχαιραν ἔχω τὸν λόγον θυσία ἐστὶ ὑμῖς) may be acceptable, sanctified by the Holy Ghost. The language is evidently figurative, and can by no possibility be taken as a sanction for any view of the Christian minister as a *sacrificing priest*, otherwise than according to that figure—viz. that he offers to God the acceptable sacrifice of those who by his means believe on Christ. "Facit se antistitem vel sacerdotem in Evangelii ministerio, qui populum, quem Deo acquirit, in sacrificium offerat, atque hoc modo sacris Evangelii mysteriis operetur. Et sane hoc est Christiani pastoris sacerdotium, homines in Evangelii obedientiam subigendo veluti Deo immolare : non, quod superciliose hactenus Papistæ jactarunt, oblatione homines reconciliare Deo. Neque tamen ecclesiasticos pastores simpliciter hic vocat Sacerdotes, tanquam perpetuo titulo : sed quum dignitatem efficaciamque ministerii vellet commendare Paulus, hac metaphora per occasionem est usus. Hic ergo finis sit Evangelii præconibus in suo munere, animas fide purificatas Deo offerre." Calvin. 17—22.] The Apostle boasts of the extent and result of his apostolic mission among the Gentiles, and that in places

n Luke xiv. 32. **χριστῷ Ἰησοῦ** τὰ πρὸς τὸν θεόν<sup>18</sup> οὐ γὰρ ὁ **τολμήσω** **τι** ὁ **λαλεῖν** ὧν οὐ **κατειργάσατο** **χριστὸς** δι' ἐμοῦ εἰς  
 Acts xxviii. 10. Heb. ii. 17. v. 1. **ἵπακοὴν** ἐθνῶν, **λόγῳ** καὶ **ἔργῳ**, <sup>19</sup> ἐν **δυνάμει**  
 o Phil. i. 14. see 2 Macc. iv. 3. **σημείων** καὶ **τεράτων**, ἐν **δυνάμει** πνεύματος **ἀγίου**,  
 p attr. Acts xxi. 19. 1 Cor. vii. 1. 2 Cor. xii. 17. Heb. v. 6. Winer, edn. 6. § 24. 2, end. q ch. ii. 9 (ref.). r ch. i. 6 (ref.). s 2 Cor. x. 11. t Col. iii. 17. 1 John iii. 18. (see 1 Cor. iv. 19, 20. 1 Thess. i. 6.) u Acts vii. 36 (ref.). v abedl, Mark iii. 34. vi. 6, 36. Luke ix. 12 only. 3 Chron. xxxiv. 6. w gen., Rev. iv. 6. v. 11. vii. 11 only. Gen. xxv. 8 al. w of place, here only. (ch. v. 14 ref.) Job xxxviii. 11. x = Col. i. 26. see Acts xii. 25. y 2 Cor. v. 9. 1 Thess. iv. 11 only. z abedl, Luke ix. 6. xx. 1. Acts xiv. 7. 1 Cor. i. 15. 16 bis, 18 only. Nah. i. 15. a = 2 Tim. ii. 19 only. Isa. xxi. 13. b ch. xiv. 4 (ref.). o = 1 Cor. iii. 10, 11, 12. Heb. vi. 1.

rec om τον, with b: ins ABCDFL[P]N rel Did, Chr Cyr, Damasc Thdrt Ec.  
 18. for **τολμήσω**, **τολμῶ** BN<sup>3</sup> latt Did, Dial-trin, Cyr[-p, Orig-int, Archel Ambrst].  
 rec λαλεῖν bef τι, with L rel copt [syrr eth arm] Ec: txt ABCDF[P]N m  
 [vulg] Bas, Ath, Did, Archel Chr, Cyr[-p] Thdrt [Damasc Orig-int, Ambrst]—for  
 λαλεῖν, εἰπειν DF: λεγειν and λαλησαι gr-ff. **κατειργάσατο** DFL. ins o bef  
 χριστος F. aft δι' ἐμοῦ add λογῶν B. for υπακ., ἀκοῇ B.  
 19. aft 1st **δυνάμει**. ins αυτου D<sup>1</sup>F. (G<sup>1</sup> also ins αυτου aft 2nd **δυν.**) rec aft  
 πνευματος ins θεου, with D<sup>2</sup>L[P]N rel Syr [syrr-txt Euthal-ms] Chr-txt, Cyr[-p,  
 Damasc] Thdrt Thl Ec; αγίου AC D<sup>1-3</sup>[and lat] F c m 17 [47] vulg copt syr[<sup>+</sup>mag]  
 arm Ath, Bas, Chr-comm Cyr[-p, Did,] Dial: om B Pel-comm Vig. <sup>οὕτω</sup>  
 πεπληρωσθαι απο ιερ. μεχρι του ιαλ. και κυκλω το DF.  
 20. **φιλοτιμουμαι** (corr<sup>n</sup> of const<sup>r</sup>) B D<sup>1</sup>[-gr] F[P]: -μουμενος 116-[29<sup>7</sup>]: om vulg  
 D-lat [Orig-int,] txt ACD<sup>2-3</sup>LN rel Orig. [ευαγγελισασθαι P n Chr-mss,] <sup>εἰ</sup>  
 D-for ουχ ουου, ουου ουκ D<sup>1</sup>[-gr] F Chr, ins o bef χριστος D<sup>1</sup>F Chr.

where none had preached before him. I have therefore (consequent on the grace and ministry just mentioned) my boasting (i.e. 'I venture to boast: 'not = *ἐχω καύχημα*, 'I have whereof I may glory,' as E. V., but, as De W., = *ἐχω καυχᾶσθαι*, 'I can, or dare, boast') in Christ Jesus (there is no stress on *ἐν χρ.* Ἰησ.,—it merely qualifies *τὴν καύχησιν* as no vain glorying, but grounded in, consistent with, springing from, his relation and subserviency to Christ) (of concerning) matters relating to God (my above-named sacerdotal office and ministry). 18.] The connexion is: 'I have real ground for glorying (in a legitimate and Christian manner); for I will not (as some false apostles do, see 2 Cor. x. 12—18) allow myself to speak of any of those things which (*ἵνα* for *ἐκείνων*, & attr.) Christ did not work by me (but by some other) in order to the obedience (subjection to the Gospel) of the Gentiles (then, as if the sentence were in the affirmative form, 'I will only boast of what Christ has veritably done *by me* towards the obedience of the Gentiles,' he proceeds) by word and deed. 19.] in the power of signs and wonders, in the power of the [Holy] Spirit (the signs and wonders (reff.) are not spiritual, but external miraculous acts,—see 2 Cor. xii. 12), so that (result of the

*κατειργάσατο*) from Jerusalem (the eastern boundary of his preaching) and the neighbourhood (*κύκλω* is not to be joined with *μέχρι* τ. ἱαλ. as Calov., al., but refers (reff.) to Jerusalem, meaning perhaps its immediate neighbourhood, perhaps Arabia (1), Gal. i. 17,—but hardly Damascus and Cilicia, as De W. suggests, seeing that they would come into the route afterwards specified, from Jerusalem to Illyricum), as far as Illyricum (Illyricum bordered on Macedonia to the S. It is possible that Paul may literally have advanced to its frontiers during his preaching in Macedonia; but I think it more probable, that he uses it broadly as the 'terminus ad quem,' the next province to that in which he had preached), I have fulfilled (reff.:—'executed my office of preaching,' so that *εὐαγγέλιον τοῦ χρ.* = τὸ *εὐαγγελίζεσθαι τὸν χρ.*) the Gospel of Christ. 20.] But (limits the foregoing assertion) thus (after the following rule) being careful (reff.: the word in the Apostle's usage seems to lose its primary meaning of 'making a point of honour.' The participle agrees with *με*, ver. 19) to preach the Gospel, not where Christ was (previously) named, that I might not build on the foundation of another, but according as it is written (i.e. according to the following



<sup>d</sup> οἰκοδομῶ, <sup>21</sup> ἄλλὰ καθὼς γέγραπται Οἱς οὐκ ἄνηγ- <sup>d = Gal. ii. 18.</sup>  
 γέλη περὶ αὐτοῦ, ὄψονται, καὶ οἱ οὐκ ἀκηκόασιν <sup>(ἐποικ.,</sup>  
 ἴσουςιν. <sup>22</sup> διὸ καὶ ἔνεκοπτόμην <sup>1</sup> τὰ <sup>1</sup> πολλὰ <sup>k</sup> τοῦ ἐλθεῖν <sup>1 Cor. iii. 12.)</sup>  
 πρὸς ὑμᾶς. <sup>23</sup> νυνὶ δὲ μηκέτι <sup>1</sup> τόπον ἔχων ἐν τοῖς <sup>c ver. 3.</sup>  
 κλίμασιν τούτοις, <sup>2</sup> ἐπιποθίαν δὲ ἔχων <sup>o</sup> τοῦ ἐλθεῖν <sup>Acta xiv. 27</sup>  
 πρὸς ὑμᾶς <sup>2</sup> ἀπὸ <sup>q</sup> ἰκανῶν <sup>1</sup> ἐτῶν, <sup>24</sup> ὥς ἂν πορεύωμαι <sup>ref. Isa. iii.</sup>  
 εἰς τὴν Σπανίαν, (ἐλπίζω γὰρ <sup>1</sup> διαπορευόμενος θεάσασ- <sup>15.</sup>  
 θαι ὑμᾶς καὶ ἀφ' ὑμῶν <sup>2</sup> προπεμφθῆναι <sup>1</sup> ἐκεῖ, ἐὰν ὑμῶν <sup>g</sup> <sup>13. Matt. xiii.</sup>  
 πρῶτον <sup>2</sup> ἀπὸ <sup>2</sup> μέρους <sup>2</sup> ἐμπλησθῶ.) <sup>25</sup> νυνὶ δὲ πορεύ- <sup>13. Act. Eph.</sup>  
<sup>17. Pa.</sup>  
<sup>ii. 10. Prov.</sup>  
<sup>ii. 8.</sup>  
<sup>h</sup> Acta xiv.  
<sup>4</sup> ref.  
<sup>i</sup> here only.  
<sup>Ken. Hell. vi.</sup>  
<sup>2. 30.</sup>  
<sup>k</sup> constr., Acta  
<sup>xiv. 16</sup> ref.  
<sup>l = Acta xxv.</sup>  
<sup>16</sup> ref. Sir.

iv. 5. m 3 Cor. xi. 10. Gal. i. 21 only. (Judg. xi. 3 A Ald. compl.?)  
 only t. (-θεῖν, ch. i. 11.) o constr., Acta xiv. 9 ref. p Luke vii. 42.  
 q = Acta ix. 23 ref. Luke xliii. 9 al. r 3 Mac. i. 20. s = 1 Cor. xi. 34. Phil. ii. 32.  
 t absol., Luke xviii. 36 (vi. 1. xliii. 22. Acta xvi. 4) only. Zech. ix. 8. Xen. Anab. ii. 3. 11. u Acta  
 xi. 3 ref. v = Matt. ii. 22. John xi. 8. xviii. 3. w ver. 15. x = here  
 (Luke i. 53. vi. 25. John vi. 12) only. Eccl. vi. 3. Polyb. i. 17. 3. see Acta xiv. 17.

21. ἀπηγγελη C (238 P): ἀπηγγελλη(sic) N c h k<sup>3</sup> o. οψονται bef ois ἀπηγ. π.  
 av. B m [copt].

22. for ἐνεκοπτόμην, ἐνεκοπήν DF. for τα πολλά, πολλakis BDF: txt ACL[P]N  
 rel Chr, Thdrt [Damas].

23. [for μηκ., ουκετι P.] for 2nd ἔχων, ἔχω (corr<sup>n</sup> of constr) D<sup>1</sup>F m o.  
 om του A. rec (for ἰκανῶν) πολλων (more usual exprn), with ADFLN rel Chr,  
 Thdrt: txt BC[P] m Damasc.

24. rec (for av) εαν, with L rel Chr, Thdrt: txt AB C(appy) DF[P]N Chr, Damasc.  
 add ουν DF. πορευομαι DF[P] a<sup>1</sup> b<sup>1</sup> c f m<sup>1</sup> n [47 Euthal-ms]: -σομαι L  
 122<sup>1</sup>: txt ABCN rel Chr, Thl. rec aft σπανίαν ins ελυσσομαι προς υμας (to fill up  
 the aposiopesis: see note), with LN<sup>3</sup> rel syr [Euthal-ms] Thdrt Thl Ec: om  
 ABCDF[P]N<sup>1</sup> latt Syr copt eth arm Chr, Damasc [Orig-int.] Ambrst Pel Sedul.  
 om γαρ F latt Syr copt eth [arm Orig-int.] (videbo vos et a vobis deducar  
 Ambrst): ins ABCDL[P]N syr [copt Euthal-ms] (Thdrt,) Damasc Thl Ec: δε a<sup>2</sup> 3.  
 5. 108<sup>1</sup>-20 Chr-ms Thdrt. πορευομενος A 62 Damasc. rec (for αφ) υφ.  
 with ACL[P]N rel Chr, [Thdrt Damasc]: txt B(απο) DF [47. for προπεμφθ.,  
 πορευθηναι P.]

rule of Scripture: I determined to act in the spirit of these words, forming part of a general prophecy of the dispersion of that Gospel which I was preaching), &c. The citation is from the LXX, *περὶ αὐτοῦ* referring to *ὁ παῖς μου*, ver. 13, but being unrepresented in the Heb. Our E. V. renders: "That which had not been told them, shall they see: and that which they had not heard, shall they consider."

22.] *διό*, not, *because a foundation had been already laid at Rome by another*: this would refer to merely a secondary part of the foregoing assertion: *διό* refers to the *primary*, viz. his having been so earnestly engaged in preaching elsewhere.

*τὰ πολλά*, these many times: not ['for the most part,' or], as Meyer, Fritz., '*the greater number of times*,'—which would suggest the idea that there had been other occasions on which this hindrance had not been operative.

23.] *μηκ. τόκ. ἔχων*, I have no more occasion, viz. of apostolic work. The *participial construction* prevails throughout, the participles standing as direct

verbs. This not having been seen, the words *ἐλυσσομαι πρὸς ὑμᾶς* have been inserted to fill up what seemed an aposiopesis. Now, however, I have no longer any business in these parts, but have had for many years past a desire to see you, whenever (as soon as) I journey into Spain. Respecting the question whether this journey into Spain was ever taken, the views of Commentators have differed, according to their conclusion respecting the liberation of the Apostle from his imprisonment at Rome. I have discussed this in the Prolegg. to the Pastoral Epistles, § ii. The reader may see, on the side of the *completion of the journey*, Neander, Pfl. u. Leit., ed. 4, pp. 527—552,—and on the other side, Dr. Davidson, Introd. to N. T. vol. ii. pp. 96—132, and Wieseler, Chron. der Apost. Zeitalt., Excursus I., where a copious list of books on both sides is given. 24.] *ἀπὸ μέρους* is an affectionate limitation of *ἐμπλησθῶ*, implying that he would wish to remain much longer than he anticipated being able to do,—and also, as

y = 2 Tim. i. 18. φμαί εἰς Ἱερουσαλὴμ ὡς διακονῶν τοῖς ἁγίοις. 26<sup>a</sup> εὐ-  
 δόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα<sup>b</sup> κοινωνίαν τινα  
 ποιήσασθαι<sup>c</sup> εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερου-  
 σαλὴμ. 27<sup>a</sup> εὐδόκησαν γάρ, καὶ<sup>d</sup> ὀφείλεται εἰσὶν αὐτῶν.  
 εἰ γὰρ τοῖς<sup>e</sup> πνευματικοῖς αὐτῶν ἑκονῶν<sup>f</sup>ησαν τὰ ἔθνη,  
 ὁφείλουσιν καὶ ἐν τοῖς<sup>g</sup> σαρκικοῖς<sup>h</sup> λειτουργῆσαι αὐτοῖς.  
 28 τοῦτο οὖν<sup>i</sup> ἐπιτελέσας καὶ ἰσφραγισάμενος αὐτοῖς τὸν  
 καρπὸν τοῦτον<sup>j</sup> ἀπελεύσομαι δι' ὑμῶν<sup>k</sup> εἰς Σπανίαν  
 29 οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς ἐν<sup>l</sup> πληρώματι<sup>m</sup> εὐ-  
 λογίας χριστοῦ ἐλεύσομαι. 30<sup>n</sup> παρακαλῶ δὲ ὑμᾶς,  
 [ἀδελφοί,]<sup>o</sup> διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ καὶ<sup>p</sup> διὰ  
 τῆς ἀγάπης τοῦ πνεύματος, συναγωνίσασθαι<sup>q</sup> μοι ἐν  
 f ch. xii. 13 ref. g ver. 1 ref. h = 1 Cor.  
 i = here only. (Acts xiii. 3 ref.) 3 Kings i. 4. (γ-ία, 2 Cor. ix. 12. γ-ός.  
 1 Kings iii. 12. of sacred rites, Heb. ix. 6. [see  
 John iii. 33. m = Gal. v. 22. Eph. v. 9. Heb. xii. 11. James iii. 18. n = Matt.  
 viii. 19. x. 5 al. fr. Joah. vi. 11. o = Eph. iii. 19. p ch. xvi. 18. 1 Cor. x.  
 16. 2 Cor. ix. 5 al. Ezek. xxix. 26. q ch. xii. 1 ref. r here only. see Col. i. 8.  
 a here only τ. (ἀγ- Col. iv. 12.)

25. διακονῆσαι DF latt [Orig-int, Ambrst]: διακονῶν N<sup>1</sup>: txt ABCL[P]N<sup>2</sup> rel.  
 26. εὐδοκῶσαν B 62. 120 Thdr<sup>1</sup>, [(and ms.) Chr-c<sub>1</sub>]: G-lat has both (ηὐδ. B<sup>1</sup>N m  
 [Chr-com]: so [A]N m Chr-ms in next ver.) μακαίδονες καὶ αἰχαιοὶ F, D<sup>1</sup>-lat  
 also has μακαίδονες. των εν ιερ. αγίων D F[-gr].  
 27. for εὐδοκ. γαρ καὶ οφείλεται, οφείλ. γαρ DF Ambrst. rec αυτων bef εισι,  
 with FL rel: txt ABCD[P]N vulg (with am &c agst fuld &c) spec Syr copt [arm  
 Damasc Orig-int] Ambrst. om 2nd αυτων L.  
 28. aft ταντο ουν ins apa F. σφραγισαμενοis(sic) N. om αυτοis B 76. 108.  
 δι υμας F. rec ins την bef σπανιαν (none om την in ver 24), with CLN<sup>2</sup>  
 rel: om ABDF[P]N<sup>1</sup> m Chr<sub>1</sub> [Damasc].  
 29. for οἶδα δε, γινωσκω γαρ F. om ερχομενος F. πληροφορια D<sup>1</sup>F.  
 rec ins τον ευαγγελιον του bef χριστου (prob a gloss), with LN<sup>2</sup> rel vulg[-clem  
 arm-mss] syrr Chr<sub>1</sub> Thdr<sup>1</sup>: om ABCDF[P]N<sup>1</sup> am (with demid harl [fuld tol]) copt  
 sath arm[-ed] (om χρ. also) Clem<sub>1</sub> [Orig-int, Ambrst].  
 30. om ἀδελφοι B 76 sath Chr<sub>1</sub>: ins bef παρακ. υμ. a (in red) lectt (and C<sup>3</sup>-marg): bef  
 υμ., demid: add μου syrr copt (the variations in poem are suspicious: but may not the  
 word, characteristic as it is here, have been first rejected as unnecessary, and then  
 noted in the margin, and variously inserted? Lachm retains it). ins ονοματος  
 του bef κυριου L a 74. 120 lectt.

Chrys. οὐδὲις γὰρ με χρόνος ἐμπλήσαι  
 δύναται, οὐδὲ ἐμποῖσθαι μοι κόρον τῆς  
 συνουσίας ὑμῶν. 25.] See Acts xix.  
 21; xxiv. 17; 2 Cor. viii. 19. διακονῶν,  
 not the future, because he treats the whole  
 action as already begun; see ref.  
 26.] See 2 Cor. ix. 1, ff. κοινωνω.]  
 See ref. Olsh. remarks, on τοὺς πτω-  
 χους τ. ἁγίων, that this shows the com-  
 munity of goods in the church at Jerusa-  
 lem not to have lasted long: cf. Gal. ii. 10.  
 27.] The fact is re-stated, with a  
 view to an inference from it, viz. that the  
 εὐδόκησαν was not merely a matter of  
 benevolence, but of repayment: the Gen-  
 tiles being debtors to the Jews for spiritual  
 blessings. This general principle is very  
 similarly enounced in 1 Cor. ix. 11. It is  
 suggested by Grot., al., that by this Paul  
 wished to hint to the Romans the duty of

a similar contribution. 28.] καρπὸν,  
 hardly, as Calv., al., "proventum quem ex  
 Evangelii satione ad Judaeos redire nuper  
 dixit:" more probably said generally,—  
 fruit of the faith and love of the Gentiles.  
 σφραγισ., ὡς εἰς βασιλικὰ ταμεῖα  
 ἐναποθέμενος ὡς ἐν ἀσύλῳ κ. ἀσφαλεῖ χωρίῳ,  
 Chrys. Hom. xxx. p. 739. δι' ὑμῶν,  
 through your city. 29.] The fullness of  
 the blessing of Christ imports that rich-  
 ness of apostolic grace which he was per-  
 suaded he should impart to them. So he  
 calls his presence in the churches a χάρις,  
 2 Cor. i. 15. See also ch. i. 11. 30—  
 32.] τ. ἀγάπ. τ. πνεύμ., the love shed abroad  
 in the heart by the Holy Ghost;—a love  
 which teaches us to look not only on our  
 own things, but on the things of others.  
 συναγων. "Ipse oret oportet, qui  
 alios vult orare secum. Orare, agon est,



m = 2 Tim. iv. 17 only. Jer. xv. 11.  
 n Matt. xi. 32. Luke xli. 8. xii. 30.  
 2 Cor. iiii. 1 only. Judg. xi. 7 B al. (only?).  
 o here only t. (-της, i Chron. xxvii. 31. see Rom. xii. 8.)  
 p Paul (rev. 9, 21. 1 Cor. iiii. 9 a<sup>m</sup>). only, exc.  
 2 John 8+. 2 Macc. viii. 7. xiv. 6 only. (-γαίν, ch. viii. 28.) q = Acts x. 41 ref.  
 r = Acts x. 28 ref.  
 u 1 Tim. iv. 6 only. Sir. li. 28 (but not =). t Acts xv. 10 ref.  
 x 1 Cor. xvi. 19. Col. iv. 15. Philem. 2. v to miss, here only. (ch. i. 8 ref.) w ver. 18 ref.  
 y Acts ii. 46 ref. z Acts xv. 25 ref.

ABCD  
 L(P)<sup>m</sup>  
 b c d f  
 h k l s  
 n o p q  
 [47]

<sup>m</sup> παραστήτε αὐτῇ ἐν ᾧ ἂν ὑμῶν ἡ χρῆσις πράγματι· καὶ γὰρ αὕτη ὁ προστάτις πολλῶν ἐγενήθη, καὶ ἐμοῦ αὐτοῦ.

3 Ἀσπάσασθε Πρίσκαν καὶ Ἀκύλαν τοὺς <sup>p</sup>συνεργούς μου ἐν χριστῷ Ἰησοῦ, <sup>q</sup>οἵτινες ὑπὲρ τῆς <sup>r</sup>ψυχῆς μου τὸν ἑαυτῶν <sup>s</sup>τράχηλον <sup>t</sup>ὑπέθηκαν, οἷς οὐκ ἐγὼ μόνος <sup>u</sup>εὐχαριστῶ ἀλλὰ καὶ πᾶσαι αἱ <sup>v</sup>ἐκκλησίαι τῶν ἐθνῶν, <sup>w</sup>καὶ τὴν <sup>x</sup>κατ' οἶκον αὐτῶν <sup>y</sup>ἐκκλησίαν. ἀσπάσασθε Ἐπαίνετον τὸν <sup>z</sup>ἀγαπητὸν μου, ὅς ἐστιν <sup>a</sup>ἀπαρχὴ τῆς

for *prostatitis* to *emou*, and *emou* and *allōn prostatitis* *egeneto* D; κ. ε. κ. α. *parastateis* [εγ.] F. rec *αυτου* bef *εμου*, with rel [arm] Chr-cj-montf; Bc: καὶ *αυτου* καὶ *εμου* N: txt ABC L(Treg, expr) P d m vulg [Syr] syt copt [eth] Chr-2-mss, Thdr̄t Damasc Thl [Orig-int], *εμου* τε *αυτου* A.

3. [ασπασθε F (so often below).] rec *πρισκυλλαν* (corr̄n to *Acts* xviii. 2, *δε*), with rel *syrr* *meth* Chr, Thdr̄t(τὴν γὰρ Πρίσκυλλαν ἢ Πρίσκαν, ἀμφότερα γὰρ ἐστὶν εὐρεῖν ἐν τοῖς βιβλίοις) Ambst: txt ABCDFLPN d g h m [n] 17. 47 [vulg copt arm Euthal-ms Damasc Orig-int,] at end, instead of in ver 5, ins καὶ τ. κατ. οικ. αυτ. εκκλ. D<sup>1</sup>F.

[4. *αυτον* P c. υπεθ. bef τραχ. P.]

5. [om 1st clause P; see D<sup>1</sup>F, ver 3.] for *απαρχη*, *απ' αρχης* D<sup>1</sup>-gr, in *principio* D<sup>1</sup>-lat: a *principio* G-lat: om *απαρχη* της P<sup>1</sup>.

chrean church to have been Lucius, consecrated by Paul himself (Winer, Realw.). The western port, on the Sinus Corinthiacus, was Leche (Paus.), Lechem (Plin.), or Lecheum (Strab., Ptol.). 2.] ἐν κυρίῳ, in a Christian manner,—as mindful of your common Lord: *ἐξῆς τ. ἁγίων*, 'in a manner worthy of saints'; i.e. 'as saints ought to do,'—refers to *προσδέξησθε*, and therefore to *their* conduct to her;—not, 'as saints ought to be received.'

παραστήτε] Her business at Rome may have been such as to require the help of those resident there.

προστάτις πολλῶν] This may refer to a part of the deaconess's office, the attending on the poor and sick of her own sex. κ. ἐμοῦ αὐτοῦ] when and where, we know not. It is not improbable that she may have been, like Lydia, one whose heart the Lord opened at the first preaching of Paul, and whose house was his lodging. 3, 4.]

The form *Prisca* is also found 2 Tim. iv. 19. On *Prisca* and *Aquila* see note, *Acts* xviii. 2. They must have returned to Rome from Ephesus since the sending of 1 Cor.:—see 1 Cor. xvi. 19: and we find them again at Ephesus (P), 2 Tim. iv. 19. Their endangering of their lives for Paul may have taken place at Corinth (*Acts* xviii. 6 ff.) or at Ephesus (*Acts* xix.). See Neander, *Pfl.* u. Leit., p. 441. "ὑποτιθέναι est *pignori opponere*. Demosth. in *Aphobum*: ἀπέτισα τὴν λειτουργίαν, ὑποθείς τὴν οἰκίαν καὶ τάμαντοῦ πάντα. Ἐschines: ὑπέθεσαν

αὐτῷ τοῦ ταλάντου τὰς δημοσίας προσόδους." Wetst. The 'churches of the Gentiles' had reason to be thankful to them, for having rescued the Apostle of the Gentiles from danger. It seems to have been the practice of *Aquila* and *Priscilla* (ref. 1 Cor.) and some other Christians (ref. Col., Philen.) to hold assemblies for worship in their houses, which were saluted, and sent salutations as one body in the Lord. Some light is thrown on the expression by the following passage from the *Acta Martyrii* S. Justinī, in *Ruinart*, cited by *Neander*, *Church Hist.* i. 330, *Rose's* trans. "The answer of Justin Martyr to the question of the prefect (Rusticus) 'Where do you assemble?' exactly corresponds to the genuine Christian spirit on this point. The answer was; 'Where each one can and will. You believe, no doubt, that we all meet together in one place; but it is not so, for the God of the Christians is not shut up in a room, but, being invisible, He fills both heaven and earth, and is honoured everywhere by the faithful.' Justin adds, that when he came to Rome, he was accustomed to dwell in one particular spot, and that those Christians who were instructed by him, and wished to hear his discourse, assembled at his house. (This assembly would accordingly be ἡ κατ' οἶκον τοῦ Ἰουστίνου ἐκκλησία.) He had not visited any other congregations of the Church." 5.] Ἐρῆ- netus is not elsewhere named. ἀπαρχή,

<sup>1</sup> Ἀσίας <sup>2</sup> εἰς χριστόν. <sup>3</sup> ἀσπάσασθε Μαριάν, <sup>4</sup> ἥτις πολλὰ <sup>5</sup> ἐκοπίασεν εἰς ὑμᾶς. <sup>6</sup> ἀσπάσασθε Ἀνδρόνικον καὶ <sup>7</sup> Ἰουνιᾶν τοὺς <sup>8</sup> συγγενεῖς μου καὶ <sup>9</sup> συναιχμαλώτους μου, <sup>10</sup> οὗτινές εἰσιν <sup>11</sup> ἐπίσημοι ἐν τοῖς <sup>12</sup> ἀποστόλοις, οἳ καὶ πρὸ <sup>13</sup> ἐμοῦ γέγοναν <sup>14</sup> ἐν χριστῷ. <sup>15</sup> ἀσπάσασθε Ἀμπλίaton τὸν <sup>16</sup> ἀγαπητόν μου ἐν κυρίῳ. <sup>17</sup> ἀσπάσασθε Οὐρβανὸν τὸν <sup>18</sup> συνεργὸν ἡμῶν ἐν χριστῷ, καὶ Στάχυν τὸν <sup>19</sup> ἀγαπητόν

16 only. Esth. v. 4. 3 Macc. vi. 1. Polyb. xviii. 38. 1. Jos. Antt. v. 7. 1.

4 note.

1 Cor. i. 30.

Eph. ii. 13.

1 Pet. v. 14.

h ver. 3 ref.

b see ch. xv. 36.

c Acts x. 41

d ref.

d Matt. vi. 28.

Acts xx. 35

al. Ps.

cxvii. 1.

c ch. vi. 36.

Luke i. 36.

60. Acts

x. 34 al.

Levit. xxv.

45.

f Col. iv. 10.

Philom. 23

only t.

g Matt. xxvii.

h see Acts xiv.

rec for *ασιας, αχαιας*, with D<sup>3</sup>-LP rel syrr Chr., Thdrt Thl Ec: txt ABCD<sup>1</sup>FN latt(not harl) copt æth arm Damasc Orig-int, ex<sup>pr</sup> Ambrst. (*The rec has prob been an error of the scribe, who had απαρχη της αχαιας, 1 Cor xvi. 15, in his mind. To suppose, with De Wette, that he altered αχ. here to ασ. to avoid the inconsistency of two persons being the first fruits of Achaia, is surely too far-fetched.*) for *εις χριστον, εν χριστω* DF latt syrr Orig-int,.

6. rec *μαριαν*, with DFLN rel Chr., Thdrt [Damasc] Thl: txt A BCP copt arm. rec *εις ημας*, with C<sup>2</sup>L rel syr Chr-comm, Thdrt Damasc Thl Ec: *εν υμιν* D F[-gr] latt[(in domino F-lat) Orig-int-mss vary between *nobis* and *vobis*] Ambrst: txt ABC<sup>1</sup>FN Syr copt æth [arm].

7. ins *τους* bef *συναιχμαλώτους* B. om *οι* N<sup>1</sup> [Damasc]. for *οι κ. προ εμ. γεγ., τοις προ εμου* DF. rec *γεγονασιν*, with CLP rel: txt A B(sic: see table) N. aft *χριστω* add *ησους* DF Ambrst Pel Jer.

8. rec *αμπλιαν*, with B<sup>2</sup> C(appy) D[-gr] LP rel syrr [arm] Chr., Thdrt Chron Damasc Thl Ec: txt A B<sup>1</sup>(Tischdf) FN latt copt æth [Orig-int, Ambrst].—om *τον* B<sup>1</sup>. om *μου* B F[-gr](not G).

9. [υμων P.] for *χριστω, κυριω* CDF c m arm Chr-3-mss: txt ABLPN rel [am fuld &c] syrr æth [copt Chr-montf Thdrt Damasc] Orig-int, [Ambrst, in *Christo Jesu* vulg-clem].

the same metaphor being in the Apostle's mind as in ch. xv. 16,—*the first believer*.

On *Ἀσίας* see var. readd. *εις χρ.*, elliptical: the full construction would be *της προσφορας εις χρ.* 6.] *None of the names occurring from ver. 5—15 are mentioned elsewhere* (except possibly Rufus: see below). De Wette remarks, that, notwithstanding the manuscript authority, *εις ημας* is perhaps the more likely reading, (1) because the Apostle would hardly mention a service done to *themselves* as a ground of salutation from him, and (2) because *κοιτην* without being expressly followed by *λογω* (1 Tim. v. 17: see Phil. ii. 16; Col. i. 29), said of *women*, most likely implies acts of kindness peculiar to the sex.

7.] *Ἰουνιᾶν* may be fem. (*Ἰουνίαν*), from *Ἰουνία* (Junia), in which case she is probably the wife of Andronicus,—or masc., from *Ἰουνιᾶς* (Junianus, contr. Junias). It is uncertain also whether *συγγενεις* means *fellow-countrymen*, or *relations*. Aquila and Priscilla were Jews: so would Maria be, and probably Epænetus, being an early believer. If so, the word may have its strict meaning of '*relations*.' But it seems to occur vv. 11, 21 in a wider sense. *συναιχμ.*] When and where, uncertain. *ἐπίσημοι εν τ. ἀποστ.*]

Two renderings are given: (1) '*of note among the Apostles*,' so that *they them-*

*selves are counted among the Apostles*: thus the Greek ff. (τὸ ἀποστόλους εἶναι, μέγα τὸ δὲ καὶ ἐν τούτοις ἐπίσημοις εἶναι, ἐννόησαν ἡλίκοις ἐγκώμιον, Chrys.), Calv., Est., Wolf, Thol., Kölln., Olsh., al.: or (2) '*noted among the Apostles*,' i. e. *well known and spoken of by the Apostles*. Thus Beza, Grot., Koppe, Reiche, Meyer, Fritz., De W. But, as Thol. remarks, had this latter been the meaning, we should have expected some expression like *διὰ πασῶν τῶν ἐκκλησιῶν* (2 Cor. viii. 18). I may besides remark, that for Paul to speak of any persons as *celebrated among the Apostles* in sense (2), would imply that he had more frequent intercourse with the other Apostles, than we know that he had; and would besides be improbable on any supposition. The whole question seems to have sprung up in modern times from the idea that *οἱ ἀπόστολοι* must mean *the Twelve only*. If the wider sense found in Acts xiv. 4, 14; 2 Cor. viii. 23; 1 Thess. ii. 6 (compare i. 1) be taken, there need be no doubt concerning the meaning. *of καὶ . . .*] refers to Andr. and Jun., not to the Apostles. In the use of *γέγονα*, there is a mixed construction—"who have been longer than me," and "who *were* before me." 8 ff.] *Ampliatius* = *Amplias*: see v. r. *ἀγ. εν κνρ.* below

in the bonds of Christian fellowship.

ch. xiv. 18 μου. <sup>10</sup> ἀσπάσασθε Ἀπελλήν τὸν <sup>1</sup>δόκιμον <sup>1</sup>ἐν χριστῷ. ABCDV  
L(F)ms  
b c d f g  
h k l m  
n o p q  
[47]  
 reff. ἀσπάσασθε τοὺς ἐκ <sup>m</sup> τῶν Ἀριστοβούλου. <sup>11</sup> ἀσπάσασθε  
 m see 1 Cor. i. 11. Ἡρωδίωνα τὸν <sup>e</sup> συγγενὴ μου. ἀσπάσασθε τοὺς ἐκ <sup>m</sup> τῶν  
 n ch. viii. 33 Ναρκίσσου τοὺς ὄντας ἐν κυρίῳ. <sup>12</sup> ἀσπάσασθε Τρύφαι-  
 reff. ναν καὶ Τρυφῶσαν τὰς <sup>a</sup> κοπιώσας ἐν κυρίῳ. ἀσπάσασθε  
 o = Acts ix. 13 Περσίδα τὴν <sup>a</sup> ἀγαπητὴν, ἥτις πολλὰ <sup>a</sup> ἐκοπίασεν ἐν κυρίῳ.  
 p 1 Cor. xvi. 20. <sup>13</sup> ἀσπάσασθε Ῥούφον τὸν <sup>n</sup> ἐκλεκτὸν ἐν κυρίῳ, καὶ τὴν  
 2 Cor. xiii. 12. 1 Thess. v. 26. see  
 1 Pet. v. 14. 12. 1 Thess. v. 26. see  
 q as above (p). Luke vii. 46. xiii. 48 only. Prov. xxvii. 6. Cant. i. 2 only.  
 r plur., Acts xiv. 41. xvi. 5. ver. 4. 1 Cor. vii. 17. xi. 16 al.  
 P<sup>91</sup> φιλήματι <sup>p</sup> ἀγίῳ. ἀσπάζονται ὑμᾶς αἱ <sup>1</sup>ἐκκλησίαι <sup>p</sup> πᾶσαι  
 τοῦ χριστοῦ.

10. ἀριστοβολου (for -βουλου) B<sup>1</sup>F vulg [D<sup>1</sup>-lat].

11. συγγενὴν Δ B<sup>1</sup>(Tischdf) D<sup>1</sup>.

12. κοπιασας C. om from ἐν κυρίῳ to ἐν κυρίῳ AF( and G).

14. rec ερμαν π. ερμην, with D<sup>3</sup>L rel [vulg-clem demid] Syr syr(txt and mg-gr) arin Chr, Thdrt Chron, Ambrst: txt ABC D<sup>1</sup>[and lat] FPN in am(with fuld harl flor mar [tol]) copt æth Orig-int.

15. ιουλιαν C<sup>1</sup>F. νηρεαν AF. [om 8rd και P c Ambrst.] ολυμπεδα F, Olympiadem latt Orig-int Ambrst: ολυμπιαν D<sup>2</sup> arin.

16. om ασπαζονται . . . χριστου DF, but aft συγγ. μου ver 21 read και αι εκκλ. πασαι του χρ. rec om πασαι (see note), with rel Chr, [Damasc] Thl (Ec: ins ABC(DF)LPN m [vulg syrr copt æth arm] (Chr-comm?) Cyr[-p.] Thdrt Orig-int, Ambrst Pel Bede.

συγγ. ἐν χρ., fellow-workman in (the work of) Christ. Origen and others have confounded Apelles with the well-known Apollos, but apparently without reason. Cf. Hor. Sat. i. 5. 100.

δόκιμ. ἐν χρ., approved (by trial) in (the work of) Christ. It does not follow that either Aristobulus or Narcissus were themselves Christians. Only those of their familiae (τοὺς ἐκ τῶν) are here saluted who were ἐν κυρίῳ: for we must understand this also after Ἀριστοβούλου.

συγγ., see above. Grot., Neander, al., have taken Narcissus for the well-known freedman of Claudius. But this can hardly be, for he was executed (Tac. Ann. xiii. 1) in the very beginning of Nero's reign, i. e. cir. 55 A.D., whereas (see Prolegg. § iv. 4, and Chronol. Table) this Epistle cannot have well been written before 58 A.D. Perhaps, as Winer (Reulw.) suggests, the family of this Narcissus may have continued to be thus known after his death (?).

13.] Rufus may have been the son of Simon of Cyrene, mentioned Mark xv. 21: but the name was very common.

ἐκλεκτόν—not to be softened, as De W., al., to merely 'eximium,' a sense unknown to our Apostle;—elect, i. e. one of the elect of the Lord. καὶ ἐμοῦ the Apostle

adds from affectionate regard towards the mother of Rufus: 'my mother,' in my reverence and affection for her. Jowett compares our Lord's words to St. John, John xix. 27.

14.] These Christians of whom we have only the names, seem to be persons of less repute than the former. Hermas (= Hermodorus, Grot.) is thought by Origen (in loc. "Puto, quod Hermas iste sit scriptor libelli istius qui Pastor appellatur"), Eus. H. E. iii. 3, and Jerome, Catal. script. eccl., c. x., vol. ii., p. 846, to be the author of the 'Shepherd.' But this latter is generally supposed to have been the brother of Pius, bishop of Rome, about 150 A.D. The σύν αὐτοῖς ἀδελφοί of ver. 14, and σύν αὐτοῖς πάντες ἐγνοί of ver. 15, have been taken by De W. and Reiche to point to some separate associations of Christians, perhaps (De W.) assemblies as in ver. 5: or (Reiche) unions for missionary purposes.

16.] The meaning of this injunction seems to be, that the Roman Christians should take occasion, on the receipt of the Apostle's greetings to them, to testify their mutual love, in this, the ordinary method of salutation, but having among Christians a Christian and holy meaning, see reff. It became soon a custom in the churches at the celebration

17 ὁ Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἵσκοπεῖν τοὺς τὰς  
 "διχοστασίας καὶ τὰ ὁ σκάνδαλα" παρὰ τὴν διδαχὴν ἣν  
 ὑμεῖς ἐμάθετε ποιοῦντας, καὶ ὁ ἐκκλίνετε ὁ ἀπ' αὐτῶν. 18 οἱ  
 γὰρ τοιοῦτοι τῇ κυρίῳ ἡμῶν χριστῷ οὐ δουλεύουσιν,  
 ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ, καὶ διὰ τῆς χρηστολογίας καὶ  
 εὐλογίας ὁ ἐξαπατῶσιν τὰς καρδίας τῶν ὁ ἀκάκων. 19 ἡ  
 γὰρ ὑμῶν ἡ ὑπακοὴ εἰς πάντας ὁ ἀφίκετο· ἐφ' ὑμῖν οὖν  
 χαίρω, θέλω δὲ ὑμᾶς σοφοὺς εἶναι ὁ εἰς τὸ ὁ ἀγαθόν, ὁ ἄκε-  
 ραίους δὲ εἰς τὸ κακόν. 20 ὁ δὲ ὁ θεὸς τῆς ὁ εἰρήνης

xxxvi. 27.

b here only.

c = here (Heb. vii. 26) only.

i. 27. = Sir. xlviii. 16.

k ch. ii. 9 ref.

x = Acts xx. 19 ref.

c = here only. see note. (ch. xv. 29 ref.)

Prov. i. 4. viii. 5 al.

h ch. xiii. 4 ref.

i ch. i. 5 ref.

a = Phil. iii. 19.

Prov. xxiv. 15.

d ch. vii. 11 ref.

g here only. Prov.

i Matt. x. 16. Phil. ii. 16 only.

17. for παρακαλῶ, ερωτῶ D<sup>1</sup> 3, *rogo* latt.  
 Sing-cler. for παρα, περι D<sup>1</sup> [-gr].

εκκλινετε BCN<sup>1</sup> m Thdr<sup>1</sup> Damasc.

18. om τῶ F. rec ins ἰησοῦ bef χριστῶ, with L rel Syr copt æth-pl arm-mas  
 Chr<sup>1</sup> [Damasc]: om ABCDFPN e m vulg syr æth-rom arm-ed Orig-int<sup>1</sup>,—χρ. bef  
 ἡμῶν DF. δουλεύουσιν F[-gr]. om καὶ εὐλογίας (*homages*) D<sup>1</sup> F 17 Chr-ma.

19. ὑπακοὴ bef ὑμῶν D-gr F. rec χαίρω οὖν το εφ ὑμῖν, with (DFN)<sup>3</sup> rel vulg  
 syrr copt (arm) Chr<sup>1</sup> Thdr<sup>1</sup>: το εφ ὑμῖν συναίρω, omg οὖν, m(m<sup>1</sup>) Treg: txt ABCLEP<sup>1</sup>  
 Damasc Orig-int<sup>1</sup>,—om το D<sup>1</sup> F d (arm). for θ. δε, καὶ θέλω D<sup>1</sup> [and-lat] F Syr æth.  
 rec aft σοφους adds μεν (on account of δε follg ?), with ACPN rel syr [Chr-  
 montf.] Thl Ec Aug<sup>1</sup>: om BDFL [o] copt [æth arm] Clem, Cas<sup>1</sup> (but om also δε  
 follg) Chr[-mas.] Thdr<sup>1</sup> Orig-int<sup>1</sup>.

of the Lord's Supper. See Suicer under  
 ἀσπασμός and φίλημα, and Bingham, xv.  
 3. 3. ἀσπάζ. ὑμ. αἱ ἐκκλ. π.] This as-  
 surance is stated evidently on the Apostle's  
 authority, speaking for the churches; not  
 implying as Bengel, "quibuscum fui, c. xv.  
 26. His significarat, se Romam scribere,"  
 but vouching for the brotherly regard in  
 which the Roman church was held by all  
 churches of Christ. The above misunder-  
 standing has led to the exclusion of πᾶται.

17—20.] WARNING AGAINST  
 THOSE WHO MADE DIVISIONS AMONG  
 THEM. To what persons the Apostle re-  
 fers, is not plain. Some (Thol., al.) think  
 the Judaizers to be meant, not absolutely  
 within the Christian pale, but endeavour-  
 ing to sow dissension in it: and so, nearly,  
 Neander, Pf. u. Leit., p. 452. De W.  
 thinks that Paul merely gives this warn-  
 ing in case such persons came to Rome.  
*Judging by the text itself*, we infer that  
 these teachers were similar to those pointed  
 out in Phil. iii. 2, 18; 1 Tim. vi. 3 ff.;  
 2 Cor. xi. 13, 20: *unprincipled and selfish*  
*persons, seducing others for their own*  
*gain*: whether Judaizers or not, does not  
 appear: but considering that the great op-  
 ponents of the Apostle were of this party,  
 we may perhaps infer that they also be-  
 longed to it.

17.] σκοπεῖν = βλέ-  
 πειν, Phil. iii. 2. The διδαχῇ here spoken  
 of is probably rather ethical than doctri-  
 nal; compare Eph. iv. 20—21.

χρηστολογία, *κολακεία*, Theophyl. Wet-  
 stein cites from Julius Capitolinus, in Per-  
 tinace, 13, "omnes, qui libere conferebant,  
 male Pertinacem loquebantur, *chrestolo-*  
*gum* eum appellantes, qui bene loqueretur  
 et male faceret." εὐλογίας, *fairness*  
 of speech: so Plato, Rep. iii. 400 D, εὐλο-  
 γία ἄρα κ. εὐαρμοστία κ. εὐσχημοσύνη κ.  
 εὐρυθμία εὐηθεία ἀκολουθεῖ—or perhaps  
 'eulogies' (flatteries), as Pind. Nem. iv. 8,  
 οὐδὲ θερμὸν ὕδωρ τόσον | γε μαλθακά  
 τεύχει | γνία, τόσσον εὐλογία φόρ | μῆγγι  
 συνάροτος. 19.] See ch. i. 8. Their  
 obedience being matter of universal noto-  
 riety, is the ground of his confidence that  
 they will comply with his entreaty, ver.  
 17. Some slight reproof is conveyed  
 in χαίρω, θέλω δὲ κ.τ.λ. They were well  
 known for obedience, but had not been  
 perhaps cautious enough with regard to  
 these designing persons and their pre-  
 tended wisdom. See Matt. x. 16, of  
 which words of our Lord there seems to  
 be here a reminiscence.

20.] ἐπειδὴ γὰρ εἶπε τοὺς τὰς διχοστασίας  
 κ. τὰ σκάνδαλα ποιοῦντας, εἶπεν εἰρήνης  
 θεόν, ἵνα θαρσύνωσι περὶ τούτων  
 ἀπαλλαγῆς. Chrys. Hom. xxii. p. 755:  
 and so most Commentators. De W.  
 prefers taking δ θ. τῆς εἰρ. more gene-  
 rally as 'the God of salvation,' and  
 the usage of the expression (see ref.)  
 seems to favour this. συντρ. τ.  
 φαρ. is a similitude from Gen. iii. 15.

m Matt. xii. 20. <sup>m</sup> συντρίψει τὸν σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν <sup>n</sup> ἐν <sup>n</sup> τάχει. ABCDF  
 Mark v. 4. <sup>n</sup> ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ [χριστοῦ] <sup>o</sup> μεθ' ὑμῶν. L(F)ms  
 xiv. 3. Luke ix. 30. John xix. 30. Rev. ii. 27 only. b c d e f  
 21 Ἀσπάζεται ὑμᾶς Τιμόθεος ὁ <sup>p</sup> συνεργός μου, καὶ g h i l  
 Gen. xix. 9. Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος οἱ <sup>q</sup> συγγενεῖς μου. m n o p  
 Luke xviii. 6. Acts xii. 7. 22 ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας <sup>r</sup> τὴν ἐπιστολὴν  
 xiii. 18. xiv. 4. Rev. i. 1. ἐν κυρίῳ. 23 ἀσπάζεται ὑμᾶς Γάιος ὁ <sup>s</sup> ξένος μου καὶ  
 4. Rev. i. 1. xii. 6 only. 24 ὅλης τῆς <sup>t</sup> ἐκκλησίας. ἀσπάζεται ὑμᾶς Ἐραστός ὁ <sup>u</sup> οἰκο-  
 Deut. xxviii. 30. νόμος τῆς πόλεως, καὶ Κούαρτος ὁ ἀδελφός. [24 ἡ  
 o ellipse, ch. xv. 2 ὅλης τῆς ἐκκλησίας. ἀσπάζεται ὑμᾶς Ἐραστός ὁ οἰκο-  
 33 reff. νόμος τῆς πόλεως, καὶ Κούαρτος ὁ ἀδελφός. [24 ἡ  
 p ver. 3 reff. χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ <sup>o</sup> μετὰ πάντων  
 q vv. 7, 11 reff. ὑμῶν. ἀμήν.]  
 r see 1 Cor. v. 9 reff.  
 s = here only. t Diod. Sic. xvii. 47. Xen. Anab. iii. 1. 4.  
 u = here only. (Luke xvi. 1, &c. 1 Cor. iv. 1,  
 2.) Esth. viii. 9. Jos. Antt. xi. 6. 12.

20. συντρίψει A 67<sup>3</sup> vulg(am demid harl F-lat agst fuld tol) G-lat spec Orig[<sup>int</sup>].  
 Thdrt-comm Ambr., εν ταχει bef υπο τ. π. ημων A [(Syr)]. om last clause  
 D[not D-lat<sup>3</sup>] F Sedul. om χριστου BN. elz at end adds αμην, with [a(o sil)]  
 m(Treg): om ABCLPN rel vas gr-lat-ff.

21. rec ασπαζονται, with D<sup>3</sup> L rel Syr Thdrt Ec: txt ABCD<sup>1</sup>FPN m latt syr copt  
 [meth(salutate = ασπαζετε) arm Chr, Thl Orig-int, Ambrst. om 1st μου B 67<sup>3</sup>.  
 om 2nd και B [om και ιασ. 47]. at end D<sup>1</sup> F add και αι εκκλησαι πασαι  
 του χυ (see ver 16).

23. rec τ. εκκλησιας bef ολης, with L rel Chr, Thdrt: ολαι αι εκκλησαι F meth: ολη  
 η εκκλησια vulg[-clem(with demid)] copt(eccl. omnis): txt ABCDPN m am [fuld tol]  
 syrr.

[24. om ver ABCN am(with fuld harl<sup>1</sup> &c) copt meth-rom [Orig-int.]: ins DFL rel  
 [vulg-ed demid tol harl<sup>2</sup> syr] Chr, Thdrt [Euthal-ms Damasc] Thl Ec Sedul Bede;  
 and (but aft ver 27) P 17. 80 Syr meth-pl [arm] Ambrst.—for ημων, υμων L: om P  
 [m].—om της. χρ. F.]

συντρίψει, not as Stuart, 'for optative,' nor does it express any wish, but a prophetic assurance and encouragement in bearing up against all adversaries, that it would not be long before the great Adversary himself would be bruised under their feet.

ἡ χάρις κ.τ.λ.] It appears as if the Epistle was intended to conclude with this usual benediction, but the Apostle found occasion to add more. This he does also in other Epistles: see 1 Cor. xvi. 23, 24; similarly Phil. iv. 20, and vv. 21—23 after the doxology,—2 Thess. iii. 16, 17, 18;—1 Tim. vi. 16, 17 ff.:—2 Tim. iv. 18, 19 ff. 21—24.] GREETINGS FROM VARIOUS PERSONS.

21.] Lucius must not be mistaken for Lucas (= Lucanus),—but was probably Lucius of Cyrene, Acts xiii. 1, see note there. Jason may be the same who is mentioned Acts xvii. 5, 7, as the host of Paul and Silas at Thessalonica. A 'Sopater (son) of Pyrrhus of Beroa' occurs Acts xx. 4, but it is quite uncertain whether this Sosipater is the same person.

οἱ συγγενεῖς, see above, ver. 7. These persons may have been Jews; but we cannot tell whether the expression may not be used in a wider sense. 22.] There is nothing strange (as Olsh. supposes) in this salutation being inserted in the first person.

It would be natural enough that Tertius the amanuensis, inserting ἀσπάζεται ἡμ. Τέρτ. ὁ γρ. τ. ἐκ. ἐν κυρ., should change the form into the first person, and afterwards proceed from the dictation of the Apostle as before. Beza and Grot. suppose him to have done this on transcribing the Epistle. Thol. notices this irregularity as a corroboration of the genuineness of the chapter. On the supposed identity of Tertius with Silas see note on Acts xv. 22.

23.] Gaius is mentioned 1 Cor. i. 14, as having been baptized by Paul. The host of the whole church probably implies that the assemblies of the church were held in his house:—or perhaps, that his hospitality to Christians was universal. Erastus, holding this office (οἰκονόμος, the public treasurer, δ ἐπὶ τῆς δημοσίας τραπεζῆς, arcarius, Wetst., who quotes from inscriptions, Νεῖλαρ οἰκονόμῃ Ἀσίας,—Secundus, arkarius Reip. Armerinorum), can hardly have been the same who was with the Apostle in Ephesus, Acts xix. 22. It is more probable that the Erastus of 2 Tim. iv. 20 is identical with this than with that other.

ὁ ἀδελφός, our brother [see 1 Cor. i. 1].—the generic singular; one among οἱ ἀδελφοί, 'the brethren.' The rest have been specified by their services or offices. [24.] The benediction



25 Τῷ δὲ δυνάμην ὑμᾶς <sup>α</sup>στηρίζαι κατὰ τὸ <sup>β</sup>εὐαγγέλιον <sup>γ</sup>μου καὶ τὸ <sup>δ</sup>κήρυγμα <sup>ε</sup>Ἰησοῦ <sup>ς</sup>χριστοῦ <sup>ζ</sup>κατὰ <sup>η</sup>ἀποκά- <sup>θ</sup>λυψιν <sup>ι</sup>μυστηρίου <sup>κ</sup>χρόνοις <sup>λ</sup>αἰώνιοις <sup>μ</sup>σεσυνημένου <sup>ν</sup>26 ε- <sup>ξ</sup>φα-

16. 2 Tim. ii. 8 only. see 2 Cor. iv. 3. 1 Thess. i. 5. 2 Thess. ii. 14.  
 17. 1 Cor. i. 21. ii. 4. xv. 14. 2 Tim. iv. 17. Tit. i. 3 only. (3 Chron. xxx. 5. Luke xxi. 26.)  
 18. Gal. ii. 2. Eph. iii. 3 only. a ch. viii. 19 reff. b ch. xi. 23. c 2 Tim. i. 9. d = here only (Acta xii. 17 reff.). L. P. Pa. xxi. 3. e ch. i. 19 reff.

25, 26, 27. These verses are variously placed: (I) in BCDN 16. 80. 137-76 latt Syr copt æth [Orig-int.] Ambrst Pel Bede they stand here and here only: (II) they stand *after* ch xiv 23 in L rel and about 192 others syr goth(appy) Chr Thdrst Damasc Thl (Ec Theodal: (III) they are *omd altogether* in (D<sup>2</sup>?) F[-gr](a space is left aft xvi. 24) G(a space is left aft xiv. 23) Mcion (*penitus abstulit* accg to Orig(see Orig in Rom. lib. x. 43, vol. iv. p. 687) as also chaps xv. xvi.) some mss in Jer(appy): (IV) they occur in *both places* in AP 5. 17. 109-latt arm-zoh. (Sz reckons 246 mss of St. Paul. Here 16 are defective (see Sz, addg 126), 21 are unexamined (see Sz, addg 216. 239 to 246), 7 are not distinct mss (viz. 8. 10. 56. 60-1-6. 117), and 5 are included under "rel.")

25. [ἡμας in (and P in ch xiv.).] for το κήρυγμα, κυρίου N<sup>1</sup>(txt N-corr<sup>1</sup>).  
 χριστου bef ἡσου B.

repeated; see above on ver. 20. The omission (see var. read.) has perhaps been by the caprice of the copyists.]

25—27.] CONCLUDING DOXOLOGY. The genuineness of this doxology, and its position in the Epistle have been much questioned. The external evidence will be found in the var. readings;—from which it is plain, that *its genuineness* as a part of the Epistle is *placed beyond all reasonable doubt*. Nor does the variety of position militate here, as in some cases, against this conclusion. For the transference of it to the end of ch. xiv. may be explained, partly from the supposed reference of *στηρίζαι* to the question treated in ch. xiv. (so Chrys., *πάλιν γὰρ ἐκείνων ἔχεται τῶν ἀσθενῶν, κ. πρὸς αὐτοὺς πρέπει τὸν λόγον*), partly from the supposed inappropriateness of it here after the benediction of ver. 24, in consequence of which that verse is omitted by mss. which have the doxology here,—partly from the unusual character of the position and diction of the doxology itself. This latter has been used as an internal argument against the genuineness of the position. Paul never elsewhere ends with such a doxology. His doxologies, when he does use such, are simple, and perspicuous in construction, whereas this is involved, and rhetorical. This objection however is completely answered by the supposition (Fritz.) that the doxology was the effusion of the fervent mind of the Apostle on taking a general survey of the Epistle. We find in its diction striking similarities to that of the pastoral Epistles:—a phenomenon occurring in several places where Paul writes in a fervid and impassioned manner,—also where he writes *with his own hand*;—the inferences from which I have treated in the Prolegg. to those

Epistles (vol. iii. Prolegg. ch. vii. § i. 30—33). That the doxology is made up of unusual expressions taken from Paul's other writings, that it is diffident and involved, are facts, which if rightly argued from, would substantiate, *not its interpolation, but its genuineness*: seeing that an interpolator would have taken care to conform it to the character of the Epistle in which it stands, and to have left in it no irregularity which would bring it into question. The construction is exceedingly difficult. Viewed superficially, it presents only another instance added to many in which the Apostle begins a sentence with one construction, proceeds onward through various dependent clauses till he loses sight of the original form, and ends with a construction presupposing another kind of beginning. And such no doubt it is: but, it is not easy to say what he had in his mind when commencing the sentence. Certainly, *ὃ ἡ δόξα εἰς τ. αἰῶνας* forbids us from supposing that *δόξα* was intended to follow the datives,—for thus this latter clause would be merely a repetition. We might imagine that he had ended the sentence as if it had begun *ὃ δὲ δυνάμενος, κ.τ.λ.* and expressed a wish that Ho who was able to confirm them, *might confirm them*: but this is prevented by its being evident, from the *μόνη σοφὴ θεῷ*, that the datives are still in his mind. This latter fact will guide us to the solution. The dative form is still in his mind, but not the reference in which he had used it. Hence, when the sentence would naturally have concluded (as it actually does in B: see digest) *μόνη σοφὴ θεῷ, διὰ Ἰησοῦ χριστοῦ, ἡ δόξα εἰς τ. αἰῶνας*,—a break is made, as if the sense were complete at *χριστοῦ*, and the relative *ὃ* refers back to the subject of the sen-

f Acts xvii. 2. καθεύκοντας δὲ νῦν διὰ τε ἡ γραφῶν ἡ προφητικῶν κατ' ἡ ἐπι- ABCDF  
ch. i. 2. ref. ταγήν τοῦ αἰωνίου θεοῦ ἡ εἰς ἡ ἡπακοὴν ἡ πίστεως εἰς L[FH]  
g 2 Pet. i. 19. πάντα τὰ ἔθνη ἡ γνωρισθέντος, 27 ἡ μόνῃ ἡ σοφῇ ἡ θεῷ, b c d e f  
only 9. ἡ διὰ ἡ ἡσοῦ χριστοῦ, ἡ ἡ ἡ δόξα ἡ εἰς τοὺς αἰῶνας. g h i l  
h 1 Cor. vii. 4. ἡ μὴν. m n o p q  
28. 2 Cor. i. 1. Tit. i. 2. ii. 15  
only 7. P. only 7. P. Wind. xiv. 16. [47]  
i here only. Gen. xxi. 22. 1 Cor. xii. 3. ref. 1 Cor. xii. 3. ref. 26 ref.

## ΠΡΟΣ ΡΩΜΑΙΟΥΣ.

m here only. 1 Tim. i. 17. Jude 25. n see ch. ii. 16. o ch. xi. ch. i. 25 ref.

26. om τε D vulg (syrr [meth]) arm Chrj Orig-int, Hilj [Ambrst]. aft προφητ. add και της επιφανειας (adventum) του κυριου ημων ιησ. χριστου Orig., not int.] mas-in-Jer.

27. θειω bef σοφω D. χριστ. bef ιησ. B. [for ω, αυτω P (here) arm (here) Chr-2-mss:] om B [F-lat] Syr Orig-int. aft αιωνας add των αιωνων ADPm vulg [and F-lat] Syr copt aeth arm Damasc [Orig-int, Hilj, Ambrst] (but not AP arm xiv. 23). om αμην 49. 63 am [Orig-int,—add ver 24 (see above) P 17. 80 Syr aeth-pl arm Ambrst.]

SUBSCRIPTION: rec pr. p. εγγραφη απο κορινθου, with B<sup>2</sup> D-corr P (prefixing παντων επισταλη) rel syrr [prefg ετελεσθη] copt [Euthal-ms (aft ρωμ. ins επιστ.)], adding δια φοιβης της διακονου της εν κεγχρεαι εκκλησιας, with rel copt (but a k [Euthal-ms] pref η; a b d e f k m n 47 [syrr Euthal-ms] om της εν κεγγρ. εκκλ.; m om pr. ρω.): του αγ. κ. πανηφημου αποσταλου πανλου επισ. pr. p. εγγραφη απο κορινθου δια φοιβης της διακονου L: om F c g l 17: εγγραφη απο κορινθου ο: εγγ. δια φοιβης απο κορ. h: lat AB'CD' G (adding ετελεσθη) K.

tence preceding, thus imagined complete, —viz. to δ δυνάμενος—μόνος σοφός *deus*. The analogy of the similar passage Acts xi. 32 would tempt us to supply with the datives *παρεθίμεναι ὑμῖν*, or the like, as suggested by Olah;—but as De W. remarks, the form of a doxology is too evident to allow of this. After all, perhaps, the datives may be understood as conveying a general ascription of praise for the mercies of Redemption detailed in the Epistle, and then § η δ. as superadded, q. d., To Him who is able &c. . . . be all the praise: to whom be glory for ever.

26.] κατὰ, in reference to, i. e. 'in subordination to,' and according to the requirements of. κήρυγμα Ἰησοῦ χρ. can hardly mean, as De W. and Meyer, 'the preaching which Jesus Christ hath accomplished by me' (ch. xv. 18),—nor again as Chrys., δ αὐτὸς ἐκήρυκεν,—but the preaching of Christ, i. e. making known of Christ, as the verb is used 1 Cor. i. 23; xv. 12 al. fr. So Calv., and most Commentators. κατὰ ἄνωκ.] This second κατὰ is best taken, not as co-ordinate to the former one, and following στήριγμα, nor as belonging to δυνάμενος, which would be an unusual limitation of the divine Power,—but as subordinate to κήρυγμα,—the preaching of Jesus Christ according to, &c. The omission of τό before κατὰ ἄνωκ. is no objection to this.

μυστ.] The mystery (see ch. xi. 25, note) of the gospel is often said to have been thus hidden from eternity in the counsels of God—see Eph. iii. 9; Col. i. 26; 2 Tim. i. 9; Tit. i. 2; 1 Pet. i. 20; Rev. xiii. 8.

26.] See ch. i. 2. The prophetic writings were the storehouse out of which the preachers of the gospel took their demonstrations that Jesus was the Christ: see Acts xviii. 28;—more especially, it is true, to the Jews, who however are here included among πάντα τὰ ἔθνη.

κατ' ἐνταυθ. may refer either to the prophetic writings being drawn up by the command of God,—or to the manifestation of the mystery by the preachers of the gospel thus taking place. The latter seems best to suit the sense. αἰώνιον refers back to χρ. αἰώνιος [the word should have been kept scrupulously the same in English, not as here and in Matt. xxii. 46 rendered by two different English terms]. The first εἰς indicates the aim—in order to their becoming obedient to the faith:—the second, the local extent of the manifestation.

27.] διὰ Ἰησ. χρ. must by the requirements of the construction be applied to μόνῃ σοφῇ θεῷ, and not (as Aug. [and E. V.]) to δόξα, from which it is separated by the relative §. The quantity of intervening matter, especially the datives μόνῃ σοφῇ θεῷ, prevent it from being referred (as (Ec., Theophyl.) to στήριγμα. It must then be rendered to the only wise God through Jesus Christ, i. e. Him who is revealed to us by Christ as such. On the construction of § see above. It cannot without great harshness be referred to Christ, seeing that the words μόνῃ σοφῇ θεῷ resume the chief subject of the sentence, and to them the relative must apply.

## ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α.

ABCD<sup>F</sup> I. <sup>1</sup> Παῦλος [<sup>a</sup> κλητός] ἀπόστολος χριστοῦ Ἰησοῦ <sup>b</sup> διὰ <sup>a</sup> Rom. i. 1, 6, 7. Jude 1 al. 2 Kings xv. 11. b Rom. xv. 32 c Ref. c Acta xx. 28. ch. x. 32. xi. 16, 22. xv. 9. 2 Cor. i. 1. Gal. i. 13. 1 Thess. ii. 14. 2 Thess. i. 4. 1 Tim. iii. 5, 15. Heb. xiii. 1. d Rom. xv. 16 ref.

TITLE. Steph η προς τους κορινθίους επιστολη πρώτη: elz paulou tou apostolou η προς κορινθίους εκ. πρ., with rel: πρ. κορ. αρχεται α F(but G om α): του αγιου και πανευφημου αποστολου paulou επιστολη πρ. κορ. πρώτη L: προς κο. α' εκ. h n: πρ. κο. εκ. πρ. k: παυ. εκ. πρ. κορ. α P: πρ. κορ. m: om D: txt A(appy: the title is nearly gone) BCN (l o) 17. 47 [and D at top of pages].

CHAP. I. 1. om κλητος AD Cyr, [-p] (perhaps because it does not occur elsew in the openings of eprr exo Rom i. 1: but it may have been insd from there, so I have left it doubtful): ins BCFLPN rel [vulg fri syrr copt æth arm] Chr, Thdrt, Thl<sub>expr</sub> Thl<sub>expr</sub> (Ec<sub>expr</sub> Orig-int, Ambrst Aug Bede. rec ιησ. bef χρ., with ALPN rel [vulg-cleni syrr copt æth arm Cyr, Euthal-ms] Thdrt Thl &c Orig-int, : txt BDF [m 17] am(with demid fuld tol [fri]) Chr, Hil[(Wetat) Ambrst Aug, (ed Bened)].—av corrd to u N<sup>1</sup>. (C is defective in this and follg ver.)

2. rec τη ουση εν κορ. bef ηγιασμ. εν χ. ι., with AD<sup>2</sup>LPN rel [vulg nm &c syrr copt æth arm]: txt B D<sup>1-2</sup> [and lat] F [fuld-corr].

CHAP. I. 1—3.] ADDRESS AND GREET-  
ING.

1.] It is doubtful whether κλητός is not spurious: see var. readd. The words διὰ θελ. θεού point probably to the depreciation of Paul's apostolic authority at Corinth. In Gal. i. 1 we have this much more strongly asserted. But they have a reference to Paul himself also: "ratio auctoritatis ad ecclesias: humilis et prompti animi, penes ipsum Paulum." Bengel. Chrys., referring it to κλητός, says, ἐπειδὴ αὐτῷ ἔδοξεν, ἐκλήθημεν, οὐκ ἐπειδὴ ἔξιοι ἦμεν. Hom. i. p. 4. Σωσ-θένης can hardly be assumed to be identical with the ruler of the synagogue in Acts xviii. 17: see note there. He must have been some Christian well known to the church at Corinth. Thus Paul associates with himself Silvanus and Timotheus in the Epistles to the Thessalonians; and Timotheus in 2 Cor. Chrysostom attributes it to modesty: μετρίῳ, συντάττων ἑαυτῷ τὸν ἐλάττωνα πολλῷ. Some have supposed Sosthenes to be the writer of the Epistle, see Rom. xvi. 22. Possibly he

may have been one τῶν Χλόης (ver. 11) by whom the intelligence had been received, and the Apostle may have associated him with himself as approving the appeal to apostolic authority. Perhaps some slight may have been put upon him by the parties at Corinth, and for that reason Paul puts him forward. δ ἀδελφός, as 2 Cor. i. 1, of Timothy, our brother,—one of ol ἀδελφοί.

2.] The remarks of Calvin on τῇ ἐκκλ. τ. θεοῦ, κ.τ.λ. are admirable: "Mirum forsā videri queat, cur eam hominum multitudinem vocet Ecclesiam Dei, in qua tot morbi invaluerant, ut Satan illic potius regnum occuparet quam Deus. Certum est autem, eum noluisse blandiri Corinthiis: loquitur enim ex Dei Spiritu, qui adulari non solet. Atqui inter tot inquinamenta qualis amplius eminet Ecclesiæ facies? Respondeo, . . . utcumque multa vitia obrepissent, et variæ corruptelæ tam doctrinæ quam morum, extitissent tamen adhuc quædam veræ Ecclesiæ signa. Locus diligenter observandus, non requiramus in hoc mundo Ecclesiam omni ruga et

\* Acts ix. 13

ref.

† Acts xxiii. 15.

2 Cor. i. 1.

Phil. i. 1.

g Acts ii. 21

ref.

h see Rom. xvi.

13 and ch.

xvi. 19.

i Rom. i. 7.

h Rom. i. 9

ref.

Κορίνθοι, \* κλητοὶς \* ἀγίοις, ' σὺν πᾶσιν τοῖς \* ἐπικαλουμέ-  
νοις τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ ἐν παντί  
τόπω <sup>h</sup> αὐτῶν [τε] καὶ <sup>h</sup> ἡμῶν. <sup>3</sup> ἡ χάρις ὑμῶν καὶ εἰρήνη  
ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.

4 <sup>k</sup> Εὐχαριστῶ τῷ <sup>k</sup> θεῷ <sup>k</sup> μου πάντοτε περὶ ὑμῶν <sup>l</sup> ἐπὶ τῇ

1. Phil. ii. 3

om 1st ἡμῶν A 77. 109 fuld Orig, [not int.] Pel.

om χριστοῦ A.

om τε

(A<sup>1</sup> ?) BD<sup>1</sup> FN<sup>1</sup> 17 [vulg Syr copt Euthal-ins Damasc] : ins [A<sup>2</sup> ? D<sup>2</sup> LPN<sup>2</sup> rel [syr aeth  
arm Chr, Thdrt Cyr-c, Phot-c].

4. om μου BN<sup>1</sup> aeth : ins ACDFLP N-corr<sup>1</sup> rel [vulg syrr copt arm Orig-c].

macula carentem : aut protinus abdicemus  
hoc titulo quemvis cœtum in quo non omnia  
votis nostris respondeant. Est enim hæc  
periculosa tentatio, nullam Ecclesiam pu-  
tare ubi non appareat perfecta puritas.  
Nam quicumque hac occupatus fuerit, ne-  
cesse tandem erit, ut discessionem ab omnibus  
aliis facta, solus sibi sanctus videatur in  
mundo, aut peculiarem sectam cum paucis  
hypocritis instituat. Quid ergo causæ  
habuit Paulus, cur Ecclesiam Corinthi  
agnosceret? nempe quia Evangelii doctri-  
nam, Baptismum, Cœnam Domini, quibus  
symbolis censeri debet Ecclesia, apud eos  
cernerebat." On τοῦ θεοῦ, Chrys. remarks,  
οὐ τοῦδε καὶ τοῦδε, ἀλλὰ τοῦ θεοῦ,—and  
similarly Theophyl., taking the expression  
as addressed to the Corinthians to remind  
them of their position as a congregation  
belonging to GOD, and *not to any head of  
a party*. Perhaps this is too refined, the  
words ἡ ἐκκλ. τ. θεοῦ being so usual with  
St. Paul,—see *reff.* The harshness of  
the position of ἡγιασμένοις ἐν χρ. Ἰησ. is in  
favour of its being the original one:—hal-  
lowed (i. e. dedicated) to God in (in union  
with and by means of) Jesus Christ.

τῇ οὐσίᾳ—'which exists,' 'is found,  
at Corinth.' So ἐν Ἀντιοχ. κατὰ τὴν  
οἶσαν ἐκκλησίαν, Acts xiii. 1. κλη-  
τοὶς ἀγίοις] See Rom. i. 7, note.

σὺν πᾶσιν κ.τ.λ.] These words do not  
belong to the designations just preceding,  
= 'as are all,' &c., but form part of the  
address of the Epistle, so that these πάντες  
οἱ ἐπικαλ. are partakers with the Corin-  
thians in it. They form a weighty and  
precious addition,—made here doubtless to  
shew the Corinthians, that membership of  
God's Holy Catholic Church consisted not  
in being planted, or presided over by Paul,  
Apollon, or Cephas (or their successors),  
but in calling on the name of our Lord  
Jesus Christ. The Church of England has  
adopted from this verse her solemn ex-  
planation of the term, in the 'prayer for  
all sorts and conditions of men': "More  
especially, we pray for the good estate of  
the Catholic Church; that it may be so  
guided and governed by thy good Spirit,  
that all who profess and call themselves

Christians may be led into the way of  
truth, and hold the faith in unity of spirit,  
in the bond of peace, and in righteousness  
of life."

ἐπικαλ.] not 'calling them-  
selves by' (though in sense equivalent to  
this, for they who call upon Christ, call  
themselves by His Name): the phrase  
ἐπικαλεῖσθαι τὸ ὄνομα τοῦ κυρίου was  
one adopted from the LXX, as in *reff.* ;  
the adjunct ἡμῶν Ἰησοῦ χρ. defines that  
Lord (Jehovah) on whom the Christians  
called, to be Jesus Christ,—and is a direct  
testimony to the divine worship of Jesus  
Christ, as universal in the church. The  
ὄνομα ἐπικληθὲν ἐφ' ὑμᾶς (James ii. 7) is  
not to the point, the construction being  
different.

ἐν παντί τόπ. αὐτ. [τε] κ.  
ἡμ.] In every place, both theirs (in  
their country, wherever that may be) and  
ours. This connexion is far better than  
to join αὐτ. [τε] κ. ἡμ. with κυρίῳ, thereby  
making the first ἡμῶν superfluous.

αὐτῶν refers to the πάντες οἱ ἐπικαλ.,  
ἡμῶν to Paul, and Sosthenes, and those  
whom he is addressing. Eichhorn fancied  
τόπος to mean 'a place of assembly.'  
Hug, 'a party' or 'division': Beza, al.,  
would limit the persons spoken of to  
Achaia: others, to Corinth and Ephesus:—  
but the simple meaning and universal  
reference are far more agreeable to the  
spirit of the passage. I may as well once  
for all premise, that many of the German  
expositors have been constantly misled  
in their interpretations by what I believe  
to be a mistaken view of ver. 12, and the  
supposed Corinthian parties. See note  
there. 3.] See introductory note to the  
Epistle to the Romans. Olsh. re-  
marks, that εἰρήνη has peculiar weight here  
on account of the dissensions in the Corin-  
thian Church.

4-9.] THANKSGIVING, AND EXPRES-  
SION OF HOPE, ON ACCOUNT OF THE  
SPIRITUAL STATE OF THE CORINTHIAN  
CHURCH. There was much in the Cor-  
inthian believers for which to be thank-  
ful, and on account of which to hope.  
These things he puts in the foreground,  
not only to encourage them, but (as  
Olsh.) to appeal to their better selves,

ABCDP  
LPab  
cd efg  
h k l m  
no 17.  
47

<sup>m</sup> χάριτι τοῦ θεοῦ τῇ <sup>n</sup>δοθείσῃ ὑμῖν ἐν χριστῷ Ἰησοῦ <sup>m</sup> ὅτι ἐν παντὶ <sup>n</sup>ἐπλουτισθητε ἐν αὐτῷ, ἐν <sup>p</sup>παντὶ λόγῳ καὶ <sup>n</sup>πάσῃ <sup>q</sup>γνώσει, <sup>6</sup>καθὼς τὸ <sup>r</sup>μαρτύριον τοῦ χριστοῦ <sup>r</sup>ἐβεβαιώθη ἐν ὑμῖν, <sup>7</sup>ὥστε ὑμᾶς μὴ <sup>s</sup>ὑστερεῖσθαι ἐν μηδενὶ <sup>t</sup>χαρίσματι, <sup>v</sup>ἀπεκδεχομένους τὴν <sup>w</sup>ἀποκάλυψιν τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. <sup>8</sup>ὃς καὶ <sup>x</sup>βεβαιώσει ὑμᾶς <sup>y</sup>ἕως <sup>z</sup>τέλους <sup>z</sup>ἀνεγκλήτους ἐν τῇ <sup>z</sup>ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. <sup>9</sup>ὁ <sup>z</sup>πιστὸς ὁ θεὸς <sup>b</sup>δὲ <sup>q</sup>οὐ ἐκλή-

r = ch. ii. 1. 2 Thess. i. 10. 1 Tim. ii. 6. 2 Tim. i. 8. 14. Rom. iii. 23. Phil. iv. 12. Heb. xi. 37 al. Ps. xlii. 1. n Rom. xii. 3. 6. xv. 16. ch. iii. 10. 2 Cor. viii. 1. Gal. ii. 9. Eph. iii. 2, 8. iv. 7. 2 Tim. i. 9. James iv. 4. o 2 Cor. vi. 10. ix. 11 only. Gen. xiv. 23 al. p = Acts xx. 19 reff. q = Rom. xv. 14 al. fr. Luke xv. 7. u = Rom. xi. 29. xii. 6 (ch. xli. 4) al. w = Rom. viii. 19 reff. x 2 Cor. i. 13 only. μέχρι τ., Heb. iii. 14. ἄχρι τ., Heb. ii. 26. y Col. i. 22. 1 Tim. iii. 10. Tit. i. 6, 7 only. z 3 Macc. v. 31. ellips., Matt. xii. 13. z = Acts ii. 20 (from Eph. ii. 31), ch. iii. 13. iv. 3. v. 5. 2 Cor. i. 14. Phil. i. 6, 10. ii. 16. a = ch. x. 13. 2 Cor. i. 18. 1 Thess. v. 24. 2 Thess. iii. 3. 2 Tim. ii. 13 al. b = Rom. i. 5. 2 Cor. i. 11.

om του θεου A<sup>1</sup> 39. 87 Cyr.<sup>1</sup>[(ins.)-p].

5. εν (1st) is written twice but corrd by N<sup>1</sup>.

6. for χριστου, θεου B<sup>1</sup> (but corrd, Tischdf) F u 46-7. 72. 109-20 lectt-8. 12 arm.

8. the ver is written twice by N<sup>1</sup> (corrd by N-corr<sup>1</sup>). for εως, αχρι DF. for ημερα (in diem fri), παρουσία DF Ambrst Cassiod.; die adventus vulg Pel. om χριστου B.

9. om δ C<sup>1</sup>. for δι, υφ D<sup>1</sup>[-gr] F[-gr].

and to bring out the following contrast more plainly.

4. τ. θεῷ μου] so in reff. Rom. Phil. πάντοτε] expanded in Phil. i. 4 into πάντοτε ἐν πάσῃ δέήσει μου. The ἡ χάρις ἡ δοθεῖσα = τὰ χαρίσματα τὰ δοθέντα (see below on ver. 7) — a metonymy which has passed so completely into our common parlance, as to be almost lost sight of as such. 'Grace' is properly in God: the gifts of grace in us, given by that grace. ἐν] not, as Chrys., Theophyl., Œcum., for διὰ, [nor = by as E. V.,] but as usually in this connexion, in Christ, — i. e. to you as members of Christ. So also below.

5. ἐν παντί] general: particularized by ἐν παντί λόγῳ κ. πάσῃ γνώσει, in all teaching and all knowledge. λόγος (obj.), the truth preached. γνώσις (subj.), the truth apprehended. They were rich in the preaching of the word, had among them able preachers, and rich in the apprehension of the word, were themselves intelligent hearers. See 2 Cor. viii. 7, where to these are added πίστις, σπουδή, and ἀγάπη.

6. τὸ μαρτ. τ. χριστοῦ] the witness concerning Christ delivered by me. καθὼς, as indeed, 'siquidem,' ἵβεβ., was confirmed, — took deep root, among you; i. e. 'as was to have been expected, from the impression made among you by my preaching of Christ.' This confirmation was internal, by faith and permanence in the truth, not external, by miracles.

7.] So that ye are behind (others) in no gift of grace; — not, lack no gift of grace, which would be genitive. χάρισμα here has its widest sense, of that which is the effect of χάρις, — not meaning 'spiritual gifts' in the narrower sense, as in ch. xii. 4.

This is plain from the whole strain of the passage, which dwells not on outward gifts, but on the inward graces of the Christian life.

ἀπεκδεχ.] which is the greatest proof of maturity and richness of the spiritual life; implying the coexistence and co-operation of faith, whereby they believed the promise of Christ, — hope, whereby they looked on to its fulfilment, — and love, whereby that anticipation was lit up with earnest desire; — compare τῶσιν τοῖς ἡγαπηκόσιν τὴν ἐπιφάνειαν αὐτοῦ, 2 Tim. iv. 8. ἀπεκδ. κ.τ.λ., is taken by Chrys., — who understands χαρίσματα of miraculous powers, — as implying that besides them they needed patience to wait till the coming of Christ; and by Calv., — "ideo addit expectantes revelationem, quo significat, non talem se affuturum illis affingere in qua nihil desideretur; sed tantum quæ sufficiet usquedum ad perfectionem perventum fuerit." But I much prefer taking ἀπεκδεχομένους as parallel with and giving the result of μὴ ὄστ. κ.τ.λ.

8. εἰς] viz. θεός, ver. 4, not Ἰησοῦς χριστός, in which case we should have ἐν τῇ ἡμέρᾳ αὐτοῦ. The καὶ besides shews this. ἕως τέλ. ἀνεγκ.] i. e. eis τὸ εἶναι ὑμᾶς ἀνεγκ.; — so ἀπεκατεστάθη ὁγίης, Matt. xii. 18. To the end, see reff. — i. e. to the συντέλεια τ. αἰῶνος, — not merely 'to the end of your lives.'

9.] See ref. 1 Thess.; also Phil. i. 6. The κοιν. τοῦ βί. αἰ., as Meyer well remarks, is the δόξα τῶν τέκνων τοῦ θεοῦ, Rom. viii. 21; for they will be συγκληρονόμοι τοῦ χριστοῦ, and συνδοξασθέντες with Him, — see Rom. viii. 17, 23; 2 Thess. ii. 14. The mention of κοινωρία may perhaps have been

2 Cor. vi. 1  
reff.  
d Rom. xii. 1  
reff.  
e constr., Matt.  
xv. 36.  
ch. xvi. 12,  
15, 16.  
2 Cor. viii. 6.  
ix. 5. xii. 4.  
Col. iv. v. 1.  
f Acts iv. 30  
reff.  
g = John vii.  
43. ix. 16.  
x. 19. ch. xi.  
18. xii. 25.  
(Mark ii. 21.)  
only t. (-μήν,  
Isa. ii. 21.)  
h = Luke vi.  
40. 2 Cor.  
xiii. 11. Gal. vi. 1. Heb. xiii. 21. 1 Pet. v. 10. Ezra iv. 13.  
Luke xiv. 43. Rev. xiii. 18. xvii. 9.  
k = ch. vii. 25, 40. 2 Cor. viii. 10. P. or of P. (Acts xx. 3) only.  
e Rev. xvii. 13, 17 [bis]. 3 Macc. xiv. 20.  
lch. iii. 13. Col. i. 8. Heb. ix. 8. xii. 27. 1 Pet. i.  
11. 2 Pet. i. 14 only. Exod. vi. 3. m see Rom. xvi. 10, 11. n plur., 2 Cor. xii. 20. 1 Tim. vi.  
4. Tit. iii. 9. -ides, here only. sing., Rom. i. 29. xiii. 13. ch. iii. 3. Gal. v. 20. Phil. i. 15 only t. Sir. xviii.  
xi. xl. 3, 9 only. o = ch. x. 29. Gal. iii. 17. see ch. vii. 29. xv. 50. p gen., Acts ix. 2. Rom.  
xv. 9. ch. iii. 23 et.

θητε εἰς <sup>c</sup>κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν.

10 <sup>de</sup> Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, <sup>i</sup>διὰ τοῦ <sup>i</sup>ονόματος τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, <sup>e</sup>ἵνα τὸ αὐτὸ λέγητε πάντες καὶ μὴ ᾗ ἐν ὑμῖν <sup>s</sup>σχίσματα, ἦτε δὲ <sup>h</sup>κατηρτισμένοι ἐν τῷ αὐτῷ <sup>i</sup>νοῖ καὶ ἐν τῇ αὐτῇ <sup>k</sup>γνώμῃ. <sup>l</sup>ἔδηλώθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ <sup>m</sup>τῶν Χλόης, ὅτι <sup>n</sup>ἔριδες ἐν ὑμῖν εἰσιν. <sup>o</sup>λέγω δὲ τοῦτο, ὅτι ἕκαστος ὑμῶν λέγει Ἐγὼ μὲν εἰμι <sup>p</sup>Παύλου, ἐγὼ δὲ

ABCDI  
LFMal  
cdefj  
hklm  
no 17.  
47

10. [ἀδελφοί bef παρ. υμ. (omg δε) C<sup>3</sup> a 74.]  
xp. bef ιησ. D[-gr].—om του F(not G).

ιησ. χρ. bef του κυρ. ημ. DF.—

11. for μου, μοι B<sup>1</sup>(sic): om C<sup>1</sup>(appy) D-lat Ambrst.

intended to prepare the way, as was before done in ver. 2, for the reproof which is coming. Chrys. remarks respecting vv. 1—9, *ὅτι δὲ σκόπει πῶς αὐτοὺς τῷ ὀνόματι αἰεὶ τοῦ χριστοῦ προσηλοῖ. καὶ ἀνθρώπου μὲν οὐδενός, οὔτε ἀποστόλου οὔτε διδασκάλου, συνεχῶς δὲ αὐτοῦ τοῦ ποθουμένου αἰμυνηται, καθάπερ ἀπὸ μέθης τινὸς τοὺς καρθηβαρυντάς ἀπενεγκεῖν παρασκευάζων. οὐδαμοῦ γὰρ ἐν ἐτέρᾳ ἐπιστολῇ οὕτω συνεχῶς κεῖται τὸ ὄνομα τοῦ χριστοῦ ἐνταῦθα μέντοι ἐν ὁλίγοις στίχοις πολλάκις, καὶ διὰ τούτου σχεδὸν τὸ πᾶν ὑφαίνει προοίμιον.* Hom. ii. p. 10.

10—IV. 21.] REPROOF OF THE PARTY-DIVISIONS AMONG THEM: BY OCCASION OF WHICH, THE APOSTLE EXPLAINS AND DEFENDS HIS OWN METHOD OF PREACHING ONLY CHRIST TO THEM.

10.] δὲ introduces the contrast to the thankful assurance just expressed. διὰ τ. ὄν., as διὰ τῶν οἰκτιρῶν τοῦ θεοῦ, Rom. xii. 1: "as the bond of union, and as the most holy name by which they could be adjured." Stanley. *Iva* (reff.) not only introduces the result of the fulfilment of the exhortation, but includes its import. τὸ αὐτὸ λέγῃτε—contrast to λέγει ἐγὼ μὲν . . . ἐγὼ δὲ . . . ἐγὼ δὲ . . . ἐγὼ δὲ of ver. 12,—but further implying the *having the same sentiments* on the subjects which divided them: see Phil. ii. 2.

ἦτε δὲ] δὲ here implies but rather, as in Thuc. ii. 98, ἀπεγίγνετο μὲν αὐτῷ οὐδὲν τὸ στρατοῦ, . . . προσεγίγνετο δὲ. Hartung, Partikellehre, i. 171, gives many other examples. καταρτίω is the exact word for the healing or repairing of the breaches made by the *σχίσματα*,—*perfectly united*. So Herod. v. 28, ἡ Μίλητος . . . ἐπὶ δύο γενεὰς ἀνδρῶν νοσήσασα ἐς τὰ μάλιστα στασεῖ, μέχρι

οὗ μιν Πάριοι κατήρτισαν. νοῖ (reff.), disposition,—*γνώμη* (do.), opinion.

11.] We cannot fill up τῶν Χλόης, not knowing whether they were *souls*, or *servants*, or other members of her family. Nor can we say whether Chloe was (Theophyl., al.) an *inhabitant of Corinth*, or some *Christian woman* (Estius) known to the Corinthians *elsewhere*, or (Michaelis, Meyer) an *Ephesian*, having friends who had been in Corinth. 12.] λέγω δὲ τοῦτο ὅτι,—not, 'I say this because,'—but (see reff.) I mean this, that . . .

ἕκαστ. ἑμ. λέγ.] The meaning is clear, but the form of expression not strictly accurate, the *ἕκαστος* being a *different person in each case*. Accurately expressed it would run thus, *ὅτι πάντες τοιοῦτό τι λέγετε, ἐγὼ εἰμι Π., ἐγὼ Ἀπολ., ἐγὼ Κηφ., ἐγὼ χριστοῦ*,—or as De W., *ὅτι πάντες λ., ὁ μὲν, ἐγὼ εἰμι . . . ὁ δὲ, ἐγὼ κ.τ.λ.*—Respecting the matter of fact to which the verse alludes, I have given references in the Prolegg. § ii. 10, to the principal theories of the German critics, and will only here restate the conclusions which I have there (ib. par. 5—9) endeavoured to substantiate: (1) that these designations are *not used* as pointing to *actual parties formed and subsisting* among the Corinthians, but (2) as *representing the spirit with which they contended against one another*, being the sayings of *individuals*, and *not of parties* (ἕκαστος ὑμῶν λέγει): q. d. 'You are all in the habit of alleging against one another, some your special attachment to Paul, some to Apollos, some to Cephas, others to no mere human teacher, but barely to Christ, to the exclusion of us his Apostles.' (3) That these sayings, while they are not to be made the

Ἀπολλῶ, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ χριστοῦ. <sup>13</sup> α μεμέρισται <sup>q = Matt. xii.</sup>  
 ὁ χριστός; μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἡ <sup>25, 26 f.</sup> εἰς τὸ  
<sup>(ch. vii. 34.</sup>  
<sup>10m. xii. 3</sup>  
<sup>ref.) 3 kings</sup>  
<sup>xvi. 21.</sup> <sup>f = Acts xiii. 16 ref.</sup>

**13.** for  $\nu \pi \epsilon \rho$ ,  $\pi \epsilon \rho$ :  $\text{txt ACD}^{2,5}\text{FL[P]N rel.}$

basis of any hypothesis respecting *definite parties* at Corinth, do nevertheless *hint at matters of fact*, and are not *merely* 'exempli gratia': and (4) that this view of the verse, which was taken by Chrys., Theodoret, Theophylact, Calv., is *borne out*, and indeed *necessitated*, by ch. iv. 6 (see there). ἰνὸν . . . Παύλου]

iv. 6 (see there). ἑγὼ . . . Παύλου]  
 This profession, of being guided especially *by the words and acts of Paul*, would probably belong to those who were the first fruits of, or directly converted under, his ministry. Such persons would contend for his apostolic authority, and maintain doctrinally his teaching, *so far being right*; but, as usual with partisans, would magnify into importance practices and sayings of his which were in themselves indifferent, and forget that theirs was a service of perfect freedom under one Master, even Christ. With these he does not deal doctrinally in the Epistle, as there was *no need for it*: but involves them in the same cause as the rest, and shews them in ch. ii., iii., iv. that he had no such purpose of gaining personal honour among them, but only of building them up in Christ. ἑγὼ

Ἀπολλῶν] Apollos (Acts xviii. 24 ff.) had come to Corinth after the departure of Paul, and being eloquent, might attract some, to whom the bodily presence of Paul seemed weak and his speech contemptible. It would certainly appear that some occasion had been taken by this difference, to set too high a value on external and rhetorical form of putting forth the gospel of Christ. This the Apostle seems to be blaming (in part) in the conclusion of this, and the next chapter. And from ch. xvi. 12, it would seem likely that Apollos himself had been aware of the abuse of his manner of teaching which had taken place, and was unwilling, by repeating his visit just then, to sanction or increase it.

ἐγὼ Κηφᾶ] All we can say in possible explanation of this, is, that as Peter was the *Apostle of the circumcised*,—as we know from Gal. ii. 11 ff. that his course of action on one occasion was reprehended by Paul, and as that course of action no doubt had influence and found followers, it is very conceivable that some of those who in Corinth lightly esteemed Paul, might take advantage of this honoured name, and cite against the Christian liberty taught by their own spiritual founder, the stricter practice of Peter. If

so, these persons would be mainly found among the Jewish converts or Judaizers; and the matters treated in ch. vii.—xi. 1, may have been subjects of doubt mainly with these persons. [ὅτι οὐκ ἔστιν ἔτι]

A rendering has been proposed (Estius, al.) which need only be mentioned to be rejected: viz. that Paul having mentioned the three parties, then breaks off, and adds, *in his own person*, ἐγὼ δὲ (Παῦλος), *christian* (εἰμι) [not of any of these preceding]. Beza represents this as Chrysostom's view, but it is not: οὐ τοῦτο ἐνεκεν, ἐτι τὸν χριστὸν ἑαυτοῖς ἐπεφημίζον, ἄλλ' ὅτι μὴ πάντες μόνον. οἶμαι δὲ αὐτὸν καὶ οἰκοῦν αὐτὸν προσηθεῖναι βουλόμενον βαρύτερον τὸ ἐγκλημα ποιεῖν, καὶ δεῖξαι οὗτοι καὶ τὸν χριστὸν εἰς μέρος δοθέντα ἔν, εἰ καὶ μὴ οὕτως ἐποιούν τοῦτο ἐκείνι:—(Hom. iii. p. 16 f.)—meaning by *oikoun*, not, as *his own sentiment*, but of *his own invention*, to shew them the inconsistency of their conduct. The words seem to apply to those who make a merit of *not being attached to any human teacher*,—who therefore alighted the apostleship of Paul. To them frequent allusion seems to be made in this and in the second Epistle, and more especially in 2 Cor. x. 7—11.

For a more detailed discussion of the whole subject, see Prolegg. as above, and Dr. Davidson's *Introd. to the N. T.* ii. 222 ff. 13.] Some (Lachmann has so

printed it) take μεμρίσται δ' χρ. as an assertion, 'Christ has been divided (by you)',—or, as Chrys. mentions, διεμεμρίσται πρὸς ἀνθρώπους κ. ἐμεμρίσται τὴν ἐκκλησίαν. But it is far better to take it, as commonly, interrogatively: Is Christ (the Person of Christ, as the centre and bond of Christian unity—not, the Gospel of Christ (Grot., al.),—nor the Church of Christ (Estius, Olsh.): nor the power of Christ (Theodoret), i.e. his right over all) divided (not in the primary sense (Meyer, ed. 1), against Himself, as Mark iii. 24, 25, where we have ἐφ' ἑαυτῇ, but 'into various parts, one under one leader, another under another,—which in fact would amount, after all, to a division against Himself)? The question applies to all addressed, not to the ἐγὼ χριστοῦ only, as Meyer, ed. 1. In that case μεμρίσται δ' χρ. would mean 'Has Christ become the property of one part only?' as indeed Dr. Burton renders it. Meyer urges against the interrogative rendering, that the questions begin

\* ver. 4. ὄνομα Παύλου ἑβαπτίσθητε ; <sup>14</sup> εὐχαριστῶ τῷ θεῷ ὅτι οὐδένα ὑμῶν ἐβάπτισα, εἰ μὴ Κρίσπον καὶ Γάιον, <sup>15</sup> ἵνα μὴ τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα ἑβαπτίσθητε. <sup>16</sup> ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον· <sup>17</sup> λοιπὸν οὐκ οἶδα εἴ τινα ἄλλον ἐβάπτισα. οὐ γὰρ ἡ ἀπέστειλέν με χριστὸς βαπτίζων, ἀλλὰ εὐαγγελίζεσθαι οὐκ ἐν σοφίᾳ λόγον,

14. om τω θεῷ BN<sup>1</sup> 67<sup>2</sup> [Chr-comm, Damasc-comm]. add μου A d g 17 vulg-sixt (with demid fuld harl<sup>2</sup>) Syr syr-w-ob copt arm Thdr̄t, Orig-int, Pel Sedul Bede. πρισκον N<sup>1</sup>.

15. rec (for ἐβαπτίσθητε) ἐβαπτισα, with C<sup>2</sup>DFLP rel fri Syr [syr-txt] goth Thdr̄t Tert.; txt ABC<sup>2</sup>N a m 17 vulg syr-mg coptt arm Chr, Damasc Ambr-mas Pel Primas Bede.

16. for ἐβαπτισα, βαπτισα D<sup>1</sup> [twice] F [1st]. ins το hef λοιπον F. om ἄλλον F fuld [D-lat].

17. for ἀπέστειλεν, ἀπεστα ( . . . ) A : ἀπεσταλκε c. ins ο bef χριστος BF Thdr̄t : om ACDLPN rel [Orig-c.] Chr, Thl Ec. (ἀλλα, so A (appy) BDN.) ευαγγελι-σασθαι B : txt ADFLPN rel. (C uncert.)

immediately after, with *μή*. But we may fairly set against this argument, that the *μή* introduces a new *form* of interrogation respecting a new individual, viz. Paul : and that it was natural, for solemnity's sake, to express the other question differently. In *μεμέρισται ὁ χριστός*, the Majesty of Christ's Person is set against the unworthy insinuation conveyed by *μεμέρισται*,—in *μή Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν*,—the meanness of the individual, Paul, is set against the triumph of divine Love implied in *ἐστ. ὑπ. ὑμῶν*. Two such contrasts could hardly be differently expressed.

*μή Π. ἐστ. κ.τ.λ.* Surely Paul was not crucified for you? By repudiating all possibility of *himself* being the Head and *ἐκκλῆςια* of his church, he does so *à fortiori* for Cephas and Apollos : for he founded the Church at Corinth. On *ἐλς τὸ ὑν. ἐβαπτ.* see Matt. xxviii. 19.

14.] Olsh. characterizes it as surprising that Paul should not have referred to the *import of baptism itself* as a reason to substantiate his argument. He does not this, but tacitly assumes, between ver. 13 and 14, the probability that his having baptized any considerable number among the Corinthians would naturally have led to the abuse against which he is arguing.

*εὐχ. τ. θ.* 'I am (now) thankful to God, who so ordered it that I did not,' &c. Crispus, the former ruler of the synagogue, Acts xviii. 8. Gaius, afterwards the host of the Apostle, and of the church, Rom. xvi. 23.

15.] *ἵνα* represents the purpose, not of the Apostle's conduct at the time, but of the divine ordering of things : 'God so arranged it, that none might say,' &c.

16.] He subsequently recollects having baptized Stephanas and his family (see ch. xvi. 15, 17),—perhaps from information derived from *Stephanas himself*,

who was with him :—and he leaves an opening for any others whom he may possibly have baptized and have forgotten it. The last clause is important as against those who maintain the *absolute omniscience* of the inspired writers on *every topic which they handle*. 17.] This

verse forms the transition to the description of his preaching among them. His mission was *not to baptize* :—a trace already, of the separation of the offices of baptizing and preaching. *ἄνθρωπον μὲν γὰρ κατηχούμενον λαβόντας καὶ πεπεισμένον βαπτίσαι, πάντες οὐκ ὀφείλουσιν ἐστίν· ἡ γὰρ προαίρεσις τοῦ προσιδόντος λοιπὸν ἐργάζεται τὸ πᾶν, καὶ ἡ τοῦ θεοῦ χάρις· ὅταν δὲ ἀπίστους δέη κατηχήσαι, πολλοὶ δεῖ πόνου, πολλῆς τῆς σοφίας· τότε δὲ καὶ τὸ κινδυνεύειν προσῆν.* Chrys. Hom. iii. p. 18. It is evident that this is said in no *derogation* of Baptism, for he did on occasion baptize,—and it would be impossible that he should speak lightly of the ordinance to which he appeals (Rom. vi. 3) as the seal of our union with Christ.

*οὐκ ἐν σοφίᾳ λόγον*] It seems evident from this apology, and other hints in the two Epistles, e.g. 2 Cor. x. 10, that the *plainness and simplicity of Paul's speech* had been *one cause* among the Corinthians of alienation from him. Perhaps, as hinted above, the eloquence of Apollos was extolled to Paul's disadvantage.

*ἐν σοφ.* in (as the element in which : better than 'with') wisdom of speech (i. e. the speculations of philosophy : that these are meant, and not mere eloquence or rhetorical form, appears by what follows, which treats of the *subject*, and not merely of the *manner* of the preaching) in order that the *cross* of Christ (the great central point of his preaching ; exhibiting man's guilt and God's love in their highest degrees and

ABCD  
LPMa  
c d e f  
h k l m  
n o 17.  
47



ἵνα μὴ <sup>α</sup>κενωθῇ ὁ <sup>β</sup>σταυρὸς τοῦ <sup>γ</sup>χριστοῦ. <sup>δ</sup>18 ὁ <sup>ε</sup>λόγος <sup>ζ</sup>α — Rom. iv. 14 reff. γὰρ ὁ τοῦ <sup>η</sup>σταυροῦ τοῖς μὲν <sup>θ</sup>ὑπολλυμένοις <sup>ι</sup>μωρία <sup>κ</sup>γ — Gal. v. 11. ἐστίν, τοῖς δὲ <sup>λ</sup>σωζομένοις ἡμῖν <sup>μ</sup>δύναμις θεοῦ ἐστίν. <sup>ν</sup>19 γέγραπται γὰρ <sup>ξ</sup>Ἀπολὼ τὴν σοφίαν τῶν σοφῶν, καὶ <sup>ο</sup>τὴν <sup>π</sup>σύνεσιν τῶν <sup>ρ</sup>συνετῶν <sup>σ</sup>ἀθετήσω. <sup>τ</sup>20 <sup>θ</sup>κ <sup>ι</sup>ποῦ σοφός; <sup>κ</sup>κ <sup>λ</sup>ποῦ <sup>μ</sup>γραμματεῖς; <sup>ν</sup>κ <sup>ξ</sup>ποῦ <sup>ο</sup>συνζητητῆς τοῦ <sup>π</sup>αἰῶνος <sup>ρ</sup>α τοῦ- <sup>σ</sup>του; οὐχί <sup>τ</sup>ο ἐμώρανεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου; <sup>θ</sup>21 <sup>ι</sup>Π ἐπειδὴ γὰρ ἐν τῇ <sup>κ</sup>σοφίᾳ τοῦ <sup>λ</sup>θεοῦ οὐκ <sup>ν</sup>ἔγνω ὁ <sup>ξ</sup>α — Rom. iv. 14 reff. <sup>ο</sup>only +. Sir. xx. 31. xli. 15 only. (—ρός, ver. 25.) <sup>π</sup>d pres., ch. xv. 2 reff. <sup>ρ</sup>10. Rom. i. 16. ver. 24. <sup>σ</sup>11. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>τ</sup>12. 14. <sup>θ</sup>13. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>ι</sup>14. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>κ</sup>15. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>λ</sup>16. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>μ</sup>17. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>ν</sup>18. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>ξ</sup>19. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>ο</sup>20. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>π</sup>21. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>ρ</sup>22. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>σ</sup>23. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>τ</sup>24. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>θ</sup>25. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>ι</sup>26. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>κ</sup>27. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>λ</sup>28. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>μ</sup>29. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>ν</sup>30. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>ξ</sup>31. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>ο</sup>32. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>π</sup>33. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>ρ</sup>34. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>σ</sup>35. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>τ</sup>36. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>θ</sup>37. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>ι</sup>38. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>κ</sup>39. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>λ</sup>40. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>μ</sup>41. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>ν</sup>42. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>ξ</sup>43. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>ο</sup>44. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>π</sup>45. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>ρ</sup>46. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>σ</sup>47. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>τ</sup>48. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>θ</sup>49. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>ι</sup>50. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>κ</sup>51. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>λ</sup>52. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>μ</sup>53. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>ν</sup>54. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>ξ</sup>55. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>ο</sup>56. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>π</sup>57. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>ρ</sup>58. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>σ</sup>59. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>τ</sup>60. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>θ</sup>61. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>ι</sup>62. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>κ</sup>63. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>λ</sup>64. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>μ</sup>65. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>ν</sup>66. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>ξ</sup>67. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>ο</sup>68. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>π</sup>69. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>ρ</sup>70. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>σ</sup>71. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>τ</sup>72. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>θ</sup>73. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>ι</sup>74. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>κ</sup>75. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>λ</sup>76. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>μ</sup>77. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>ν</sup>78. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>ξ</sup>79. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>ο</sup>80. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>π</sup>81. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>ρ</sup>82. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>σ</sup>83. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>τ</sup>84. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>θ</sup>85. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>ι</sup>86. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>κ</sup>87. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>λ</sup>88. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>μ</sup>89. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>ν</sup>90. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>ξ</sup>91. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>ο</sup>92. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>π</sup>93. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>ρ</sup>94. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>σ</sup>95. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>τ</sup>96. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>θ</sup>97. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>ι</sup>98. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>κ</sup>99. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. <sup>λ</sup>100. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only.

18. om γαρ P b<sup>1</sup>. om 2nd δ B a<sup>1</sup> Cyr-jer. σωμενοις(sic) N. om  
 ημιν F am<sup>2</sup> fuld<sup>1</sup> fri D-lat G-lat Iren-int, Tert Cypri, Hil, Ambrst Cassiod: *id est*  
*nobis* vulg Pel Sedul Bede.  
 19. om γαρ D<sup>1</sup>[-gr(appy, Treg)] k [Orig-c<sub>1</sub>].  
 20. rec aft τ. κοσμ. ins τουτου (to correspond with του αι. τουτου above), with  
 C<sup>2</sup>D<sup>3</sup>FLM<sup>2</sup> rel [latt syrr copt goth arm-mss] Clem, Orig, Chr, Thdrt Tert; om  
 ABC<sup>1</sup> D<sup>1</sup>[-gr] PN<sup>1</sup> a 17 [spec arm-ed Euthal-ms] Clem, Cyr[-p<sub>1</sub>] Did, Damasc Thl  
 Orig-int, Tert.  
 21. om γαρ F 3. 108-77 arm.

closest connexion) might not be deprived of its effect. This would come to pass rather by philosophical speculations than by eloquence. 18.] For (explanation of the foregoing clause,—and that, assuming the mutual exclusiveness of the preaching of the Cross and wisdom of speech, and the identity of οἱ ἀπολλόμενοι with the lovers of σοφία λόγου: q. d. ‘wisdom of speech would nullify the Cross of Christ: for the doctrine of the Cross is to the lovers of that wisdom, folly.’ The reasoning is elliptical and involved, and is further complicated by the emphatic position of τοῖς ἀπολλ. and τοῖς σωζ.) the [preaching (speech, or) doctrine “there is a word, an eloquence, which is most powerful, the eloquence of the Cross: referring to σοφία λόγου.” Stanley) of the Cross is to the perishing (those who are through unbelief on the way to everlasting perdition) folly: but to us who are being saved (Billroth (in Olsh.) remarks that τ. σωζ. ἡμ. is a gentler expression than ἡμῖν τ. σωζ. would be: the latter would put the ἡμ. into strong emphasis, and exclude the opponents in a more marked manner. οἱ σωζόμενοι are those in the way of salvation:—who by faith have laid hold on Christ and are by Him being saved, see reff.) it is the power (see ref. Rom. and note. Hardly, as Meyer,—a medium of divine Power,—etwas, wodurch Gott kräftig wirkt: rather, the perfection of God’s Power—the Power itself, in its noblest manifestation) of God. 19.] For (continuation of reason for οὐκ ἐν σοφίᾳ λόγου:

because it was prophesied that such wisdom should be brought to nought by God) it is written, &c. The citation is after the LXX, with the exception of ἀθετήσω for κρύψω. The Heb. is ‘the wisdom of the wise shall perish, and the prudence of the prudent shall disappear.’ (Lowth.) But Calv. says most truly, ‘Perit sapientia, sed Domino destruyente: sapientia evanesceat, sed inducta a Domino et deleta.’ 20.] See ref. The question implies disappearance and exclusion. σοφός, the wise, generally: γραμμ., the Jewish scribe [interpreter of the law],—συζητ., the Greek disputer [arguer] (reff.). τοῦ αἰῶν. τ. is best taken with the whole three,—of this present (ungodly) world. ἐμώρανεν] μωρὰν εἰδείεν οὐσαν πρὸς τὴν τῆς πίστεως κατάληψιν, Chrys. 21.] For (explanation of ἐμώρανεν) when (not temporal, but illative = ‘since,’ ‘seeing that,’—so Plato, Gorg. p. 454, εἰδείη τολύων οὐ μόνη ἀπεργάζεται τοῦτο τὸ ἐργον, ἀλλὰ καὶ ἄλλαι . . . ; see Hartung. Partikellehre, i. 259) in the wisdom of God (as part of the wise arrangement of God. De W., Meyer, al., render it ‘by the revelation of the wisdom of God,’ which was made to the Gentiles, as Rom. i., by creation, and to the Jews by the law,—thus connecting ἐν with ἔγνω, and making τῇ σοφ. τ. θ. the medium of knowledge:—Chrys. takes it for the wisdom manifest in His works only: τί ἐστιν, ἐν τ. σοφ. τ. θ.; τῇ διὰ τῶν ἔργων φανομένη, δι’ ὃν ἠθέλησε γνωρισθῆναι. But I very

a Rom. xv. 26  
ref.  
t ver. 18.  
u Rom. xvi. 25  
ref.  
v — Matt. xvi.  
1. Isa. vii.  
11 al.  
w Acta xvi. 29  
ref., Lam.  
iv. 4.  
x — Matt. xii.  
43. L. Prov.  
xiv. 6.  
y Acta viii. 5  
ref.  
z — Rom. xiv.  
13 ref.  
Rom. viii. 3. 2 Cor. iv. 17. viii. 8.

κόσμος διὰ τῆς σοφίας τὸν ἑαυτοῦ ἐκείνην ὁ θεὸς διὰ  
τῆς ἑαυτοῦ κηρύγματος σώσει τοὺς πιστεύοντας.  
22 ἔπειδὴ καὶ Ἰουδαῖοι ἠκολούθησαν αὐτοῖς καὶ Ἕλληνες  
σοφίαν ἡγοῦνται, 23 ἡμεῖς δὲ κηρύσσομεν χριστὸν ἑσταν-  
ρωμένον, Ἰουδαίοις μὲν ἡ σκάνδαλον, ἔθνεσιν δὲ ἑαυτοῦ,  
24 αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις τε καὶ Ἕλλησιν,  
χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν. 25 ὅτι τὸ μωρὸν

ABCDP  
LPM a b  
c d e f g  
h k l m  
n o 17.  
47

a see ch. v. 13.

b ver. 1 al.

c ver. 18.

d ver. 21.

e neut.,

f Matt. vii. 26. ch. iii. 18. iv. 10 al. Deut. xxxiii. 6. (—plā, ver. 18.)

ἡδοκ. C m [Ath.] Chrj, Damasc.

for o θεος, τω θεω F.

πιστευοντας L.

22. for ἐπειδὴ καὶ, ἐπει F: om kai fuld [harl] Syr [(Clem.) Tert, Cypr, Hil, Ambrst]. rec σημειον (Meyer and De W think σημεια a corrn, because only the sing could present any difficulty: but Tischdf (Ed. 7 [and 8]) refers to such passages as Matt xii. 39, xvi. 4 al as having suggested the sing, which consid the immense weight of manuscript authority, seems, I own, more likely), with L rol arm [Euthal-ms Cyr-p.] Thl-txt (Ec-txt: txt ABCDFPN 17 latt syrr copt goth [æth-pl] Clem, [Sevrn-c, Chr, Thdrt Damasc] Mcion-t Cypr, Hil. ἐπιζητοῦσιν A.

23. rec (for ἐνεσιν) ἑλλησιν (to suit precedy and follg), with C<sup>3</sup>D<sup>3</sup> rel [Syr(appy)] Clem, Orig-ms, Eus, [Euthal-ms Chr, Thdrt]: txt ABCD<sup>1</sup>FLPN m 17 latt syr copt goth æth arm Orig,[int.] Eus, Ath [Cyr-jer, Damasc] Cypr, Hil, [Ambrst].

24. [for αυτοις, αυτος C(sic, Tischdf).]

om tois F.

om τε F k.

much doubt the legitimacy of this absolute objective use of σοφία, as = those things by which the σοφία is manifested. I cannot see with Olsh. why the interpretation given above is 'ganz unpaulinisch': it is merely an expansion of ἐμώρπεν, and agrees much better with Paul's use of the words ἡ σοφία τ. θεοῦ in ref. and in ch. ii. 7) the word (of Jew and Gentile, see next verse) by its wisdom (as a means of attaining knowledge: or, but I prefer the other, "through the wisdom (of God) which I have just mentioned:" so Stanley) knew not (could not find out) God, God saw fit by the foolishness of preaching (lit., 'of the proclamation: gen. of apposition,—by that preaching which is reputed folly by the world) to save believers. Rom. i. 16 throws light on this last expression as connected with δύναμις θεοῦ in our ver. 18, and with what follows here. There the two are joined: δύναμις γὰρ θεοῦ ἐστίν (τὸ ἐαυ. τ. χρ.) εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρώτον κ. Ἕλληνι.

22.] ἐπειδὴ, not as in ver. 21, but = 'siquidem,' and explains τ. μορπία τ. κηρ. καὶ—καὶ] see Mark ix. 13, unite (De W.) things resembling each other in this particular, but else unlike. Jews and Gentiles both made false requirements, but of different kinds. σημεία alr.] see Matt. xii. 38, xvi. 1; Luke xi. 16; John ii. 18, vi. 30. The correction σημειον has probably been made from remembering the σημειον of these passages. The sign required was not, as I have observed on Matt. xii. 38, a mere miracle, but some token from

Heaven, substantiating the word preached.

23.] Still the expansion of ἡ μορπ. τ. κηρύγ. Now, σκάνδ. as regards the Jews, and μορπία as regards the Gentiles, correspond to the general term μορπία before. The δὲ after ἡμεῖς is that so often found in clauses following the temporal conjunctions ἐπει, ἔως, ὥστε, &c., in Homer, and δε, ὡς, ὥστε, εἰ, &c., in Attic writers: e. g. Od. ξ. 178, τὸν ἐπει θρήψαν θεοί, ἐρνεῖ Ἰσόν . . . τοῦ δὲ τις ἀθανάτων βλάψῃ φρίνας ἔνδον ἑτας,—and Xen. Cyr. viii. 5. 12, ὥστε οἱ δαλταῖ, οὕτω δὲ καὶ οἱ πελτασταὶ κ. οἱ τοξοταί. See many other examples in Hartung, Partikellehre, i. 181 f. It serves to give a slight prominence to the consequent clause, as compared with the antecedent one.

24.] This verse plainly is a continuation of the opposition to ver. 22 before begun, but itself springs by way of opposition out of Ἰουδ. μὲν σκάνδ., ἔθν. δὲ μορπία,—and carries the thought back to vv. 18 and 21.

αὐτοῖς δὲ κλητοῖς] Not, 'but to the elect themselves,' which would be either αὐτοῖς δὲ κλητοῖς, or τοῖς δὲ κλητοῖς αὐτοῖς;—but to these, viz. the elect,—the αὐτοῖς serving to identify them with the σωζόμενοι of ver. 18. There it was ἡμῖν,—here αὐτοῖς, because by the mention of preaching joined with ἡμεῖς, he has now separated off the hearers.

δύναμιν, as fulfilling the requirement of the seekers after a sign:—σοφίαν,—of those who sought wisdom. The repetition of χριστὸν gives solemnity, at the same time that it concentrates the δύναμις and σοφία in the Person of Christ; q. d.

τοῦ θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστίν, καὶ ὁ τὸ ἀσθενὲς τοῦ θεοῦ ἰσχυρότερον τῶν ἀνθρώπων ἐστίν.  
 20 κ βλέπετε γὰρ τὴν κλήσιν ὑμῶν, ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοί, οὐ πολλοὶ εὐγενεῖς, <sup>21</sup> ἀλλὰ τὰ ἡμῶν τοῦ κόσμου ἐξελέξατο ὁ θεὸς ἵνα καταισχύνη τοὺς σοφοὺς, καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ θεὸς ἵνα καταισχύνη τὰ ἰσχυρά, <sup>22</sup> καὶ τὰ ἁσθενῆ τοῦ κόσμου καὶ τὰ ἐξουθενημένα ἐξ-

m Rom. i. 3 reff.  
 x. 13 only.  
 r see above (i). Matt. xii. 29 bis ff. ch. iv. 10 al.

n Acts xiv. 5.  
 p Acts i. 2, 24 al.  
 q = Luke xix. 12 (Acts xviii. 11) only. Job i. 3. 2 Macc.

o = Luke xix. 12 (Acts xviii. 11) only. Job i. 3. 2 Macc.

q = ch. xi. 4, 5, 22. 2 Kings xix. 5.

s here only t.

t = Rom. xiv. 3 reff.

25. εστιν bef των ανθρ. (both times) DF latt [Syr] arm Hil, [Ambrst, 2nd copt].  
 om 2nd εστιν BN<sup>1</sup> o 17. 67<sup>2</sup> Orig, Eus.

26. for γαρ, ουν D[-gr] F sēth (Pamph, [Orig, γουν]). om ου πολλ. δυσ. F[-gr] copt.—ουδε D<sup>1</sup>[-gr].

27. om from [1st] to [2nd] να A F[-gr] m[: from 1st θεος to θεος (next ver)] Orig[-gr].  
 rec τους σοφους bef καταισχυνη, with rel: txt BCDLPN k 17. 47 latt  
 syrr copt sēth arm Orig<sup>sup</sup> Pamph, Cyr-p<sup>1</sup> Eus, Tert.

28. for αγενη, ασθενη N<sup>1</sup>(txt M-corr<sup>1</sup>) Orig[-ms.(txt,-c)].

‘Christ even in His humiliation unto death, the power of God and wisdom of God.’

The use of *δυναμις* and *σοφία* here as applied to Him who was the greatest example of both, would not justify the absolute use of *σοφία* in this sense in ver. 21.

25.] Because (reason why Christ (crucified) is the power and wisdom of God) the foolishness of God (that act of God which men think foolish) is wiser than men (surpasses in wisdom, not only all which they call by that name, but men, all possible wisdom of mankind); and the weakness of God (that act of God which men think weak) is stronger than men (not only surpasses in might all which they think powerful, but men themselves,—all human might whatsoever. For the construction of the genitives, see reff.). The latter clause introduces a fresh thought, the way for which however has been prepared by *δυναμις*, vv. 18, 24. The Jews required a proof of *divine Might*: we give them *Christ crucified*, which is to them a thing *αδυνάτης*: but this *αδυνάτης* τοῦ θεοῦ is stronger than men.

26.] *βλέπετε*, imperative, as in reff. If taken indicatively, it loses the emphasis which its place in the sentence requires. It would thus be *τὴν γὰρ κλήσιν ὑμῶν βλέπετε*. See a similar reminder on the part of the Apostle, 1 Thess. i. 4.

γὰρ seems best to apply to what has immediately gone before. As a proof that the foolishness of God is wiser than men and the weakness of God stronger than men, he calls attention to the fact that the Christian church, so full of divine wisdom and strength by the indwelling Spirit of God, consisted for the most part,

not of the wise or mighty among men, but of those whom the world despised.

κλήσιν, as in reff. the calling ἐν ᾗ ἐκλήθημεν—the vocation and standing of Christian men.

27. οὐ πολλοί... that not many of you are wise according to the flesh (‘significari vult sapientiam, quæ studio humano abæque doctrina Spiritus Sancti potest acquiri,’ Estius), not many mighty (no need to supply κατὰ σάρκα, which is understood as a matter of course), not many noble. This is far better than to supply (as E. V., and most Commentators) ἐκλήθησαν after εὐγενεῖς; and thus Vulg., Chrys., Beza, Meyer, De Wette, al. Olsh. observes: “The ancient Christians were for the most part slaves and men of low station; the whole history of the expansion of the church is in reality a progressive victory of the ignorant over the learned, the lowly over the lofty, until the emperor himself laid down his crown before the cross of Christ.”

27, 28.] τὰ ἡμῶν, neut. for more generalization, but = τοὺς ἡμῶν. This is shewn by τοὺς σοφοὺς following, in that case it being necessary to use the masculine. τοῦ κόσμου, of (belonging to) the world: not in the eyes of the world, as Theodoret, Luth., Grot., Est., al.,—which would not fit τὰ ἀγενῆ τ. κόσμου, nor the sense: for they were not only seemingly but really foolish, when God chose them.

καταισχύνη, by shewing to the wise and the strong, the foolish and the weak entering the kingdom of heaven before them.

τὰ ἀσθενῆ, matter of fact—the low-born: τὰ ἐξουθενημένα, matter of estimation, the despised. Without the καί, which is certainly the true reading, τὰ μὴ ὄντα

ἐλέξατο ὁ θεός, τὰ \* μὴ ὄντα, ἵνα τὰ ὄντα \* καταργήσῃ, ABCD  
 ὅπως μὴ \* καυχῆσθαι \* πᾶσα σὰρξ \* ἐνώπιον τοῦ θεοῦ LPRa  
 ἐξ αὐτοῦ δὲ ὑμεῖς ἐστέ \* ἐν χριστῷ Ἰησοῦ, ὃς \* ἐγενήθη c d e f  
 σοφία ἡμῖν \* ἀπὸ θεοῦ \* δικαιοσύνη τε καὶ \* ἀγασμός καὶ h k l l  
m o p q

rec ins καὶ ἵνα τὰ μὴ ὄντα (a mistaken supplement of the sense: see note), with  
 BC<sup>2</sup>D<sup>2</sup>LPR<sup>a</sup> rel vulg [F-lat spec] fri syrr copt ath-pl arm Pamp<sup>h</sup>, Orig<sup>ab</sup> Eus,  
 Chr, Thdr<sup>t</sup>, Damasc<sup>2</sup>: om AC<sup>1</sup> D<sup>1</sup> and lat<sup>2</sup> F<sup>2</sup>-g<sup>2</sup> N<sup>1</sup> 17 ath-rom Orig<sup>1</sup> [Euthal-m<sup>s</sup>]  
 Iren-int Tert, Ambr<sup>2</sup> Tich.

29. Elz καυχῆσθαι, with FP [b o]: txt ABCDLM rel Orig<sup>ab</sup> Eus. rec for  
 του θεου, αυτου (corra, to avoid repetition, not obscuring the emphasis), with C<sup>1</sup> vulg  
 syrr arm-usc Orig<sup>1</sup>, Dial<sup>1</sup> [Sevrn-c<sup>1</sup>] Thdr<sup>t</sup> Ambr<sup>2</sup>: txt ABC<sup>2</sup>D<sup>2</sup>FLPR<sup>a</sup> rel fri spec  
 copt arm-zoh ath Orig<sup>1</sup>-int, Eus, Ephr, Bas Chr, Damasc Thl Aug Tich<sup>2</sup>—N<sup>1</sup> began  
 to write αυτου, but erased it.

30. rec ημιν bel σοφια, with L rel vulg-ed (with [harl<sup>1</sup>]) syrr copt arm Orig<sup>1</sup>, Eus,  
 Mac, Chr, Thdr<sup>t</sup> [Cyr-p, Damasc<sup>2</sup> Ambr, Aug: txt ABCDFPR m 17 am (with  
 demid harl<sup>2</sup> [fald tol<sup>1</sup>]) Orig<sup>ab</sup> [Dial<sup>1</sup> Eus, Did, Cyr-p<sup>1</sup>] Ambr, Ambr<sup>2</sup> Jer<sup>2</sup>,  
 ημων B. for δικ. τε, και δικ. D<sup>2</sup> [F Orig<sup>1</sup> om τε D<sup>1</sup>].

rec ins καὶ ἵνα τὰ μὴ ὄντα (a mistaken supplement of the sense: see note), with  
 BC<sup>2</sup>D<sup>2</sup>LPR<sup>a</sup> rel vulg [F-lat spec] fri syrr copt ath-pl arm Pamp<sup>h</sup>, Orig<sup>ab</sup> Eus,  
 Chr, Thdr<sup>t</sup>, Damasc<sup>2</sup>: om AC<sup>1</sup> D<sup>1</sup> and lat<sup>2</sup> F<sup>2</sup>-g<sup>2</sup> N<sup>1</sup> 17 ath-rom Orig<sup>1</sup> [Euthal-m<sup>s</sup>]  
 Iren-int Tert, Ambr<sup>2</sup> Tich.

29. Elz καυχῆσθαι, with FP [b o]: txt ABCDLM rel Orig<sup>ab</sup> Eus. rec for  
 του θεου, αυτου (corra, to avoid repetition, not obscuring the emphasis), with C<sup>1</sup> vulg  
 syrr arm-usc Orig<sup>1</sup>, Dial<sup>1</sup> [Sevrn-c<sup>1</sup>] Thdr<sup>t</sup> Ambr<sup>2</sup>: txt ABC<sup>2</sup>D<sup>2</sup>FLPR<sup>a</sup> rel fri spec  
 copt arm-zoh ath Orig<sup>1</sup>-int, Eus, Ephr, Bas Chr, Damasc Thl Aug Tich<sup>2</sup>—N<sup>1</sup> began  
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 Mac, Chr, Thdr<sup>t</sup> [Cyr-p, Damasc<sup>2</sup> Ambr, Aug: txt ABCDFPR m 17 am (with  
 demid harl<sup>2</sup> [fald tol<sup>1</sup>]) Orig<sup>ab</sup> [Dial<sup>1</sup> Eus, Did, Cyr-p<sup>1</sup>] Ambr, Ambr<sup>2</sup> Jer<sup>2</sup>,  
 ημων B. for δικ. τε, και δικ. D<sup>2</sup> [F Orig<sup>1</sup> om τε D<sup>1</sup>].

may belong to all four, the *μολὴ, ἀσθενή, ἀγενή, and ἐξουθενή*,—but more probably it has reference only to the last two. Nothing (as e.g. *μύγα τῇ*) must be supplied after *μὴ ὄντα*: it means as good as having no existence: *μὴ* being subjective, and implying that the non-existence is not *absolute* but *estimative*. Were it *absolute matter of fact*, it would be expressed by *τὰ οὐκ ὄντα*, as in 1 Pet. ii. 10, *οἱ οὐκ ἠλεγμύνοι, οὐδὲ ἐλεηθῆντες*. See Hartung, *Partikellehre*, ii. p. 131; Winer, edn. 6, § 55. 5; and Phil. iii. 3; Eph. v. 4. Olshausen refines on the expression too much, when he explains it of those who have lost their old carnal life and have not yet acquired their new spiritual one: it more probably means, things (persons) of absolutely no account in the world, unassignable among men, which the *ἀγενή* and *ἐξουθενήμενα* are. Meyer remarks that the threefold repetition of *ἐξελ. ὁ θεός*, with the three contrasts to *σοφοί, δυνατοί, and εὐγεγεῖς*, announces the fact with a triumphant emphasis.

καταργ.] 'reduce to the state of οὐκ ὄντα.' All the *ὄντα*, the *realities*, of the world, are of absolutely no account, unassignable, in God's spiritual kingdom.

29.] That all flesh may have no ground of boasting before God. The negative in these clauses goes with the *verb*, not with the adjective; so that each word retains its proper meaning.

30.] But (contrast to the boasting just spoken of) of Him are ye (from Him ye, who once were as οὐκ ὄντα,—*lost*).—He is the author of your spiritual life) in (in union with) Christ Jesus, Who was made (not 'is made': see reff. On *γενήθη* see 1 Thess. i. 5 note) to us from

God wisdom (standing us in stead of all earthly wisdom and raising us above it by being *ἀπὸ θεοῦ*—Wisdom—in His incarnation, in His life of obedience, in His teaching, in His death of atonement, in His glorification and sending of the Spirit: and not only Wisdom, but all that we can want to purify us from guilt, to give us righteousness before God, to sanctify us after His likeness, (and) both righteousness (the source of our justification before God), and sanctification (by His Spirit; observe the *τε καὶ*, implying that in these two, *δικαιοσύνη* and *ἀγασμός*, the Christian life is complete—that they are so joined as to form one whole—our righteousness as well as our sanctification. As Bisping well remarks, "*δικ.* and *ἀγ.* are closely joined by the *τε (καὶ)* and form but one idea, that of Christian justification: *δικαιοσύνη* the negative side, in Christ's justifying work—*ἀγασμός* the positive, sanctification, the imparting to us of sanctifying grace"), and redemption (by satisfaction made for our sin, reff.:—or perhaps *deliverance*, from all evil, and especially from eternal death, as Rom. viii. 23: but I prefer the other). The foregoing construction of the sentence is justified, (1) as regards *ἀπὸ θεοῦ* belonging to *ἐγενήθη*, and not to *σοφία*, by the position of *ἡμῖν*, which has been altered in rec. to connect *σοφία* with *ἀπὸ θ.*, (2) as regards the whole four substantives being co-ordinate, and not the last three merely explicative of *σοφία*, by the usage of *τε καὶ—καὶ*, e.g. Herod. i. 23, *διδύραμβον πρῶτον ἀνθρώπων τῶν ἡμεῖς ἴδμεν ποιήσαντά τε καὶ ὀνομάσαντα καὶ διδάξαντα*, and Hom. Od. o. 78, *ἀμφότερον, κῦδος τε καὶ ἀγλαΐη καὶ ὄνειρος*,—so

ἡ ἀπολύτρωσις, <sup>31</sup> ἵνα καὶ καθὼς γέγραπται Ὁ <sup>h</sup> καυχόμενος ἐν κυρίῳ <sup>h</sup> καυχάσθω.

II. <sup>1</sup> Καγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ <sup>1</sup> καθ' ὑπεροχὴν λόγου ἢ σοφίας <sup>1</sup> καταγγέλλων ὑμῖν τὸ <sup>m</sup> μαρτύριον τοῦ θεοῦ. <sup>2</sup> οὐ γὰρ <sup>n</sup> ἔκρινά τι εἰδέναι ἐν ὑμῖν, εἰ μὴ <sup>1</sup> Ἰησοῦν χριστόν, <sup>o</sup> καὶ τοῦτον ἐσταυρωμένον. <sup>3</sup> καγὼ <sup>p</sup> ἐν <sup>a</sup> ἀσθενείᾳ καὶ <sup>p</sup> ἐν <sup>f</sup> φόβῳ καὶ <sup>p</sup> ἐν <sup>m</sup> τρόμῳ πολλῷ

<sup>1</sup> = Acts xiii. 5 reff. part. pres., Acts xv. 37. <sup>m</sup> = ch. i. 6 reff. <sup>n</sup> = Acts xv. 10 reff. <sup>o</sup> Rom. xiii. 11. ch. vi. 6, 8 al. <sup>p</sup> = Rom. xv. 32 al. <sup>q</sup> = Rom. vi. 19. <sup>2</sup> Cor. xi. 20. xii. 5, 8c. Heb. v. 2. vii. 28. Job xxxvii. 7. <sup>3</sup> 2 Cor. vii. 13. Eph. vi. 5. Phil. ii. 12 only. <sup>a</sup> = Ps. liv. 5. <sup>f</sup> = above (v). Mark xvi. 8 only.

CHAP. II. 1. for μαρτυρίον, μυστηρίον (apply a gloss from ver 7) ACN<sup>1</sup> n fri Syr copt Ambrat[mas vary] Ambr, Aug.; txt BDFLPN<sup>2</sup> rel vulg syr sah eth arm Orig[-c<sub>2</sub>] Chr, Cyr[-p Damasc] Thl (Ec [Pal] Jer Bede.

2. rec aft εκρινα ins τον, with D<sup>3</sup>L rel Chr, Thdrt Thl (Ec: om ABCD<sup>1-3</sup>FPN<sup>2</sup> a m 17 (Orig Ath) Chr, Cyr, Antch, Damasc. rec ειδεναι bef τι, with AD<sup>2</sup>FLN<sup>2</sup> 47 latt [syrr copt arm] Orig-c, Did, [Chr,] Cyr, Tert, [Ambrst]: txt BC(D<sup>1-3</sup>)P a m 17 Cyr, Bas, Isid, Chr, Tert Hil, Victorin Aug.—τι εν υμιν ειδ. D<sup>1-3</sup>: τον εν υμιν ειδ. τι D<sup>2</sup>. (The poem of τι, and harshness of τι ειδεναι, seem to have occasioned the transposition, and now would be supplied from else, see Acts xvii. 1, 1 Cor vii. 37.) χρ. bef ισο. F 109 am(with harl tol) Orig-int, Hil, [Ambrst] Aug.

3. rec κας εν, with DFL rel Chr, Thdrt Thl (Ec: txt ABCPN a k m 17 Orig[-c<sub>2</sub>] Bas, Antch, Damasc. om 2nd εν F 49 latt(exc D-lat) [Ambrst]. om 3rd εν DF 49. 119 latt [Ambrst].

that (see Hartung, Partikellehre, i. 103; Donaldson, Gr. Gram. 551) the words coupled by τε καὶ (compare the exegesis above) rank as *but one* with regard to those coupled to them by καὶ, compare ἀμφότερον above. Hence these *three* cannot be under one category, as explicative of σοφία, but must be thus ranged: σοφία δικαιοσύνη τε καὶ ἀγιασμός, καὶ ἀπολύτρωσις. 31.] The construction is an anacoluthon, the citation being retained in the original imperative, though the *tra* required a subjunctive. It is freely made from the LXX. This verse declaring, in opposition to ver. 29, the only true ground of boasting, viz. in God and His mercies to us in Christ, closes the description of God's dealing in this matter. He now reverts to the subject of *his own preaching*. II. 1—5.] Accordingly, Paul did not use among them words of worldly wisdom, but preached Christ crucified only, in the power of the Spirit.

1.] I also (as one of the ἡμεῖς of ch. i. 23, and also with reference to the preceding verse, ὁ καυχ. ἐν κυρ. καυχάσθω) when I came to you, brethren, came, not with excellency of speech or wisdom announcing (pres. part., not fut.,—as in ref., and in Xen. Hell. ii. 1. 29, ἐς τὰς Ἀθήνας ἐπλευσεν ἀγγέλλουσα τὰ γεγονότα. The time taken in the voyage is overlooked, and the announcement regarded as beginning when the voyage began) to you the testimony of (concerning) God.

2.] For I did not resolve to know

any thing (hardly = *ἐκρινα εἰδέναι οὐδέν*, as E. V., but meaning, “the only thing that I made it definitely my business to know, was”) among you, except Jesus Christ (His Person) and Him (as crucified (His Office)). It would seem that the historical facts of redemption, and especially the crucifixion of Christ, as a matter of offence, had been kept in the background by these professors of human wisdom. “We must not overlook, that Paul does not say ‘to know any thing of or concerning Christ,’ but to know HIM HIMSELF, to preach HIM HIMSELF. The historical Christ is also the living Christ, who is with His own till the end of time: He works personally in every believer, and forms Himself in each one. Therefore it is universally CHRIST HIMSELF, the crucified and the risen One, who is the subject of preaching, and is also Wisdom itself: for His history evermore lives and repeats itself in the whole church and in every member of it: it never waxes old, any more than does God Himself;—it retains at this day that fulness of power, in which it was revealed at the first foundation of the church.” Olshausen.

3.] καγὼ, and I, coupled to ἦλθον in ver. 1, and ὥς repeated for emphasis, the nature of his own preaching being the leading subject-matter here. The weakness and fear and much trembling must not be exclusively understood of his manner of speech as contrasted with the rhetorical preachers, for ὁ λόγος μου κ. τὸ κήρυγμα



τοῦ <sup>b</sup> αἰῶνος <sup>b</sup> τούτου οὐδὲ τῶν <sup>cd</sup> ἀρχόντων τοῦ <sup>bd</sup> αἰῶνος <sup>b</sup> Rom. xii. 2  
<sup>b</sup> τούτου τῶν <sup>e</sup> καταργουμένων, <sup>7</sup> ἀλλὰ λαλοῦμεν <sup>f</sup> θεοῦ <sup>c</sup> = Acts xlii.  
<sup>f</sup> σοφίαν <sup>g</sup> ἐν <sup>h</sup> μυστηρίῳ τὴν <sup>i</sup> ἀποκεκρυμμένην, ἣν <sup>k</sup> προ- <sup>d</sup> here bis only.  
<sup>i</sup> ὥρισεν ὁ θεὸς <sup>l</sup> πρὸ τῶν <sup>i</sup> αἰώνων εἰς δόξαν ἡμῶν, <sup>8</sup> ἣν <sup>f</sup> ch. i. 26  
<sup>g</sup> = ver. 12. ch.  
<sup>h</sup> = Rom. xi. 25, xvi. 25, ch. iv. 1. Col. i. 26 al. Dan. ii. 18. <sup>i</sup> Luke x. 25. Eph. iii. 9. Col.  
<sup>j</sup> i. 26 only. <sup>k</sup> 4 Kings iv. 27. <sup>l</sup> Acts iv. 28. Rom. viii. 29, 30. Eph. i. 5, 11 only +.

h = Rom. xi. 25, xvi. 25, ch. iv. 1. Col. i. 26 al. Dan. ii. 18.

i. 26 only. k 4 Kings iv. 27.

l here only. Pa. iv. 19. see Eph. Col. as above (i). Jude 25.

6. om 1st του F [not G].

om from αἰων. τουτ. to αἰων. τουτ. F 114 lect-7 ath.

7. rec σοφίαν θεοῦ (corrn, the emphasis not being noticed), with L rel Thdr̄t :  
 txt ABCDFPM a k m 17 arm Clem., Orig., Eus., [Bas., Chr., Cyr.-p].

higher teaching. So Erasmus, Estius, Bengel, Rückert, Meyer, De Wette, al. On the other hand, Chrys., Theodoret, Theophyl., Calv., Grot., Olsh., al., understand the difference to be merely in the *estimate* formed of the same teaching according as men were spiritual or unspiritual, interpreting *ἐν τ. ταῖσις*, 'in the estimation of the perfect,' which is philologically allowable, but plainly irreconcilable with the whole apologetic course of the chapter, and most of all with the *οὐκ ἠδυστήρην* κ.τ.λ. of ch. iii. 1, where he asserts that *he did not speak this wisdom* to the Corinthians. We are then brought to the enquiry,—*what was this wisdom?* "Meyer limits it too narrowly to consideration of the future kingdom of Christ. Rückert adds to this, the higher views of the divine ordering of the world with respect to the unfolding of God's kingdom,—of the meaning of the preparatory dispensations before Christ, e.g. the law,—of the manner in which the death and resurrection of Christ promoted the salvation of mankind. According to ver. 12, the knowledge of the blessings of salvation, of the glory which accompanies the kingdom of God, belongs to this higher species of teaching. Examples of it are found in the Epistle to the Romans, in the setting forth of the doctrine of justification,—of the contrast between Christ and Adam,—of predestination (compare *μυστήριον*, Rom. xi. 25), and in the Epistles to the Eph. and Col. (where *μυστήρ.* often occurs) in the declarations respecting the divine plan of Redemption and the Person of Christ: nay, in our Epistle, ch. xv. Of the same kind are the considerations treated Heb. vii.—x.: cf. iv. 11 ff." De Wette. But a wisdom not of this world,—not, as E. V., "*not the wisdom of this world*," which loses the peculiar force of the negative:—so in Rom. iii. 21, 22, we have *δικαιοσύνη θεοῦ πεφανέρωται* . . . . *δικαιοσύνη δὲ θεοῦ διὰ πίστ.* Ἰησοῦ χρ. See instances of the usage in notes there. The *ἀρχοντες* are parallel with the *σοφοί*, *δυνατοί*, *ἐθνεαίς*, of ch. i. 26, and are connected with them expressly by the *τῶν καταργουμένων*, referring to *ὅσα τὰ ὄντα*

*καταργήσῃ*, ch. i. 28. They comprehend all in estimation and power, Jewish or Gentile. *ἀρχοντας δὲ αἰῶνος ἐνταῦθα οὐ δαίμονας τινὰς λέγει, καθὼς τινεὶ ὁποτέουσαν ἀλλὰ τοὺς ἐν ἐξιώμασι, τοὺς ἐν δυναστείαις, τοὺς τὸ πρᾶγμα περιμάχητον εἶναι νομίζοντας, φιλοσόφους κ. ῥήτορας κ. λογογράφους: καὶ γὰρ αὐτοὶ ἐκράτουν, κ. δημαγωγοὶ πολλοὶ αἰνέοντο.* Chrys., Hom. vii. p. 50. *τῶν καταργ.*] who are (being) brought to nought, viz. by God making choice of the weak and despised, and passing over them, ch. i. 28: not said of their transitoriness generally, as Chrys., Theophyl., Rückert,—nor of their power being annihilated at the coming of Christ (Grot., Meyer, al.),—nor as Olsh., of their having indeed crucified Christ, but of their being *καταργούμενοι* by His Resurrection and the increase of His Church.

7.] But we speak God's wisdom (emphasis on *θεοῦ*:—the wisdom which God possesses and has revealed) in a mystery (*ἐν μυστ.* does not belong to *τὴν ἀποκ.*, as Theodoret and Grot., which must be *τὴν ἐν μυστ.* ἀποκ.,—nor to *σοφίαν*, as Beza, Bengel, which though not absolutely, yet certainly here, seeing *τὴν ἀποκ.* immediately follows, would require the art., *τὴν ἐν μυστ.*,—but to *λαλοῦμεν*,—'we speak God's wisdom in a mystery,' i. e. as handling a mystery, dealing with a mystery. So *τὴν σύνεσιν μου ἐν τῷ μυστ. τ. χριστοῦ*, Eph. iii. 4. Estius and the Romanists, taking the connexion rightly, have wrested the meaning to support the *disciplina arcani* which they imagine to be here hinted at, explaining *ἐν μυστ.*, "non propterea et passim apud omnes, quia non omnes ea capiunt, sed . . . secreto et apud pauciores, scilicet eos qui spirituales et perfecti sunt," Est., which has been (hitherto) hidden (see Rom. xvi. 25; ref. Col.):—which God *foreordained* (nothing need be supplied, as *ἀποκαλύπτειν*, or the like, after *προόρισεν*) before the ages (of time) to (in order to, the purpose of this preordination) our glory (our participation in the things which He has prepared for them that love Him, ver. 9: *δόξα*, as contrasted with the bring-





τὸ γὰρ πνεῦμα πάντα ἔραυνᾷ, καὶ τὰ ὡς βάθη τοῦ θεοῦ. <sup>11</sup> τίς γὰρ οἶδεν ἀνθρώπων ὡς τοῦ ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτως καὶ τὰ τοῦ θεοῦ οὐδεὶς ἔγνωκεν, εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ. <sup>12</sup> ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἔλάβομεν, ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν, <sup>13</sup> ἃ καὶ λαλοῦμεν οὐκ ἐν διδακτοῖς ἀνθρωπίνης

a Acts viii. 15 reff.  
c = ver. 7.  
xvii. 25 reff.

b pass., Acts iii. 14. Phil. i. 29. Philem. 22. L.P.†  
d here bis. John vi. 45 only, from Isa. lii. 13. see 1 Thessa. iv. 9.

t. Rom. viii. 27 reff.  
u (plur., Rev. ii. 24.) see Rom. xi. 33  
reff. Judith viii. 14.  
v Matt. xvi. 23. Luke ii. 49.  
James iv. 14.  
w goss. art., Matt. x. 11.  
x = Acts xvii. 16 reff.  
y see Rom. viii. 13.  
z here only.  
(2 Mac. liii. 33.)  
e Acts

Chr, Thdrt [Damasc] Thl Ec Orig[-c,]-int, Hil. (εραυνᾷ, so AB1C.N.)  
11. om ἀνθρώπων A 17 Ath, Cyr[-p<sub>2</sub>(ins.)]. om 2nd του ἀνθρώπου F arm-mss  
Orig[ins,]-int, Hil, Ambr[ins,]. το του θεου D<sup>1</sup>: τα εν τω θεω F[-gr] lat.-ff.  
rec (for εγνωκεν) οιδεν (prob a corr to corresp with previous clause), with L  
rel Orig, [Ath,] Chr, Thdrt: txt ABCDPN a d m 17 Orig, Ath, Cyr-jer, Bas, lic  
Cyr[-p Euthal-ms] Antch, Damasc, εγνω F 23 Ath, Cyr-jer, Bas, Epiph, cognovit  
latt (but scilicet fri Augstap) Ambr., at end add το εν αυτω P [(Tert.)].  
12. aft κοσμου ins τουτου DF [vulg (not fuld har!)] copt arm Bas-ms, Cyr, [Orig-  
int, Hil, (but mss vary) Ambrst]. ιδωμεν DFL[P d m (n)] Orig[elaw eid].  
om last του P [(k) Orig,].  
13. om & F[-gr].

trating his argument by O. T. expressions.

10. τὸ πνεῦμα] the Holy Spirit of God—but working in us and with our Spirits, Rom. viii. 16. "Sufficiat nobis Spiritum Dei habere testem: nihil enim tam profundum est in Deo quo non penetret." Calvin.

εραυνᾷ] a word of active research, implying accurate knowledge: so Chrys., οὐκ ἀγνοίας, ἀλλ' ἀκριβοῦς γνώσεως ἐνταῦθα τὸ ἐρευνᾷν εἰδαικτικόν.

τὰ βάθη] see reff. There is a comparison here between the Spirit of God and the spirit of a man, which is further carried out in the next verse. And thus as the spirit of a man knows the βάθος of a man, all that is in him, so the Spirit of God searches and knows τὰ βάθη, the manifold and infinite depths, of God—His Essence, His Attributes, His Counsels: and being τὸ πνεῦμα τὸ ἐν ἡμῖν, besides being τὸ πν. τοῦ θεοῦ (De Wette well observes that the Apostle purposely avoids using the expression τὸ πνεῦμα τὸ ἐν αὐτῷ of the Spirit of God, keeping the way open for the expression in ver. 12, τὸ πν. τὸ ἐκ τοῦ θεοῦ), teaches us according to our capacity, those depths of God.

11.] For who among MEN knoweth the things of a MAN (τοῦ ἀνθρώπου, generic, see reff. The emphasis is on ἀνθρώπων and ἀνθρώπου, as compared with θεοῦ) except the spirit of a man which is in him? Thus the things of God also none knoweth, except the Spirit of God. We may remark, (1) that nothing need be supplied (as βάθη) after τὰ in each case, see reff. (2) that the comparison here must not be urged beyond what is intended by the Apostle. He is speaking of

the impossibility of any but the Spirit of God conferring a knowledge of the things of God. In order to shew this, he compares human things with divine, appealing to the fact that none but the spirit of a man knows his matters. But further than this he says nothing of the similarity of relation of God and God's Spirit with man and man's spirit: and to deduce more than this, will lead into error on one side or the other. In such comparisons as these especially, we must bear in mind the constant habit of our Apostle, to contemplate the thing adduced, for the time, only with regard to that one point for which he adduces it, to the disregard of all other considerations.

12.] ἡμεῖς δὲ carries on the ἡμῖν δὲ of ver. 10. τὸ πν. τ. κόσμ. Not merely, the mind and sentiments of unregenerate mankind, 'sapientia mundana et secularis,' as Estius, al., but the Spirit (personally and objectively taken) of the world, = τὸ πνεῦμα τὸ νῦν δραγούν ἐν τοῖς υἱοῖς τῆς ἀπειθείας, Eph. ii. 2, where it is strictly personal.

τὸ πν. τὸ ἐκ τ. θ.] Not only, 'the Spirit of God,' but the Spirit which is FROM God, —to shew that we have received it only by the will and imparting of Him whose Spirit it is. And this expression prepares the way for the purpose which God has in imparting to us His Spirit, that we may know the things freely given to us by God, i.e. the treasures of wisdom and of felicity which are the free gifts of the gospel dispensation, = ὅσα ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν, ver. 9. 13.] καί, also; τὰ χαρίθ. ἡμῖν, we not only know by the teaching of the Holy Ghost, but

f ver. 4.  
g = ch. iii. 1.  
xiv. 37. Gal.  
vi. 1.  
h ch. ix. 3, 4  
reff.  
i 2 Cor. x. 12  
(bis) only?  
Gen. xi. 8.  
Num. xv. 34.  
j ch. xv. 44  
(bis), 46.  
James iii. 18. Jude 19 only?  
i. 21. Prov. iv. 10.  
o Acts iv. 9 reff.

σοφίας λόγοις, ἀλλ' ὁ ἐν <sup>d</sup> διδασκτοῖς <sup>e</sup> πνεύματος, <sup>e</sup> πνευματικοῖς <sup>h</sup> πνευματικὰ <sup>i</sup> συγκρίνοντες. <sup>14</sup> ψυχικός δὲ ἄνθρωπος οὐ <sup>k</sup> δέχεται <sup>l</sup> τὰ τοῦ πνεύματος τοῦ θεοῦ <sup>m</sup> μωρία γὰρ <sup>n</sup> αὐτῷ ἐστίν, καὶ οὐ δύναται γινῶναι, ὅτι <sup>n</sup> πνευματικῶς ὁ ἀνακρίνεται. <sup>15</sup> ὁ δὲ <sup>e</sup> πνευματικὸς ὁ ἀνακρίνει

ABCD? LPWab cdefg h k l m n o 17. 47

k = Luke viii. 13. Acts viii. 14. xi. 1. xvii. 11. 1 Thess. i. 6. ii. 13. James i. 21. Prov. iv. 10. n Rev. xi. 8 only? 1 ver. 11 reff. m ch. i. 18 (reff.).

“*λογος a rescript N<sup>1</sup>*” Tischdf. rec nft πνεύματος ins αγίου, with D<sup>2</sup>LP rel [fald<sup>2</sup>] syr æth Eus, Chr<sub>1</sub> Thdr<sub>t</sub>: om ABCD<sup>2</sup>FN 17 latt Syr copt arm Clem<sub>1</sub> Hip<sub>1</sub> Orig<sub>e</sub>[-c.] Eus, Epiph<sub>1</sub> [Damasc]. for πνευματικοῖς, πνευματικὸς B 17. 213. συγκρίνοντες F[-gr]: συγκρινοντες P.

also *speak* them, not in words (arguments, rhetorical forms, &c.) taught by human wisdom, but in those taught by the Spirit. The genitives are governed by διδασκτοῖς in each case: see ref., and cf. Pind. Olymp. ix. 158: τὸ δὲ φύξ κράτιστον ἄπαν. πολλοὶ δὲ διδασκαῖς ἀνθρώπων ἀρετὰς κλέος ἔδρουσαν ἐλέσθαι. ἐνευ δὲ θεοῦ κ.τ.λ. πνευμ. . . πν. συγκρ.] interpreting spiritual things to the spiritual. So Theophyl. altern., πνευματικοῖς ἀνθρώποις τὰ πνευματικὰ συγκρίνοντες καὶ διαλύοντες: οἱ γὰρ μόνοι δύναται χωρεῖν ταῦτα. And very nearly so as regards συγκρίνοντες Chrysostom and Grotius; only they take πνευματικοῖς not masc. but neuter, ‘by spiritual things’: ὅταν πνευματικὸν καὶ ἄπορον ᾖ, ἀπὸ τῶν πνευματικῶν τὰς μαρτυρίας ἔχομεν. οὐκ ἄγω, ὅτι ἀνέστη ὁ χριστός, ὅτι ἀπὸ παρθένου ἐγεννήθη. παράγω μαρτυρίας κ. τύπους κ. ἀποδείξεις, τοῦ Ἰωῆ, κ.τ.λ. Chrysa. Hom. vii. p. 55. ‘Exponentes ea quæ Prophætæ Spiritu Dei acti dixere, per ea quæ Christus suo Spiritu nobis aperuit.’ Grot. Meyer denies that συγκρίνω ever means to interpret: but evidently the LXX do so use it in Gen. xl. 8, ἐνὶ πνιον εἶδομεν, καὶ ὁ συγκρίνων οὐκ ἐστίν αὐτό. See also ib. vv. 16, 22, and Dan. v. 12, Theodotion (where the LXX have συγκρίματα ἀπέδειξε). Erasmus, Beza, Calvin, De Wette, and Meyer render it, ‘fitting, or attaching, spiritual words to spiritual things.’ And so I gave and defended it in my earlier editions. It seems to me now more natural to take πνευματικοῖς as masculine, and as leading to the introduction of the two men, the ψυχικός, and the πνευματικός, immediately after. 14.] He now prepares the way for showing them that he could not give out the depths of this spiritual wisdom and eloquence to them, because they were not fitted for it, being carnal (ch. iii. 1—4). ψυχ. 24 ἐνθ.] The animal man, as distinguished from the spiritual man, is he, whose governing principle and highest reference of all things is the ψυχή, the animal

soul, αἰρία κινήσεως ζωικῆς (ζώον, Plato, Definit. p. 411. In him, the πνεῦμα, or spirit, being unvivified and uninformed by the Spirit of God, is overborne by the animal soul, with its desires and its judgments,—and is in abeyance, so that he may be said to have it not;—ψυχικοί πνεῦμα μὴ ἔχοντες, ref. Jude. The ψυχή is that side of the human soul, so to speak, which is turned towards the flesh, the world, the devil: so that the ψυχικός is necessarily in a *mensura σαρκικῆς* (ch. iii. 3), also ἐπιγίγεις, and δαιμονιόδης, as in ref. James. This general interpretation of ψυχικός must be adhered to, and we must not make it merely *intellectual*, as Theodoret,—ὁ μόνοι τοῖς οὐκ εἰσὶν ἀρκούντος λογισμοῖς,—Grot. “qui humanas tantum rationis luce ducitur:”—Chrys.: ὁ τὸ πᾶν τοῖς λογισμοῖς τῆς ψυχῆς διδοῦν, καὶ μὴ νομίζων ἐνθεῖναι τινος θεϊκῆς βοηθείας,—nor merely *ethical*, as Erasmus, Rosenmüller (‘qui cupiditatem sub imperio omnem vitam transigunt’), al.,—but embracing both these. οὐ δέχεται, receives not, i. e. rejects, see ref.,—not, cannot receive, ‘non capax est,’ understands not, which is against the context,—for we may well understand that which seems folly to us, but we reject it, as unworthy of our consideration:—and it besides would involve a tautology, this point, of inability to comprehend, following by and by:—and he cannot know them (τὰ τοῦ πνεύματος, the matter of our spiritual teaching, itself furnished by the Spirit) because they are spiritually (by the πνεῦμα of a man exalted by the Spirit of God into its proper paramount office of judging and ruling, and inspired and enabled for that office) judged of. 15.] But (on the contrary) the spiritual man (he, in whom the πνεῦμα rules: and since by man’s fall the πνεῦμα is overridden by the animal soul, and in abeyance, this always presupposes the infusion of the Holy Spirit, to quicken and inform the πνεῦμα—so that there is no such thing as an unregenerate πνευματικός) judges of all

[μὲν] πάντα, αὐτὸς δὲ ὑπ' οὐδενὸς ὁ ἀνακρίνεται. 16 P τίς ὁ γὰρ ἔγνω ὁ νοῦν κυρίου, ὃς ἂν συμβιβάσει αὐτόν; ἡμεῖς δὲ ὁ νοῦν χριστοῦ ἔχομεν.

III. 1 Κἀγώ, ἀδελφοί, οὐκ ἠδυνήθην λαλῆσαι ὑμῖν

x. 11.

Rom. xi. 34.  
from Isa. xl.  
13. (compare  
Wisd. ix. 13.)  
q Acts ix. 22.  
xvi. 10. xix.  
23 v. r. Eph.  
iv. 16. Col.  
ii. 2, 19 only.  
L. F. Lev.  
r Rev. xiii. 18.

15. om ver N<sup>1</sup> (ins N-corr<sup>1</sup>) harl<sup>1</sup>. om μὲν ACD<sup>1</sup>F latt Syr copt arm (Iren<sup>1</sup>) Clem, Orig, Meth Thdrt, lat-ff: ins BD<sup>2-3</sup>LP N-corr<sup>1</sup> rel syr Orig, [-c Euthal-ms Did<sup>2</sup>] Mac, Chr, Thdrt. (*Has μὲν been insd on acct of the de follg, as Meyer,—or omd on acct of the de precedg, as De W?*) ins τα bef πάντα ACD<sup>1</sup>P 17 Iren-ms Orig, Nys, Chr<sup>1</sup>: om BD<sup>2-3</sup>FL N-corr<sup>1</sup> Clem, Orig, Meth Mac, Thdrt, [Damasc]. (τα was prob a gloss to shew that πάντα was not masc sing acc.)

16. for χριστοῦ, κυρίου B D<sup>1</sup>[-gr] F Thl-txt Ambrst Aug, Sedul. (*Mechanical repetn of νοῦν κυρ. above. So Meyer, rightly: addg, if any gloss had been written in marg on κυρίου, it wd not have been χριστοῦ, but θεοῦ, seeing that the ref of the foregoing κυρ. is to GOD.*)

CHAP. III. 1. rec καὶ ἐγώ, with L rel Thdrt Thl (Ec: txt ABCDFPN a m 17 Clem, Orig, [-c, Did, Euthal-ms] Chr, Damasc. εὐνηθῆν C. υμ. bef λαλ. D<sup>3</sup>[-gr] L<sup>1</sup> a b c e f g h i n o vulg Clem, Orig, [-c, int<sub>2</sub>] Chr, Damasc [Cypri, Ambrst Pel].

things (Meyer, reading τὰ πάντα, interprets it, 'all spiritual things': but the ordinary rendering, 'all things,' is better: the Apostle is generalizing, and shewing the high position of the spiritual man, who alone can judge things by their true standard.

The acceptance of πάντα as masc. sing.,—"convincere potest quemlibet profanum," as Rosenm.,—is against the context, which speaks of things, τὰ τοῦ πν.,—besides that πάντα would not be used absolutely, for 'every man,' but either πάντα ἄνθρωπον, as Col. i. 28, or τὸν πάντα, but himself is judged of by none (who is not also πνευματικός, see ch. xiv. 29; 1 John iv. 1, where such judgment is expressly attributed to Christian believers). καὶ γὰρ ὁ βλέπων, πάντα μὲν αὐτὸς καθ' ὅς καὶ τοῦ μὴ βλέποντος, τὰ δὲ ἐκείνου τῶν μὴ βλέπόντων οὐδεὶς. Chrys. Hom. vii. p. 57. 16.] PROOF OF

αὐτοῦ ὅτι ὁ πν. ἀνακρίνεται. In order for an *unassisted man*, not *gifted from Christ*, to judge the πνευματικός, he must know the νοῦς κυρίου, the intent and disposition of Christ; *yea more*, must be able to teach, to instruct, Christ—being not, as the πνευματικός,—*taught by Him*, he must have an *independent wisdom of his own*, which Christ has not:—and *who is there, of whom this can be said?* But we πνευματικοί, among whom he includes himself and the other Apostles) have (not a wisdom independent of Christ, nor do we know His mind, nor can we teach Him, but) the mind of Christ: the same mind, in our degree of apprehensiveness of it, by the imparting of His Spirit, which is in Him, and so can judge all things. The νοῦς κυρίου is the *spiritual intent* and designs of Christ. κυρίου in the prophecy is spoken of *JEHOVAH*; but in the whole of Isa. xl., the *incarnate Jehovah* is the sub-

ject. The meaning of συμβιβάσει, to teach, belongs to the LXX: in the N. T. it is to conclude, to prove, to confirm, see refi.

III. 1—4.] *He could not speak to them in the perfect spiritual manner above described, seeing that they were carnal, and still remained so, as was shewn by their divisions.* 1.] καὶ ἐγώ,

I also; i. e. as well as the ψυχικός, was compelled to stand on this lower ground,—he, because *he cannot understand* the things of the Spirit of God: I, because *you could not receive* them. Or perhaps better, with Stanley, καὶ ἐγώ, as in ii. 1, "What I have just been saying, was exemplified in our practice." σαρκίνοις is certainly the true reading, being, besides its manuscript authority, required by the sense. He was compelled to speak to them (this affirmative clause is to be supplied from the former negative one) as to men of flesh: not ὡς σαρκίνοις, for that they *really were*, and he asserts them yet to be, ver. 3. I quite agree with Meyer (against De Wette) that the distinction between σαρκίνοις and σαρκικοί is designed by the Apostle, and further regard it as implied in the very form of the sentences. Here, he says that he was compelled to speak to them as if they were *only of flesh*,—as if they were *dabes*, using in both cases the material comparison, and the particle of comparison ὡς. But in ver. 3 he drops comparison, and asserts matter of fact—'Are ye *not still* σαρκικοί (= ὡς σαρκίνοι), fleshly, carnal, living after the flesh, resisting the Spirit?'—q. d. 'I was obliged to regard you as mere *men of flesh*, without the Spirit: and it is not far different even now: ye are yet *fleshly*—ye retain the same character.' Both the σαρκίνοι, the mere men of the flesh,

ch. ii. 17.  
t Rom. vii. 11  
ref.  
u Matt. xi.  
25 L. Rom.  
ii. 20. Eph.  
iv. 14. Heb.  
v. 12. Ps.  
xviii. 7.  
Psalm. Psal.  
iii. 18.  
v ch. ix. 7.  
Heb. v. 12.  
13. 1 Pet. ii.  
2 only. Gen. xviii. 8.  
15 xl. Ezra iii. 7.  
xv. 27. ch. ix. 11. 2 Cor. i. 12. x. 4. 1 Pet. ii. 11 only.  
ix. 16. x. 16. James iii. 16. 2 Pet. ii. 11.  
d Acta xiii. 45 ref.  
Rom. vi. 19.

ὡς <sup>a</sup> πνευματικοῖς, ἀλλ' ὡς <sup>b</sup> σαρκίνοις, ὡς <sup>c</sup> νηπίοις ἐν  
χριστῷ. <sup>d</sup> γάλα ὑμᾶς <sup>e</sup> ἐπότισα, οὐ <sup>f</sup> βρῶμα οὐκ  
ἔδυνασθε. <sup>g</sup> ἀλλ' <sup>h</sup> οὐδὲ ἔτι νῦν δύνασθε <sup>i</sup> ἔτι γὰρ  
<sup>j</sup> σαρκικοί ἐστε. <sup>k</sup> ὅπου γὰρ ἐν ὑμῶν <sup>l</sup> ζῆλος καὶ <sup>m</sup> ἔρις,  
οὐχὶ <sup>n</sup> σαρκικοί ἐστε καὶ <sup>o</sup> κατὰ ἀνθρώπων <sup>p</sup> περιπατεῖτε;  
<sup>q</sup> ὅταν γὰρ λέγῃ <sup>r</sup> τις Ἐγὼ μὲν εἰμι <sup>s</sup> Παύλου, <sup>t</sup> ἕτερος δὲ

ABCDP  
L<sup>1</sup>Wab  
c d e f g  
h k l m  
n o p q  
r s t  
u v w  
x y z  
aa ab  
ac ad  
ae af  
ag ah  
ai aj  
ak al  
am an  
ao ap  
aq ar  
as at  
au av  
aw ax  
ay az  
ba bb  
bc bd  
be bf  
bg bh  
bi bj  
bk bl  
bm bn  
bo bp  
bq br  
bs bt  
bu bv  
bw bx  
by bz  
ca cb  
cc cd  
ce cf  
cg ch  
ci cj  
ck cl  
cm cn  
co cp  
cq cr  
cs ct  
cu cv  
cw cx  
cy cz  
da db  
dc dd  
de df  
dg dh  
di dj  
dk dl  
dm dn  
do dp  
dq dr  
ds dt  
du dv  
dw dx  
dy dz  
ea eb  
ec ed  
ee ef  
eg eh  
ei ej  
ek el  
em en  
eo ep  
eq er  
es et  
eu ev  
ew ex  
ey ez  
fa fb  
fc fd  
fe ff  
fg fh  
fi fj  
fk fl  
fm fn  
fo fp  
fq fr  
fs ft  
fu fv  
fw fx  
fy fz  
ga gb  
gc gd  
ge gf  
gh gi  
gj gl  
gm gn  
go gp  
gq gr  
gs gt  
gu gv  
gw gx  
gy gz  
ha hb  
hc hd  
he hf  
hg hh  
hi hj  
hk hl  
hm hn  
ho hp  
hq hr  
hs ht  
hu hv  
hw hx  
hy hz  
ia ib  
ic id  
ie if  
ig ih  
ii ij  
ik il  
im in  
io ip  
iq ir  
is it  
iu iv  
iw ix  
iy iz  
ja jb  
jc jd  
je jf  
jg jh  
ji jj  
jk jl  
jm jn  
jo jp  
jq jr  
js jt  
ju jv  
jw jx  
jy jz  
ka kb  
kc kd  
ke kf  
kg kh  
ki kj  
kk kl  
km kn  
ko kp  
kq kr  
ks kt  
ku kv  
kw kx  
ky kz  
la lb  
lc ld  
le lf  
lg lh  
li lj  
lk ll  
lm ln  
lo lp  
lq lr  
ls lt  
lu lv  
lw lx  
ly lz  
ma mb  
mc md  
me mf  
mg mh  
mi mj  
mk ml  
mm mn  
mo mp  
mq mr  
ms mt  
mu mv  
mw mx  
my mz  
na nb  
nc nd  
ne nf  
ng nh  
ni nj  
nk nl  
nm nn  
no np  
nq nr  
ns nt  
nu nv  
nw nx  
ny nz  
oa ob  
oc od  
oe of  
og oh  
oi oj  
ok ol  
om on  
oo op  
oq or  
os ot  
ou ov  
ow ox  
oy oz  
pa pb  
pc pd  
pe pf  
pg ph  
pi pj  
pk pl  
pm pn  
po pp  
pq pr  
ps pt  
pu pv  
pw px  
py pz  
qa qb  
qc qd  
qe qf  
qg qh  
qi qj  
qk ql  
qm qn  
qo qp  
qq qr  
qs qt  
qu qv  
qw qx  
qy qz  
ra rb  
rc rd  
re rf  
rg rh  
ri rj  
rk rl  
rm rn  
ro rp  
rq rr  
rs rt  
ru rv  
rw rx  
ry rz  
sa sb  
sc sd  
se sf  
sg sh  
si sj  
sk sl  
sm sn  
so sp  
sq sr  
ss st  
su sv  
sw sx  
sy sz  
ta tb  
tc td  
te tf  
tg th  
ti tj  
tk tl  
tm tn  
to tp  
tq tr  
ts tt  
tu tv  
tw tx  
ty tz  
ua ub  
uc ud  
ue uf  
ug uh  
ui uj  
uk ul  
um un  
uo up  
uq ur  
us ut  
uu uv  
uw ux  
uy uz  
va vb  
vc vd  
ve vf  
vg vh  
vi vj  
vk vl  
vm vn  
vo vp  
vq vr  
vs vt  
vu vv  
vw vx  
vy vz  
wa wb  
wc wd  
we wf  
wg wh  
wi wj  
wk wl  
wm wn  
wo wp  
wq wr  
ws wt  
wu wv  
ww wx  
wy wz  
xa xb  
xc xd  
xe xf  
xg xh  
xi xj  
xk xl  
xm xn  
xo xp  
xq xr  
xs xt  
xu xv  
xw xx  
xy xz  
ya yb  
yc yd  
ye yf  
yg yh  
yi yj  
yk yl  
ym yn  
yo yp  
yq yr  
ys yt  
yu yv  
yw yx  
yy yz  
za zb  
zc zd  
ze zf  
zg zh  
zi zj  
zk zl  
zm zn  
zo zp  
zq zr  
zs zt  
zu zv  
zw zx  
zy zz

rec *σαρκικοί* (see notes), with C<sup>2</sup>D<sup>2</sup>FLP rel Clem, Orig[-c<sub>1</sub>]; txt ABC<sup>1</sup>D<sup>1</sup>N 17 Clem-  
ma. Orig, Nys.

3. [ὡμιν L Orig-c<sub>1</sub>] rec ins *καὶ* bef *οὐ βρῶμα*, with DFL rel Syr<sup>1</sup> *meth arm* (Orig,  
Cae, Thl Ec: om ABCPN m 17 vulg fri syr copt Iren-gr, Clem, Orig[-c<sub>2</sub>]-int, *ambr*  
Dial.] Eus, Did Cyr, Cypr, Hil, [Ambrst]. rec *ἠδυνασθε*, with DL a c d k n 47  
Iren, Orig, Cae, Dial, [Did, Chr.] Thdrt: txt A B (sic: see table) CFLP rel Clem,  
Orig[-c<sub>2</sub> Chr, Damasc]. rec *οὐτε* (see note), with L rel Orig, Ec: txt ABCDFPN  
c d f k 17 Iren Clem, Orig, [-c<sub>2</sub>, Euthal-ma]. (om last clause m [meth].) om *ετι*  
B Orig-int, Cypr.

3. *σαρκίνοι* (twice) D<sup>1</sup>F Orig[1st, 2nd] (error by repeatg *σαρκιν* from ver 1, the  
difference not being noticed: see there): txt ABCD<sup>1</sup>LPN rel Clem, [1st,] Orig[1st,  
c<sub>1</sub>, 2nd, Chr]. 1st *οὐτε* bef 1st *σαρκ*. DF am (with demid harl tol) Clem, Orig,  
Nys Cypr, [Hil.] Aug: txt ABCLPN rel [vulg-clem Clem,] Orig[-c<sub>1</sub> Dial.] Chr,  
Thdrt [Damasc]. *ἡμιν* F[-gr]. rec aft *επι* ins *καὶ διχοστασιαι* (from Gal  
v. 20), with DFL rel syr Iren-gr, Chr, Thdrt Cypr: om ABCFN a vulg fri [spec]  
copt *meth arm* Clem, Dion Orig, Eus, — *ερεῖς* A F[-gr] L [e] n [Eus].

4. *τις* bef *λεγγ* DF [vulg fri Ambrst]. for *ετερ. δε εγω, εγω δε* A c 23. 224  
Chr<sub>1</sub>: om *εγω* m.

and the *σαρκικοί*, the carnally disposed, are included under the more general *ψυχικοί*, which therefore, as Meyer observes, is not here used, because this distinction was to be made.

ὡς νηπ. ἐν χρ.] The opposite term, *τέλειοι ἐν χρ.*, is found Col. i. 28, and in connexion with this, Heb. v. 13, 14. Schöttgen (on 1 Pet. ii. 2) and Lightfoot adduce the similar Rabbinical term *נוצרים*, *engentes*, used of novices in their schools. A recent proselyte also was regarded by them as a newborn infant.

He speaks of his first visit to Corinth, when they were recently admitted into the faith of Christ,—and excuses his merely elementary teaching by the fact that they then required it. *Not this*, but their *still requiring it*, is adduced as matter of blame to them.

3.] See the same figure in Heb. v. 12. So also Philo de Agricult. § 2, vol. i. p. 301, *ἐπεὶ δὲ νηπίοι μὲν ἐστί γάλα τροφή, τέλειοι δὲ τὰ ἐκ πυρῶν πέμματα, καὶ ψυχῆς γαλακτώδεαι μὲν ἂν εἰεν τροφαὶ κατὰ τὴν παιδικὴν ἡλικίαν . . . τέλειαι δὲ καὶ ἀνδράσιν . . .* Basil, Hom. i. p. 403, ed. Paris, 1638, cited by Meyer, explains, γάλα, τὴν εἰσαγωγικὴν κ. ἀπλουσίαν τοῦ εὐαγγελίου διδασκαλίαν: see also Heb. vi. 1,—τὸν τῆς ἀρχῆς τοῦ χριστοῦ λόγον. On ἐπότισα . . . βρῶμα, Wetst. quotes *νίκταρ τ' ἀμβροσίη τε, τὰ περ θεοὶ ἀνθρώποι δύνουσι*, Hec. Theogon. 640. See

Hom. Il. θ. 546. Winer, edn. 6, § 66. 2. c. *οὐκ ἔδυνασθε* Either,

for ye were not yet able (scil. βρῶμα ἐσθίειν),—or, for ye were not yet strong, δύναμαι being used absolutely, as in Demosth. 1187. 8, *δυνάμενος τῷ τε πράττειν κ. τῷ εἰπεῖν*, and 484. 25, *τῶν πολιτευόμενων τινὲς συνηθύντες*, and see other reff. in Meyer. In the former case, the ellipsis is harsh: the latter meaning seems preferable, though not found elsewhere in the N. T. ἀλλ' οὐδὲ ἔτι νῦν, but neither even now . . .; the *οὐτε* of the rec. is grammatically inadmissible,—see Winer, edn. 6, § 55. 6. 3.] On *σαρκικοί*, see above, ver. 1.

ὅπου, not = *ἐπεὶ*, but putting the assumption in a local form, see reff. ζῆλος, emulation, in a bad sense; or as in reff., 'angry jealousy' κατὰ ἀνθρ., see reff., according to the manner of (unrenewed and ungodly) man; = κατὰ σάρκα, Rom. viii. 4; see note on ch. xv. 32.

4.] He names but two of the foregoing designations, ch. i. 12: intending, both there more fully, and here briefly, rather to give a sample of the sectarian spirit prevalent, than to describe, as matter of fact, any sects into which they were actually divided: see note there, and on ch. iv. 6. Meyer sees in the mention here of Paul and Apollos only, a reference to the

Ἐγὼ ἡ Ἀπολλῶς, οὐκ ἄνθρωποι ἐστε; <sup>5</sup> τί[ς] οὖν ἐστὶν ἡ Ἀπολλῶς; τί[ς] δὲ ἐστὶν Παῦλος; διάκονοι δι' ὧν  
<sup>6</sup> ἐπιστεύσατε, καὶ ἑκάστῳ ὡς ὁ κύριος ἔδωκεν. Ἐγὼ  
<sup>7</sup> ἐφύτευσα, Ἀπολλῶς ἐπότισεν, ἀλλὰ ὁ θεὸς ἡύξανε·  
<sup>8</sup> ὥστε οὔτε ὁ φυτεύων ἐστὶν τι, οὔτε ὁ ποτίζων, ἀλλ' ὁ  
 αὐξάνων θεός. ὁ φυτεύων δὲ καὶ ὁ ποτίζων  
 εἰσιν, ἕκαστος δὲ τὸν ἴδιον μισθὸν λήμψεται κατὰ τὸν

...θεός  
 F[-gr]  
 (and also  
 G).  
 ABCDL  
 P a b c  
 d e f g h  
 k l m n  
 o 17. 47

2 Cor. x. 18. Col. i. 6, 10. 1 Pet. ii. 2 only. intr., Acts vi. 7 reff. p = Acta v. 36. ch. x.  
 19. Gal. ii. 6. vi. 3, 15. Demosth. 969. 37. q constr., John x. 30. xvii. 11, &c. Eph. ii. 14.  
 r = Rom. iv. 4 reff.

rec ουχι (corr<sup>n</sup> from ver 3), with DFLPN<sup>3</sup> rel [Nyss.] Chr, Thdrt Thl Ec: [ou b k  
 Euthal-ms:] txt ABCN<sup>1</sup> 17 Damasc. rec for ανθρωποι, σαρκικοι (corr<sup>n</sup> from  
 ver 3), with LPN<sup>3</sup> rel syrr [Nyss.]: txt ABCDFN<sup>1</sup> 17 latt copt æth arm Damasc Orig-  
 int, Ambrst Aug.,—P adds at end καὶ κ. ανθ. περιπατεῖτε (also from ver 3).

5. τι (twice) ABN<sup>1</sup> 17 latt æth [Euthal-ms Damasc Ambrst Aug<sup>scpe</sup> Pel] (prob  
 corr<sup>n</sup> to suit the sense: the question being rather qualis est than quis est): τις  
 CDFLPN<sup>3</sup> rel syrr copt arm Chr, Thdrt Thl Ec. rec paulos τις δε απολλως  
 (alteration of order, to suit ver 4), with D<sup>2</sup>[-gr] L rel syrr æth arm Chr, Thdrt Opt; [at  
 ABC(D<sup>1-3</sup>F)PN in 17 latt copt [Euthal-ms] Damasc Ambrst Aug<sup>1</sup> Pel.—rec om  
 2nd εστιν, with DFL latt copt arm Chr, Thdrt [Thl Ec]: ins ABCPN m 17 [Euthal-  
 ms Damasc]. rec ins αλλ' η βεβ διακορ. (addition to complete the sense), with  
 D<sup>2-3</sup>[-gr] LP rel syrr [Euthal-ms] Chr, Thdrt Thl Ec Opt; om ABC D<sup>1</sup> [and lat] FN  
 vulg [fri] copt æth arm Damasc Ambrst Pel [Aug<sup>scpe</sup>]. om us C col<sup>1</sup>.

6. (αλλα, so ABD<sup>1</sup>FN. (for αλλα ο, ο δε f 17 [Orig.]))

7. om 1st ουτε A. for 2nd ουτε, ουδε CN<sup>1</sup>. αλλα D<sup>1</sup>.

two methods of teaching which have been treated of in this section: but as I have before said, the German Commentators are misled by too definite a view of the Corinthian parties. ἄνθρωποι, i. e.

walking κατά ἄνθρωπον,—σαρκικοί.

5—15.] He takes occasion, by example of himself and Apollos, to explain to them the true place and office of Christian teachers: that they are in themselves nothing (vv. 5—8), but work for God (vv. 9, 10), each in his peculiar department (ver. 10; cf. ver. 6), each requiring serious care as to the manner of his working, seeing that a searching trial of its worth will be made in the day of the Lord (vv. 10—15).

5.] οὖν follows on the assumption of the truth of the divided state of things among them: 'Who then (What then) . . . , seeing that ye exalt them into heads over you?'

The question is not asked by an objector, but by Paul himself; when an objector is introduced, he notifies it, as ch. xv. 35; Rom. ix. 19. ἐπιστεύσατε, as in reff.:

ye became believers. ἑκάστῳ ὡς . . . , = ὡς ἔδωκεν. ὁ κύριος. ἑκάστῳ, see reff. It refers, not to the teachers, but to the hearers, see below ὁ αὐξάνων θεός.

In the rec. text, the question is carried on to the end of the verse by ἀλλ' ἡ, which is good Greek for 'nisi,' 'præterquam,'—so οὐδὲ χρησόμεθα ἐγγηγηθῇ ἀλλ' ἡ τῷ πατρί, Plato, Rep. p. 437, see Hartung, Partikellehre, ii. 44,—but seems to have

been inserted from not observing the form of the sentence.

6.] The similitude is to a tilled field (γεώργιον, ver. 9): the plants are the Corinthians, as members of Christ, vines bearing fruit: these do not yet appear in the construction: so that I prefer, with De Wette, supplying nothing after ἐφύτευσα and ἐπότισεν, regarding merely the acts themselves, as in E. V. If any thing be supplied, it must be ὑμᾶς, which would but ill fit ver. 7.

Apollos was sent over to Corinth after Paul had left it (Acts xviii. 27), at his own request, and remained there preaching during Paul's journey through Upper Asia (ib. xix. 1).

7.] ἐστίν τι, either 'is any thing to the purpose,' as in λέγειν τι, &c., or absol. is any thing: which latter is best: compare εἰ καὶ οὐδέν εἰμι, 2 Cor. xii. 11.

ἀλλ' ὁ αὐτ. θεός, scil. τὰ πάντα ἐστί,—to be supplied from the negative clauses preceding. Theophylact remarks: ὅρα πῶς ἀνεπαχθῇ ποιεῖ τὴν ἐξουδένωσιν τῶν προστάτων ἐν Κορίνθῳ σοφῶν κ. πλουσίων, ἑαυτὸν κ. Ἀπολλῶν κατὰ τὸ φαινόμενον ἐξουθενήσας, κ. διδάξας, ὅτι θεῷ δεῖ μόνῳ προσεῖν, κ. εἰς αὐτὸν ἀνατίθεναι πάντα τὰ συμβαινόντα ἀγαθά. 8.]

ἔν, in the nature of their ministry,—generically, κατὰ τὴν ὑπουργίαν ἀμφοτέραι γὰρ τῷ θεῷ διακονοῦσι βουλῇ-ματι. Theodore. ἕκαστος δὲ . . . ]

Here he introduces a new element—the separate responsibility of each minister

a = 2 Cor. vi. 5  
 1 Thess. iii. 2  
 u = Rom. xvi.  
 3 reff.  
 v here only.  
 Prov. xxiv.  
 30. xxi. 16.  
 (γός, John  
 xv. 1. γένι,  
 Heb. vi. 7.)  
 w = Matt.  
 xiv. 11 Mk.  
 2 Cor. v. 1. Eph. ii. 21 only. (Rom. xiv. 19 reff.) Ezek. xvii. 17. z ch. i. 4 reff.  
 xxv. 10. s here only. Isa. iii. 3. 6ir. xxxviii. 27. 2 Macc. ii. 29 only. a macc., 2 Tim.  
 i. 19. Rev. xxi. 19. = Rom. xv. 30. Heb. vi. 1. b Luke vi. 48. xiv. 29. c here  
 &c., 4 times. Eph. ii. 20. Col. ii. 7. Jude 30 only. Num. xxiii. 36 Ald.(oia., AB) only. see Rom. xv. 21.  
 d Luke viii. 18. Eph. v. 15. e = Mark xiii. 5 al. fr. f = Luke iii. 13. Heb. xi. 4. i. 4 al. 8 τοῦ  
 ἄλλα παρ' ἃ ἐνόμειεν, Plato, Minos, 330. εἰχομέν τι παρὰ ταῦτα ἄλλα λέγειν, id. Phaedo, 80. g Matt.  
 v. 14.

8. om 2nd δε C 81 Syr [-ed]. for κοπον, τωπον C.

9. aft γεωργον ins εστε D<sup>2</sup> vulg(not har!)[F-lat] arm Chr, [Pel].

10. rec τεθεικα, with C<sup>2</sup>DN<sup>3</sup> rel [Clem,] Orig[,-c,] (Chr-mas,) Thdrt Thl (Ec, τεθηκα LP f n 47: txt ABC<sup>2</sup>K<sup>1</sup> m<sup>1</sup> 17 (Chr), om 2nd δε D Chr Orig[-int,] Gild.

for the results of his own labour, so that, though κατὰ τὴν ὑπουργίαν they are one,—κατὰ τὸ ἔργον (ib.) they are diverse. The stress is twice on ἴδιον.

9.] Proof of the last assertion, and introduction of Him, from Whom each λήμψεται. The stress thrice on θεοῦ:—shall receive, &c.,—for it is of God that we are the fellow-workers (in subordination to Him, as is of course implied: but to render it 'fellow-workers with one another, under God,' as Estius prefers, and Olsh., al., maintain, is contrary to usage: see reff.;—and not at all required, see 2 Cor. v. 20; vi. 1), of God that ye are the tillage, of God that ye are the building. This last new similitude is introduced on account of what he has presently to say of the different kinds of teaching, which will be more clearly set forth by this, than by the other figure.

10.] κατὰ τ. χάρ. &c., as an expression of humility (reff.), fitly introduces the σοφός which follows. So Chrys.: δρᾶ γούν πῶς μετριάσει, εἰπὼν γὰρ σοφὸν ἑαυτὸν, οὐκ ἀφήκεν αὐτοῦ τοῦτο εἶναι, ἀλλ' ἔλον ἑαυτὸν πρότερον ἀναβελὶ τῷ θεῷ τότε ἑαυτὸν οὕτως ἐκάλεσε. Hom. viii. p. 69. The χάρις is not the peculiar grace of his apostleship—for an apostle was not always required to lay the foundation, e.g. in Rome:—but that given to him in common with all Christians (ver. 5), only in a degree proportioned to the work which God had for him to do. σοφός,

skillful, see reff., and many examples in Wetstein. The proof of this skill is given, in his laying a foundation: the unskillful master-builder lays none, see Luke vi. 40. The foundation (ver. 11) was and must be, JESUS CHRIST: the facts of redemption by Him (obj.), and the reception of Him and His work by faith (subj.). The mascul. form δ θεμέλιος (sc. λίθος) is said by Thomas Mag. (in Wctst.) to belong to

the κοινή διάλεκτος—the Attic form is θεμέλιος, or, if in the plur., οἱ θεμέλιοι:—οἱ γὰρ θεμέλιοι παρταίαν λίθων ὑπεκινεῖται, Thucyd. i. 93. ἄλλος, 'who-

ever comes after me,'—another: not only Apollon. ἐποικοδομεῖ, pros., as the necessary state and condition of the subsequent teacher, be he who he may. The building on, over the foundation, imports the carrying them onward in knowledge and intelligent faith. πῶς, emphatic,

= here, with what material. De Wette imagines that it also conveys a caution not to alter the foundations, and that the γὰρ in ver. 11 refers to this. But the identity of the foundation is surely implied in ἐποικοδομεῖ. On the γὰρ, see below.

11. θ. γὰρ] q. d. 'I speak of superimposing merely, for it is unnecessary to caution them respecting the foundation itself: there can be but one, and that one HAS ALREADY BEEN (objectively, for all, see below) LAID BY GOD.' At the same time, in taking this for granted, he implies the strongest possible caution against attempting to lay any other.

δύναται, strictly can,—not 'mini licet,' as Grot., al., nor as Theophyl., οὐ δύναται θείναι, ἕως ἂν μέν σοφὸς ἀρχιτέκτων, ἐπεὶ δταν μὴ ᾖ τις σοφ. ἀρχ., δύναται θείναι, κ. ἐκ τούτου αἱ αἰρέσεις:—for it is assumed, that θεοῦ οἰκοδομὴ is to be raised—and it can only be raised on this one foundation. All who build on other foundations are not συνεργοὶ θεοῦ, nor is their building θεοῦ οἰκοδομὴ at all.

ἄλλον . . . παρὰ, see reff. and cf. Thucyd. i. 23, πυκνότερα παρὰ τὰ ἐκ τοῦ πλιν χρόνου μνημονεύμενα. καίμενον]

not, 'by me,' but 'by God,' for universal Christendom; but actually laid in each place, as regards that church, by the minister who founds it. De Wette denies this universal reference, as introducing a new element into the context. But surely the reference in δ θεμέλιος ὁ καίμενος is

ABCD  
 Pw a b  
 d e f g i  
 k l m  
 o 17. 4

χριστός. <sup>12</sup> εἰ δέ τις ὁποικοδομεῖ ἐπὶ τὸν ἠθεμέλιον <sup>h</sup> Matt. x. 9.  
[τοῦτον] χρυσόν, <sup>h</sup> ἄργυρον, <sup>i</sup> λίθους <sup>i</sup> τιμίους, <sup>h</sup> ξύλα, <sup>h</sup> Acts xvii. 29.  
<sup>i</sup> χόρτον, <sup>m</sup> καλὰ μνην, <sup>13</sup> ἐκάστου τὸ ἔργον <sup>n</sup> φανερόν <sup>n</sup> γενή- <sup>James iv. 3.</sup>  
<sup>only.</sup> (Matt. vi. 30 al. fr. Gen. ii. 6.) <sup>k = here only. Ezra v. 8. 1 = here</sup>  
<sup>n</sup> Mark vi. 14. <sup>Acts vii. 13. Phil. i. 13. Gen. xlii. 16.</sup> <sup>m</sup> here only. <sup>Exod. v. 12. xv. 7. Isa. v. 24.</sup>

11. rec ins *ο* bef *χριστός* [with Euthal-ms]: om ABCDLPN rel.—*χριστ. ἡσ.* C<sup>3</sup>D vulg [F-lat] syr Orig<sub>1</sub>[-int, Dial.] Chr. Max Damasc Hil Jer Ambrat Aug<sup>amp</sup> Sedul: txt ABLPN rel Syr [coptt sēth arm] Orig<sub>1</sub>[-c, int<sub>1</sub>] Marcell, Ath<sub>1</sub> [Eus, Bas, Did, Chr<sub>2</sub>] Arnob: om *ἡσ.* C<sup>1</sup>. (*The rec ἡσ. ο* *χρ.* appears to have been a corr<sup>n</sup> to give a doctrinal meaning—'Jesus (is) the Christ.' *χρ. ἡσ.* may have had the same intention, cf *ch* xii. 3.)

12. om *τοῦτον* ABCN<sup>1</sup> fuld<sup>1</sup> sah sēth Ambr, (*perhaps from similarity of ends; or as unnecessary*): ins C<sup>3</sup>DLPN<sup>3</sup> rel latt syrr copt arm [Bas.] Cyr-*jer*, Chr, Thdr<sup>3</sup> Th<sup>3</sup> Ec Orig[-int, Ambrat] Aug, Jer. *χρυσόν* BN 73 Clem, [Bas-mas, Epiph, Damasc]. (C doubtful.) add *καὶ* B 73 sēth Clem [Orig<sub>1</sub>]. *ἀργύριον* BCN 73 Clem.

13. for *ἐκάστου* to *γενήσεται*, *ο* *ποιήσας* *τοῦτο* *ο* *ἔργον* *φανερὸς* *γενήται* (*see ch* v. 2)

too direct to the well-known prophecy of the divinely-placed foundation or cornerstone, to surprise any reader or divert his mind from the train of thought by a new element.

<sup>1</sup>ἡσούς *χριστός*, THE PERSONAL, HISTORICAL CHRIST, as the object of all Christian faith. If it be read as in rec., <sup>1</sup>ἡσούς *ὁ* *χριστός*, it need not necessarily be, that *Jesus is the Christ*, but may be in this case also, *JESUS THE CHRIST*; not any doctrine, even that of the Messiahship of Jesus, is the foundation, but *JESUS HIMSELF* (see var. readd.).

12.] The *34* implies that though there can be but one foundation, there are many ways of building upon it. To the right understanding of this verse it may be necessary to remark, (1) that the similitude is, not of many buildings, as Wetst. and Billroth,—but of one, see ver. 16,—and that [one,] raised on *Christ as its foundation*;—different parts of which are built by the ministers who work under Him,—some well and substantially built, some ill and unsubstantially. (2) That gold, silver, &c., refer to the matter of the ministers' teaching, primarily; and by inference to those whom that teaching penetrates and builds up in Christ, who should be the living stones of the temple: not, as Orig., Chrys., Theodoret, Theophyl., Phot., Aug., Jer., &c., to the moral fruits produced by the preaching in the individual members of the church, —*εἰ τις κακὸν βίον ἔχει μετὰ πίστεως ὁρῶν, οὐ προστίθεται αὐτοῦ ἡ πίστις εἰς τὸ μὴ κολάζεσθαι*, Chrys. Hom. ix. p. 77. (3) That the builder of the worthless and unsubstantial is in the end *SAVED* (see below): so that even his preaching was *preaching of Christ*, and *he himself* was in earnest. (4) That what is said does not refer, except by accommodation, to the religious life of believers in general—as Olsh., Schrader, see also the ancient Commentators above:—but to the DUTY AND REWARD OF

TEACHERS. At the same time, such accommodation is legitimate, in so far as each man is a teacher and builder of himself.

(5) That the various materials specified must not be fancifully pressed to indicate particular doctrines or graces, as e.g. Schrader has done, "Some build with the gold of faith, with the silver of hope, with the imperishable costly stones of love,—others again with the dead wood of unfruitfulness in good works, with the empty straw of a spiritless, ostentatious knowledge, and with the bending reed of a continually-doubting spirit." Der Apostol Paulus, iv. p. 66. This, however ingenious, is beside the mark, not being justified by any indications furnished in our Epistle itself. An elaborate résumé of the very various minor differences of interpretation may be seen in Meyer's Comm. ed. 2, in loc. Cf. also Estius's note; and Stanley's.

*λίθους τιμίους*] Not '*jems*,' but '*costly stones*,' as marbles, porphyry, jasper, &c., compare 1 Kings vii. 9 ff. By the *ξύλα, χόρτον, καλὰ μνην*, he indicates the various perversions of true doctrine, and admixtures of false philosophy which were current: so Estius, "*doctrina non quidem hæretica et perniciosa, talis enim fundamentum destrueret: sed minus sincera, minusque solida; veluti si sit humanis ac philosophicis, aut etiam Judaicis opinionibus admixta plus satis: si curiosa magis quam utilis; si vana quadam oblatione mentes occupans Christianas.*" Comm. i. p. 268 B.

13.] Each man's work (i.e. that which he has built: *his part* in erecting the *οικοδομὴ θεοῦ*) shall (at some time) be made evident (shall not always remain in the present uncertainty, but be tested, and shewn of what sort it is): for the day shall make it manifest (the day of the Lord, as Vulg., '*dies domini*:' see ref.,—and so most Commentators, ancient and modern. The other interpretations are (1) '*the day*

ο — ch. i. 8 *reff.* *1 Thess. v. 4.* *1 Heb. x. 25.* *p ch. i. 11 *reff.** *q = Rom. i. 14* *reff. see* *2 Thess. i. 7,* *8.* *r Acts xxvi. 29* *reff.* *s = Luke xiv.* *19. ch. xl.* *20. 2 Cor. xiii. 5.* *1 Pet. i. 7.* *Zech. xiii. 9.* *u v. 10, 12.* *v *reff.* 6.* *10. Rev. viii. 7.* *Isa. xlvi. 14 A.* *W Matt. iii. 12 § L. xiii. 30.* *Acts xii. 19 al. Gen. xxviii. 24.* *form also 2 Pet. iii.* *x Matt. xvi. 26 § L.* *2 Cor. vii. 9.* *Phil. iii. 8 only.* *Prov.* *xix. 19. xxii. 3.* *y ch. iv. i. ix. 26.* *Eph. v. 33.* *James ii. 12.*

D<sup>1</sup>[and lat] Ambrst. rec om αυτο (as unnecessary: but see note), with DL<sup>8</sup> rel [latt syr coptt eth arm] (Clem.) Orig<sub>1</sub>[-c<sub>1</sub>-int<sub>2</sub> Cyr-p, Damasc] Chr-mss, Thdr<sub>2</sub>, Thl OEc [Ambrst]: ins ABC P(αυτω) m 17 Syr Orig<sub>1</sub>[-c<sub>1</sub>] Eus, Bas[-2-mss,] Chr, Thdr<sub>2</sub>, Procop<sub>1</sub>, 14. rec εωκοδομησεν, with B<sup>2</sup>C rel [Orig<sub>1</sub>]: txt AB<sup>1</sup>DLPN [n] 17 [Bas.].

of the destruction of Jerusalem,' which shall shew the vanity of Judaizing doctrines: so Hammond (but not clearly nor exclusively), Lightf., Schöttg., al.,—against both the context, and our Apostle's habit of speaking, and under the assumption, that nothing but Jewish errors are spoken of:—(2) 'the lapse of time,' as in the proverb, 'dies docebit':—so Grot., Wolf, Mosheim, Rosenm., al., which is still more inconsistent with the context, which necessitates a definite day, and a definite fire:—(3) 'the light of day,' i.e. of clear knowledge, as opposed to the present time of obscurity and night: so Calv., Beza, Erasmus:—but the fire here is not a *light-giving*, but a *consuming* flame; and, as Meyer remarks, even in that case the *ἡμέρα* would be that of the *παρουσία*, see Rom. xiii. 12:—(4) 'the day of tribulation':—so Augustine, Calov.: but this again is not definite enough: *μισθὸν λήψεται* can hardly be said of mere abiding the test of tribulation;—because it (the *day*—not, the *work*, as Theophyl., Eeum., al., which would introduce a mere tautology with the next clause) is (to be) revealed (the present ἀποκαλύπτεται expresses the definite certainty of prophecy: or perhaps rather the *attribute* of that day, which is, to be revealed, &c., as in the expressions δ *πειράζων*, δ *σπείρων*, &c.) in fire ('accompanied,' 'clothed,' 'girt,' 'with fire,' i.e. fire will be the *element* in which the day will be revealed. Cf. 2 Thess. i. 8, and Mal. iii. 2, 3, iv. 1, to which latter place the reference is,—see LXX. But notice, that this is *not* the *fire of hell*, into which the gold, silver, and costly stones will never enter, but the *fire of judgment*, in which Christ will appear, and by which *all works will be tried*. This *universality* of trial by fire is equally against the idea of a *purgatorial fire*, which lucrative fiction has been mainly based by the Romanists on a perversion of this passage. See Aug. de Civ. Dei, xxi. 26. 4, vol. vii. p. 745, who mentions the idea with 'non redarguo, quin forsitan verum

est.' See Estius, who does not maintain the allusion to Purgatory here; and Bisping, who does), and *each man's work*, of what kind it is, the fire itself shall try (this clause does not depend upon *εἶ*, but ranges with the following futures. It is a question whether *ἔργον* is nom. or acc.,—of what kind *each man's work* is (Meyer),—or as above. In the only other places where Paul uses *δοκός*, Gal. ii. 6, 1 Thess. i. 9 (see also Acts xxvi. 29), it commences a clause, as here if *ἔργον* be accus.;—we have a very similar expression, Gal. vi. 4, τὸ *ἔργον* *ταυτοῦ δοκιμαζέτω ἕκαστος*:—and it seems more natural that the *action of the fire* should be described as directly passing upon the work. For these reasons, I prefer the accus. τὸ *πῦρ* αὐτό, the fire itself, of its own power, being a *πῦρ καταναλλασκον*.

14.] If any man's work shall remain (i.e. stand the fire,—being of inconsumable materials. *μενέι* fut. (so latt syr coptt), is better than the pres. of rec., as answering to εἰ . . . κατακαήσεται below), which he built on the foundation,—he shall receive wages (as a builder;—i.e. 'shall be rewarded for his faithful and effectual work as a teacher').

15.] If any man's work shall be burnt up (i.e. consist of such materials as the fire will destroy: Stanley adds, "It is possible that this whole image, as addressed to the Corinthians, may have been suggested, or at least illustrated, by the conflagration of Corinth under Mummius: the stately temples (one of them remaining to this day) left standing amidst the universal crash and destruction of the meaner buildings"), he shall [suffer loss (literally,) be mulcted. *ζημιώσθαι*, scil. τὸν *μισθόν*, see ref. Matt., and Herod. vii. 39, τοῦ δὲ ἐνός, τοῦ περιέχειαι μάχιστα, τὴν ψυχὴν ζημιώσαι, and Plato, Legg., vi. p. 774, εἰς μὲν οὖν χρήματα δὲ μὴ θέλων γαμεῖν τοσαῦτα *ζημιούσθω*): but he himself shall be saved (having held, and built on, the true foundation Jesus Christ, he shall not be excluded from that salva-

ABCD  
Pw a b  
d e f g  
k l m  
o 17. 4



F[-gr]  
and also  
G)ουκετ.  
ABCDP  
LPN a b  
c d e f g  
h k l m  
n o 17.  
47

ἵως \* διὰ πυρός. 16 \* οὐκ \* οἴδατε ὅτι ὁ ναὸς τοῦ θεοῦ ἐστε <sup>2 see Isa. xliii.</sup>  
καὶ τὸ πνεῦμα τοῦ θεοῦ \* οἰκεῖ ἐν ὑμῖν; 17 εἴ τις τὸν ὁ ναὸν <sup>2 Zech. xlii.</sup>  
τοῦ θεοῦ ὁ φθείρει, ὁ φθερεῖ τούτων ὁ θεός· ὁ γὰρ ὁ ναὸς τοῦ <sup>a Rom. vi. 16.</sup>  
<sup>b ch. v. 6 al.</sup>  
<sup>c ch. vi.</sup>

16. (2 Thess. ii. 4 al.) Jer. vii. 4. <sup>e Rom. vii. 17 reff.</sup>  
bis. ch. v. 33. 2 Cor. vii. 3. xl. 3. Eph. iv. 22. 2 Pet. ii. 13. Jude 10. Rev. xix. 2 only. <sup>d = here</sup>  
16. play on word, ch. vi. 12.

16. *en umin* bef *οικει* BP m 17 [Bas.] (Tert.).

17. for φθείρει, φθερεῖ D[-gr] F[-gr] P 47 am: φθείρει L. for τούτων, αὐτων  
(corr<sup>a</sup> as more usual) ADF Syr syr-mg arm [Orig-c<sub>1</sub>], *illum* latt Iren-int, [Orig-int,  
Tert., Hil.] Cyr<sup>1</sup>: txt BCLPN rel syr[-txt] coptt s<sup>1</sup>th Orig[-c<sub>2</sub>] Eus<sup>1</sup> Mac<sup>1</sup> Did<sup>2</sup>  
Amphil<sup>1</sup> Chr<sup>1</sup>, [Cyr-p, Damasc] Thdrt Thl Ec.

tion which is the *free gift* of God to all who believe on Christ, but shall get no *especial reward* as a faithful and effectual teacher. Cf. 2 John 8, βλέπετε ἑαυτοὺς, ἵνα μὴ ἀπολογησθε & ἐλρησάμεθα, ἀλλὰ μισθὸν πλήρη ἀπολάβητε. Meyer remarks, that our Lord hints at such persons under the name of *ἑσχατοί*, Matt. xx. 16; Mark x. 31), but so, as through fire:—i. e. as a builder whose building was consumed would escape with personal safety, but with the loss of his work. Chrys., Theophyl., Ec., strangely understand it, that he shall be burnt for ever in the fire of Hell, unconsumed: οὐκ ἔστι καὶ αὐτὸς οὕτως ἀπολείται ὡς τὰ ἔργα, εἰς τὸ μηδὲν χωρῶν· ἀλλὰ μένει ἐν τῷ πυρὶ, Chrys. σώζεται, τούτῳ, σῶος τηρεῖται. δικας αἰώνιους ἔτιχεν, Theophyl. But (1) the *fire of Hell* is quite alien from the context (see above),—and (2) the meaning given to σώζεσθαι is unexampled,—and least of all could be intended where the coming of the Lord is spoken of: cf. *inter alia*, ch. v. 5, παραδόναι κ.τ.λ. . . . ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τ. κυρίου. Grot., Elsn., al., explain εἰς διὰ πυρός as a proverb, 'tanquam ex incendio,' for 'with difficulty.' But this is needless here, as the *figure itself* is that of an 'incendium:' and ὡς ἐν πυρὶ 'tanquam,' but belongs to οὕτως, see reff.

The whole imagery of the passage will be best understood by carefully keeping in mind the *key*, which is to be found in the θεοῦ οἰκοδομή, and the ναὸς τοῦ, as connected with the prophecy of Malachi iii. and iv. There, ἑξαιφνης ἔξει εἰς τὸν ναὸν αὐτοῦ κύριος . . . αὐτὸς εἰσπορεύεται ὡς κύρ χωνευτηρίου . . . καθιέται χωνεύων καὶ καθαρίζων ὡς τὸ ἀργύριον καὶ ὡς τὸ χρυσόν. . . . διότι ἰδοὺ ἡμέρα (add κυρίου Α) ἔρχεται καιρομένη ὡς κλίβανος, κ. φλέξει αὐτούς, καὶ ἔσονται . . . καθαῖται, κ. ἀνάψει αὐτοὺς ἡμέρα ἡ ἐρχομένη. The Lord thus coming to His temple in flaming fire, all the parts of the building which will not stand that fire will be consumed: the builders of them will escape with personal salvation, but with the loss of their work, through the midst of the conflagration.

16—23.] *The figure is taken up afresh and carried further: and made the occasion of solemn exhortation, since they were the temple of God, not to mar that temple, the habitation of His Spirit, by unholiness, or by exaltation of human wisdom: which last again was irrelevant, as well as sinful; for all their teachers were but their servants in building them up to be God's temple,—yea all things were for this end, to subserve them, as being Christ's, by the ordinance, and to the glory of God the Father.* 16.]

The foregoing figures, with the occasion to which they referred, are now dropped, and the οἰκοδομή τοῦ recalled, to do further service. This *building* is now, as in Mal. iii. 1, and as indeed by implication in the foregoing verses, the *temple of God* (ναὸς τοῦ, with emphasis on ναὸς, not θεοῦ ναός), the *habitation of His Spirit*. οὐκ οἴδατε ὅτι—Are ye ignorant that . . . an expression of surprise arising out of their conduct. καὶ . . . ἐν ὑμῖν—ἐν ᾧ, τούτῳ, ἐν ὑμῖν. Meyer rightly remarks, that "ναὸς τοῦ is the temple of God, not a temple of God: for Paul does not conceive (as Theodoret, al.) of the various churches as *various temples* of God, which would be inconsistent with a Jew's conception of God's temple, but of each Christian church as, *sensu mystico*, the temple of Jehovah.

So there would be, not many temples, but many churches, each of which is, ideally, the same temple of God." And, we may add, if the figure is to be strictly justified in its widest acceptation, that all the churches are built together into one vast temple: cf. ἐν ᾧ καὶ ὑμεῖς συνοικοδομησθε, Eph. ii. 22. 17.]

φθείρει, [destroys, or] mars, whether as regards its *unity* and *beauty*, or its *purity* and *sanctity*: here, the meaning is left indefinite, but the latter particulars are certainly hinted at,—by ἁγίος below.

φθείρει, either by *temporal death* (Mey.), as in ch. xi. 30; or by *spiritual death*, which is more probable, seeing that the *figurative* temple is spoken of, not (as Mey.) the material temple:—and as tem-



23 \* εἴτε Παῦλος εἴτε Ἀπολλῶς εἴτε Κηφᾶς, εἴτε κόσμος \* so Rom. xii. 6. Col. i. 18. εἴτε \* ζωὴ εἴτε \* θάνατος, εἴτε \* ἐνεστώτα εἴτε \* μέλλοντα, \* so Rom. viii. 36. πάντα \* ὑμῶν, 23 ὑμεῖς δὲ \* χριστοῦ, χριστὸς δὲ \* θεοῦ. \* see 2 Thess. ii. 2. y = Acte xiv. 25 reff. IV. 1 \* Οὕτως ἡμᾶς \* λογιζέσθω \* ἄνθρωπος, \* ὡς \* ὑπηρέτας \* ch. iii. 15 reff. χριστοῦ καὶ \* οἰκονόμους \* μυστηρίων θεοῦ. 2 \* ὥδε \* λοι- \* Rom. viii. 36 reff. ix. 8. (Luke g ch.

b = ch. xi. 26. Gal. vi. 1. xli. 43. xvi. 1, &c. i. 16 reff.

c = Acte xiii. 5 reff. e ch. ii. 7 reff.

d = Tit. i. 7. 1 Pet. iv. 10. (Luke f = Col. iv. 9. Heb. xiii. 14. g ch.

22. ἀπολλῶ F 17. ins δι' ὑμῶν F[-gr]. ἡμῶν, and in ver. 23 ἡμεῖς B 48 Orig.<sup>i</sup> rec at end ins εστιν, with D<sup>1</sup> L rel vulg [F-lat syrr copt arm Orig.<sup>i</sup> int.] Chr, Thdrt [Tert<sup>i</sup>]: om ABC D<sup>1</sup> [and lat] F[-gr] PN 17 [æth] Dial, Ambros Aug<sup>i</sup>.

CHAP. IV. 1. ins του bef θεου F.

2. rec δ δε λοιπον, with D<sup>1</sup> [-gr] L rel Orig<sup>i</sup> [-c.] Chr, Thdrt Thl (Ec: txt ABCD<sup>1</sup> FPN

ters, or events, or the world itself, are working together: see Rom. viii. 28: and iv. 13.

22, 23.] Specification of some of the things included under πάντα: and first of those teachers in whom they were disposed to boast,—in direct reference to ch. i. 12. But having enumerated Paul, Apollos, Cephas, he does not say εἴτε χριστός, but adding the world itself and its events and circumstances, he reiterates the πάντα ὑμῶν as if to mark the termination of this category, and changing the form, concludes with ὑμεῖς δὲ (not only one part of you) χριστοῦ χριστὸς δὲ θεοῦ (see below). The expressions ζωὴ, θάνατος, ἐνεστώτα, μέλλοντα, have nothing to do with the teachers, as Chrys., Theophyl., Grot.,—ἡ ζωὴ, φησι, τῶν διδασκάλων δι' ὑμᾶς ἵσταν ἵνα ἀφελῇσθε διδασκόμενοι: κ. δ θάνατος αὐτῶν δι' ὑμᾶς ὑπὲρ ὑμῶν γὰρ κινδυνεύουσι καὶ τῇς ὑμετέρας σωτηρίας, Theophyl.,—and “*præsentia, . . . linguarum et sanctorum dona . . . futura, . . . rerum futurarum revelationes*,” Grot.,—but are perfectly general.

ἐνεστώτα is things actually present,—see note on 2 Thess. ii. 2. 23.] On the change of the possessives, see above:—Christ is not yours, in the sense in which πάντα are,—not made for and subserving you—but (δὲ) you are His,—and even that does not reach the Highest possession: He possesses not you for Himself; but (δὲ again) κεφαλὴ χριστοῦ ὁ θεός, ch. xi. 3. CHRIST HIMSELF, the Incarnate God the Mediator, belongs to God, is subordinate to the Father, see John xiv. 28; and xvii. passim. But this mediatorial subordination is in no way inconsistent with His eternal and co-equal Godhead: see notes on Phil. ii. 6—9; and on ch. xv. 28, where the subjection of all things to Christ, and His subjection to the Father, are similarly set forth.

There is a striking similarity in the argument in this last verse to that in our Lord's prohibition, Matt. xxiii.

8—10.

See Stanley's beautiful note.

IV. 1—5.] He shows them the right view to take of Christian ministers (vv. 1, 2); but, for his part, regards not man's judgment of him, nor even judges himself, but the Lord is his Judge (vv. 3, 4). Therefore let them also suspend their judgments till the Lord's coming, when all shall be made plain.

1.] ὁπῶς, emphatic, preparatory to ἐς, as in ref. ἄνθρωπος, as E. V., a man, in the most general and indefinite sense, as ‘man’ in German: not a Hebraism, nor = ἱεραστός. The whole is opposed to καύχησις ἐν ἀνθρώποις: the ministers of Christ are but subordinates to Him, and accountable to God. ἡμᾶς, here, not, ‘us ministers generally,’ see below, ver. 6, but ‘myself and Apollos,’ as a sample of such. ὑπὲρ χριστοῦ, see ch. iii. 5, 22, 23. But in ὡς μυστ. θεοῦ we have a new figure introduced. The Church, 1 Tim. iii. 15, is the οἶκος θεοῦ—and those appointed to minister in it are οἰκονόμοι, stewards and dispensers of the property and stores of the οἰκοδεσπότης. These last are the μυστήρια, hidden treasures, of God,—i. e. the riches of his grace, now manifested in Christ, ch. ii. 7; Rom. xvi. 25, 26, which they announce and distribute to all, having received them from the Spirit for that purpose. “*Ea mysteria sunt incarnationis, passionis et resurrectionis Christi, redemptionis nostræ, vocationis gentium, et cætera quæ complectitur evangelica doctrina.*” Estius, who also, as a Romanist, attempts to include the sacraments among the μυστήρια in this sense. The best refutation of this is given by himself: “*sed cum ipse Paulus dixerit primo capite, Non misit me Christus baptizare, sed evangelizare, rectius est ut mysteria Dei intelligantur fidei nostræ dogmata.*” It may be doubted, whether, in the N. T. sense of μυστήρια, the sacraments can be in any way reckoned

h = 2 Cor. xiii. 2. (ch. i. 22).  
 i = Matt. i. 18.  
 Acta v. 39.  
 Rom. vii. 10.  
 2 Cor. v. 3.  
 Phil. ii. 8.  
 Neh. ix. 8.  
 h dat., Rom.  
 xiv. 14.  
 l = Acta xix.  
 27.  
 m constr., Matt. x. 25. xviii. 6.  
 q = Acta xix. 2. ch. iii. 2.  
 a Acta xiii. 39. Rom. v. 9. ch. vi. 11.  
 n Acta iv. 9 reff.  
 r Acta v. 2. xii. 12. xiv. 6 only.  
 Gal. ii. 17. iii. 11. v. 4.  
 o Acta xvii. 25 reff.  
 Lev. v. 1. Job xvii. 6 only.  
 t = ch. iii. 21.  
 p = ch. i. 8 reff.  
 i Macc. iv. 21 al.  
 h k l m i  
 o 17. 47

17 latt syrr copt aeth arm Orig-int, [Ambrat Aug.], aft λαων ins τi N<sup>1</sup>(om  
 N-corr<sup>1</sup>?). ζῆτε (itacism?) AC D[-gr] F[-gr(-τητε)] PN f g n 17 [Eutha lms]  
 txt BL rel latt syrr [copt Orig-c<sub>1</sub>-int<sub>1</sub>]. tis ευρεθη bef πιστος D<sup>1</sup>[-gr]: [tis]

bef πιστος D<sup>1</sup>[-gr] F goth.

3. ημων A [o]. αλλα D<sup>1</sup>.

for ουδε, ουδ F.

4. for ουκ, ουδε P [nec Jer, Aug.].

for δε, γαρ N<sup>1</sup> Syr aeth.

at end ins

θεος D<sup>1</sup>[and lat].

as such: for μυστ. is a (usually *divine*) proceeding, *once hidden, but now revealed*, or *now hidden, and to be revealed*; under neither of which categories can the sacraments be classed. 2.] Moreover, here (on earth) (see var. readd. and reff. δε is emphatic, and points to what follows, that though in the case of stewards enquiry was necessarily made *here below*, yet he, God's steward, awaited no such enquiry *πὸ ἀνθρωπίνης* *ἡμέρας*, but one at the coming of the Lord. Lachmann, I cannot but think somewhat strangely, places δε at the end of ver. 1: *οικονόμους μυστηρίων θεοῦ δε*. Stanley takes δε for 'in this matter,' and supports the meaning by Rev. xiii. 10, 18; xiv. 12; xvii. 9) enquiry is made in the case of stewards (or, *it is required* in the case of stewards), in order that (or *that*, the purport of the requirement expressed as its purpose) a man may be found (proved to be) faithful (emph.).

3.] But to me (contrast to the case of the stewards into whose faithfulness enquiry is made δε, here on earth) it is (amounts to) very little (Meyer compares *ἐς χάριν τέλλεται*, Pind. Ol. i. 122, and Theognis, 162, οἱ τὸ κακὸν δοκίον γίνεται εἰς ἀγαθόν) that I [should] be (the *I*, here and always, is more or less the conj. of purpose. The construction is a mixed one in such clauses as this, compounded of *ἐλαχιστόν ἐστιν ἀνακριθῆναι*, and *ἐλαχιστόν ἂν πρὸς ἡμῶν*, *ἵνα ἀνακριθῶ*) judged (enquired into, as to my faithfulness) by you, or by the day of man ([i. e., of man's judgment,] in reference to δε above, and contrast to the *ἡμέρα κυρίου*, to which his appeal is presently made, ver. 5, and of which, as testing the worth of the labour of teachers, he spoke so fully ch. iii. 13—15. Jerome, *Questiones ad Algasiam*, Ep. xxi. (cli.) 10, vol. i. p. 879, numbers the expression among the *cilicisms* of the Apostle. Estius,

al., suppose it to be a Hebraism, referring to Jer. xvii. 16, which is irrelevant. All these are probably wrong, and the expression *chosen purposely* by the Apostle. Grot. compares 'diem dicere,' 'to cite to trial'; to which Stanley adds the English 'daysman' for arbiter (see Job ix. 33), and the Dutch 'dagh vaerden' and 'daghen,' to 'summon'),—*say, I do not judge even* (hold not an enquiry on: lit. '*but neither do I, &c.*) myself: 4.] for I [know nothing against myself (i. e.)] am conscious to myself of no (official) delinquency; so Plato, *Apol.* p. 21, *οὐτε μέγα οὐτε μικρὸν ξύνοίδα ἑμαυτῷ σοφὸς εἶναι*,—ib., *Rep.* i. (Wetst.), *τῷ δὲ μηδὲν ἑαυτοῦ δέδικται λυσιγδοῖ: ἡδὲία ἐαυτοῦ δὲ πάρεστι*, and Hor., *Epist.* i. 1. 61, 'Nil conscire sibi, nulla pallescere culpa.' The E. V., 'I know nothing by myself,' was a phrase commonly used in this acceptation at the time; cf. Ps. xv. 4, Com. Prayer Book version, 'He that *setteth not by himself*,' i. e. is not wise in his own conceit. 'I know no harm by him' is still a current expression in the midland counties. See Deut. xxvii. 16; Ezek. xxii. 7, in E. V. So Donne, *Serm.* lviii., "If thine own spirit, thine own conscience, accuse thee of nothing, is all well? why, *I know nothing by myself, yet am I not thereby justified*." This meaning of 'by' does not appear in our ordinary dictionaries, but I am not hereby justified (i. e. it is not *this circumstance* which clears me of blame—*this* does not decide the matter. There can be no reference (as Meyer) to *forensic justification* here, by the very conditions of the context: for he is speaking of that *μῆδος* of the teacher, which may be lost, and yet personal salvation be attained, see ch. iii. 15); but he that judges (holds an enquiry on) me is the Lord (Christ, the judge).

5.] So then (because the Lord is the sole infallible adjudicator) *decide nothing* (con-

μη<sup>u</sup> πρὸ<sup>u</sup> καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ κύριος, ὃς καὶ<sup>u</sup> φωτίσει τὰ<sup>u</sup> κρυπτὰ τοῦ σκότους καὶ<sup>x</sup> φανερώσει τὰς<sup>v</sup> βουλὰς τῶν<sup>u</sup> καρδιῶν, καὶ τότε ὁ<sup>a</sup> ἔπαινος<sup>b</sup> γενήσεται ἐκάστῳ<sup>b</sup> ἀπὸ τοῦ θεοῦ.

<sup>6</sup> Ταῦτα δέ, ἀδελφοί, <sup>c</sup> μετεσχημάτισα εἰς ἑμαυτὸν καὶ<sup>x</sup> Ἀπολλῶ δι' ὑμᾶς, ἵνα<sup>d</sup> ἐν ἡμῖν μάθητε<sup>e</sup> τὸ μὴ<sup>f</sup> ὑπὲρ<sup>g</sup> ἃ<sup>u</sup>

xxii. 5 al. e Sir. xxxvii. 12. a Rom. ii. 29 (reff.).  
c 2 Cor. xi. 13, 14, 15. Phil. iii. 31 only. 1 Kings xxviii. 8 Symm. Jos. Ant. vii. 10. 5.  
xii. 35. Gen. xlii. 38. e = Rom. viii. 30 reff. f = ch. x. 13. 2 Cor. xii. 6.  
g plur. here only. 2 Chron. b ch. i. 30 reff. d = John

5. κρινεται (iusticiam?) APN 3. 17. 39. 48. 72.  
(ins.). om last του D l.

om os D l [and lat] F Aug<sup>scpe</sup>

6. om δε N<sup>1</sup> (ins N-corr<sup>1</sup>) arm. om εις F [-gr]. απολλων A B<sup>1</sup> (απο πολλων  
B<sup>2</sup>) N<sup>1</sup>: txt CDFLP N-corr<sup>1</sup> (?) rel [Euthal-ma]. εν υμιν D l [and lat?] 17. 23.  
115 syr copt Chr<sub>1</sub> [txt<sub>2</sub>] Antch<sub>1</sub>. om το F 2. rec (for δ) δ, with DFL rel  
Syr goth arm Chr<sub>2</sub> Thdrt [Cyr-p, Damasc]: txt ABCPN 17 syr copt Ath<sub>1</sub> Chr-ma,  
Cyr[-p<sub>1</sub>]. (Meyer and De W. think that δ has been a corr<sup>u</sup> to suit τauta preceding.  
But I can hardly think this probable: is it not more likely that in a proverbial  
exprn the sing seemed most appropriate, and thus δ has been corr<sup>u</sup> to δ?)

cerning us, of merit or demerit) before the time, until the Lord shall have come (explains πρὸ καιρ.), who shall also (καί, *inter alia*: as part of the proceedings of that Day: or both) bring to light (throw light on) the hidden things of darkness (general—all things which are hidden in darkness), and shall make manifest the counsels of the hearts (then first shewing, what your teachers really are, in heart), and then shall the (fitting) praise accrue to each from God. ἑαυτος is not a *cor media*, praise or blame, as the case may be, but strictly *praise*. Theophyl., Grot., Billr., Rück., Olsh., suppose the word to be used euphemistically, "unde et contrarium datur intelligi, sed mavult εὐφημεῖν," Grot.: Calv., Meyer, al., think that he speaks without reference to those who will obtain *no praise*: "hæc vox ex bonæ conscientie fiducia nascitur." Calv. But I agree with De Wette, in thinking that he refers to *καυχᾶσθαι ἐν ἀνθρώποις*:—they, their various parties, gave *exaggerated praise* to certain teachers: let them wait till the day when the *fitting praise* (be it what it may) will be adjudged to each from God; Christ as the Judge being the *ἀρισμῶτος ἐκ τοῦ θεοῦ κριτής*, Acts x. 42, and so His sentences being *ἀπὸ θεοῦ*. See also Acts xvii. 31, and Rom. ii. 16, *κρινεῖ δ θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων*, . . . διὰ Ἰησοῦ χριστοῦ.

6-13.] He explains to them (ver. 6) that the mention hitherto of himself and Apollos (and by parity of reasoning, of Cephas and of Christ, in ch. i. 12) has a more general design, viz. to abstract them from all party spirit and pride: which pride he then blames, and puts to shame by depicting, as a contrast, the low and afflicted state of the Apostles

themselves.

6.] But (transcantis: he comes to the conclusion of what he has to say on their party divisions) these things (De Wette, Meyer, al., limit τὰυτα to what has been said since ch. iii. 5. But there surely is no reason for this. The Apostle's meaning here must on all hands be acknowledged to be, 'I have taken our two names as samples that you may not attach yourselves to and be proud of any party leaders, one against another.' And if these two names which had been last mentioned, why not analogously, *those four which he had also alleged* in ch. i. 12? There can be no reason against this, except the determination of the Germans to regard their Paulus-parthei, and Apollos-parthei, and Petrus-parthei, and Christus-parthei, as historical facts; and consequent unwillingness to part with them here, where the Apostle himself by implication repudiates them as such) I transferred (the epistolary aorist) to myself and Apollos (i. e. when I might have set them before you generally and in the abstract as applying to all teachers, I have preferred doing so by taking two samples, and transferring to them what was true of the whole. This is far more probable than the explanation of Chrys., al., that he put in his own name and that of Apollos instead of those of the real leaders of sects, concealing them on purpose. On μετασχ., see reff. and cf. Plato, Legg. x. p. 903, μετασχηματίζων τὰ πάντα ὁλον ἐκ τῶνδ' ὅδωρ,—and p. 906, τοῦτο τὸ βῆμα μετασχηματίζόμενον, Meyer) on your account, that ye by us (as your example: by having our true office and standing set before you) might learn this, "Not above those things which are written" (i. e. not to exceed in your estimate of yourselves and us, the standard of Scrip-

g w. indic. *γέγραπται*, <sup>ε</sup> ἵνα μὴ <sup>η</sup> εἰς ὑπὲρ τοῦ <sup>θ</sup> ἐνὸς <sup>ι</sup> φυσικοῦσθε κατὰ <sup>ABCDP</sup> <sup>LPNab</sup> <sup>cde f g</sup> <sup>h k l m n</sup> <sup>o 17. 47</sup>  
<sup>pres.</sup> <sup>Gal. iv.</sup> <sup>17. Tit. ii. 4.</sup> <sup>1 John v. 20.</sup> <sup>1 Thess. v. 11.</sup> <sup>1 Tim. ii. 19.</sup> <sup>ch. v. 2. viii.</sup> <sup>i. xiii. 4.</sup> <sup>Col. ii. 18.</sup> <sup>only γ.</sup> <sup>(see ref.)</sup> <sup>2 Cor. xii. 30.</sup> <sup>h Rom. ii. 1. ref.</sup> <sup>1 = here only.</sup> <sup>see Acts x. 9. ref.</sup> <sup>m abool.</sup> <sup>ch. i. 29. ref.</sup> <sup>1 Acts xxvii. 38 only.</sup> <sup>Deut. xxxi. 30 only.</sup> <sup>o 3 Cor. vii. 9.</sup> <sup>Rev. iiii.</sup>  
<sup>17. 18.</sup> <sup>Luke xii. 21.</sup> <sup>Hos. xii. 8.</sup>

rec aft *γεγραπται* ins *φρονειν*, with C(appy) D<sup>3</sup>[-gr] LPN<sup>3</sup> rel syrr goth arm Chr, Cyr[-p<sub>2</sub>] Thdrt [Antch, Damasc]: om ABD<sup>4</sup>FN<sup>1</sup> latt Orig[-c, Ambrst Aug].  
 om 2nd *μη* D. for *υπερ*, *κατα* F.

ture,—which had been already in part shewn to them in the citations ch. i. 19, 31; iiii. 19. To refer *γέγραπται* to *what has been written in this Epistle*, as Luth., Calov., Calv. (altern.), is quite inadmissible, for, as Grot. remarks, "*γέγραπται* in his *libris semper ad libros Veteris Testamenti refertur*." But he (and Olsh.) refer the words to Deut. xvii. 20,—whereas it is far better to give them a perfectly general reference. Chrys., Theodoret, and Theophyl. refer it to *words of our Lord in the N. T.*, such as Matt. vii. 1, 3; xxiii. 12; Mark x. 43, 44, but these could not be indicated by *γέγραπται*.—cf. ch. vii. 10 and note.

The ellipse, as here, of the *verb* in prohibitory clauses, with *μη*, is common enough: thus, Aristoph. Vesp. 1179, *μη μοι γε μούους*. Soph. Antig. 577, *μη τριβας ετι, αλλα νιν κομιζε'* εἶσω. Demosth. Phil. i. p. 46, *μη μοι μυριους μηδε διμυριους ξενους*. Hartung, Partikellehre ii. 163, where see more examples), that ye may not one on behalf of another be puffed up against a third (i. e. 'that you may not adhere together in parties to the detriment or disparagement of a neighbour who is attached to a different party'). There is a grammatical difficulty here, the occurrence of *ἵνα* with an indic. pres. This is variously explained. See Winer, edn. 6, § 41. δ. 1. c. Some suppose that here, and in ref. Gal. St. Paul has committed a philological error in the formation of the subjunctive, and written the indic. for it. It is at least remarkable, that that other instance, *ἵνα αὐτοὺς ζηλοῦτε*, is also in the case of a contracted syllable in *ου*,—so that we might almost suppose that there was some provincial usage of forming the subj. of contracted verbs in *ου*, which our Apostle followed. At all events (especially considering that we have two other cases of *ἵνα* with an indic., see ref.) it is better to suppose a solecism or peculiar usage, than with Meyer to give *ἵνα* a local sense,—'*where*,' i. e. '*in which case ye are not* (pres. for the future) *puffed up*,'—i. e. if you keep to the Scripture measure: the double *ἵνα* of the purpose being, as he himself observes, according to Paul's

usage, Rom. vii. 13; Gal. iii. 14; iv. 5, al., and here being absolutely demanded by the sense.

7.] For (reason why this puffing up should be avoided) who separates thee (distinguishes thee from others? meaning, that all such conceits of pre-eminence are unfounded. That pre-eminence, and not merely distinction (Meyer), is meant, is evident from what follows! And (3d connects interrogative clauses, as Od. a. 225, *τίς δαίς; τίς δὲ θυμὸς δδ' ἐκλετο*; and Il. e. 704, *ἐνθα τίνα πρῶτον, τίνα δ' ὀσάτον ἐξερράειν*; See Hartung, Partikellehre, i. 169) what hast thou which thou receivest not ('from God'—not, 'from me as thy father in the faith')! but if (which I concede;—*στέγαι δὲ εἰ καὶ ἡμῖν αὐτοῖς εἴσιν, ἀλλὰ μὴ Δ' οὐχ ἱεροῖς*; Xen. Cyr. vi. 1. 14. Hartung, i. 140) thou receivest it, &c. He speaks not only to the leaders, but to the members of parties,—who imagined themselves superior to those of other parties,—as if all, for every good thing, were not dependent on God the Giver.

8.] The admonition becomes ironical: 'You behave as if the trial were past, and the goal gained; as if hunger and thirst after righteousness were already filled, and the kingdom already brought in.' *καυχωδῶν αὐτοὺς λέγων* *Ὁὕτω ταχέως πρὸς τὸ τέλος ἐφθάσατε, ὥστε δύναντο ἦν γενέσθαι διὰ τὸν καιρὸν*. Chrys. Hom. xii. p. 138. The emphases are on *ἦδη* in the two first clauses, and *ὥστε ἡμῶν* in the third. The three verbs form a climax. Any interpretation which stops short of the full meaning of the words as applied to the triumphant final state (so Grot., Est., Calvin., Wetst., al., interpreting them of *knowledge*, of *security*, of the *lordship of one sect over another*), misses the force of the irony, and the meaning of the latter part of the verse.

*καυχοῖ ἡμῶν*] 'because we, as your fathers in Christ, have ever looked forward to *present you*, as our glory and joy, in that day.' There is an exquisite delicacy of irony, which Chrys. has well caught: *πολλὰ ἐμφανίς ἐνταῦθα καὶ πρὸς τοὺς διδασκάλους κ. πρὸς τοὺς μαθητάς. καὶ τὸ ἀσυνείδητον δὲ αὐτῶν δείκνυται κ. τὸ*

<sup>p</sup> ἐβασιλεύσατε. καὶ <sup>q</sup> ὁφελὼν γε <sup>p</sup> ἐβασιλεύσατε, ἵνα καὶ <sup>p</sup> ἡμεῖς ὑμῖν <sup>r</sup> συμβασιλεύσωμεν. <sup>q</sup> \*δοκῶ γάρ, ὁ θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν ὡς <sup>q</sup> ἐπιθανα- <sup>q</sup> τίσους, ὅτι <sup>r</sup> θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις. <sup>10</sup> ἡμεῖς <sup>w</sup> μωροὶ διὰ χριστόν, ὑμεῖς δὲ <sup>q</sup> φρόνιμοι ἐν χριστῷ· ἡμεῖς <sup>w</sup> ἀσθενεῖς, ὑμεῖς δὲ <sup>w</sup> ἰσχυροί· ὑμεῖς <sup>r</sup> ἔνδοξοι, ἡμεῖς δὲ <sup>w</sup> αἴτιμοι. <sup>11</sup> <sup>a</sup> ἄχρι <sup>b</sup> τῆς <sup>b</sup> ἄρτι ὥρας καὶ <sup>c</sup> πεινῶμεν καὶ διψῶμεν καὶ <sup>d</sup> γυμνιτούμεν καὶ <sup>e</sup> κο-

<sup>u</sup> here only +. see note.

ch. ii. 3, 14.]

17. Eph. v. 27 only.

a Rom. viii. 22 reff.

e Matt. xvi. 67 [Mk. 3 Cor. xii. 7. 1 Pet. ii. 20 only +.

<sup>v</sup> = here (Acts xix. 29, 31) only +.

x Rom. xi. 26 xl. Prov. xi. 12. Iron. 2 Cor. xi. 19.

z Matt. xii. 57. Mark vi. 4. ch. xii. 23 only.

b here only.

c Rom. xii. 20 reff.

<sup>p</sup> = Rom. v. 17.

ch. xv. 26.

Rev. v. 10.

xx. 4, 6.

q 3 Cor. xi. 1.

Gal. v. 12.

Rev. iii. 15

only. 4 Kinga

v. 3. Job

xiv. 12. Pa.

caviii. 6 only.

r 2 Tim. ii. 12

only +.

s ch. iii. 18

reff.

t Acts ii. 22

reff. (-φε,

ch. ii. 4.)

w ch. i. 26 reff. (see

y Luke vii. 26. xiii.

only. Isa. lili. 2.

d here only +.

8. om γωρ. ημ. εβασ. (λομ) A [om και οφ. γε εβασ. (λομ) m n]. ωφελον D<sup>3</sup> L<sup>1</sup>.  
om γε D<sup>1</sup> F. ins συν βεφ υμων D<sup>1</sup>.

9. rec aft δοκω γαρ ins οτι, with D<sup>2</sup>[-gr] LPN<sup>3</sup> rel [vulg-clem fuld<sup>2</sup> harl syrr copt goth arin Orig.] Chr, Thdr<sup>2</sup> Ambr, [Ambrst Pel]: om ABC D<sup>1</sup> [and lat] FN<sup>1</sup> am (with demid fuld<sup>1</sup> tol) Clem, Orig[-c, -int.] Damasc Thl Tert, [Hil.].

11. for αχρι της, eos F. rec γυμνητευομεν (see note), with L rel [Euthal-ma]: txt A<sup>2</sup> B<sup>2</sup> (sic: see table) CD<sup>2</sup> FFN<sup>1</sup> a g h m, γυμνιτευομεν B<sup>1</sup> [D<sup>1</sup>].—om γυμν. και A<sup>1</sup>.

σφῶδρα ἀνέστητον. ὁ γὰρ λέγει, τοῦτό ἐστιν. ἐν μὲν τοῖς πόνοις φησὶν εἶναι πάντα κοινὰ καὶ ἡμῖν κ. ὑμῖν, ἐν δὲ τοῖς ἐπιδό-  
λοις κ. τοῖς στεφάνοις ὑμεῖς πρῶτοι. p. 99.

The latter part of the verse is said *bona fide* and with solemnity: And I would indeed [ye strengthens the wish; so ἡ δ' ἐλεῖθ' . . . ὅτι γε μήποτ' ὁφελον λαβεῖν . . . Μερέλαον, Eur. Iph. Aul. 70. Hartung, i. 373. ὁφελον is used in LXX and N. T. as a particle, with the indic.: also with optative. See, for both, reff.) that ye did reign (that the kingdom of the Lord was actually come, and ye reigning with Him), that we also might reign together with you (that we, though deposed from our *proper place*, might at least be vouchsafed a humble share in your kingly glory).

9.] For (and there is abundant reason for this wish in our present afflicted state) I think,—God set forth (before the eyes of the world,—the similitude is in *θεάτρον* following) as the Apostles (meaning all the Apostles, principally himself and Apollos) last (the rendering of Erasmus, Calvin, Beza, al., *as who were last called to be Apostles*, q. d. τοὺς ἔκ. τοὺς ἰσχ., or τοὺς ἰσχ. ἀποστ.,—is ungrammatical. *ἐσχάτους*, *last and vilest*: not, 'respectu priorum,' *last*, as the *prophets were before us*, as Corn-a-lap., and in part, Bengel) as persons condemned to death (*ὡς καταδίκους*, Chrys. Tertullian seems to define the meaning too closely when, De Pudic. 14, vol. ii. p. 1006, he interprets it '*veluti bestiarior*'). Dion. Hal. vii. 35, says of the Tarpeian rock, *ὅθεν αἰετοῖς ἔδωκε βάλ-  
λειν τοὺς ἐπιθανάτους*)—for we are be-  
come a spectacle (*θέατρον* = θέαμα: so

Achilles Tattius, i. p. 55 (Kypke), and *θέατρα ποιητῶν*, Aeschines, Dial. Socr. iii. 20:—see *θεατρούμενοι*, Heb. x. 33) to the world, as well to angels (*good angels*: ἀγγέλοι absol., never either includes, or signifies, *bad angels*) as to men (*κόσμος* being afterwards specialized into angels and men). 10.] Again, the bitterest irony: 'how different our lot from yours! How are you to be envied—we, to be pitied!' There is a distinction in *ἐν χριστόν* and *ἐν χριστῷ*—q. d. We are foolish for Christ's sake (on account of Christ,—our connexion with Him does nothing but reduce us to be fools), whereas you are φρόνιμοι ἐν χριστῷ, have entered into full participation of Him, and grown up to be wise, subtle Christians. ἀσθενεῖς—ἰσχυροί are both to be understood *generally*: the *ἀσθένεια* is not here that of *persecution*, but that of ch. ii. 3: the *strength* is the high bearing of the Corinthians. Ye are in honour (in glorious repute, party leaders and party men, highly honoured and looked up to), whereas we are despised (without honour). Then ἔτιμοι leads him to enlarge on the disgrace and contempt which the Apostle met with at the hands of the world. 11—13.] *He enters into the particulars of this state of affliction, which was not a thing past, but enduring to the present moment.*

11.] ἄχρι τ. ἄρτι ὥρας is evidently not to be taken strictly as indicative of the situation of Paul at the time of writing the Epistle, but as generally describing the kind of life to which, then and always, he and the other Apostles were exposed: οὐ παλαιὰ διηγούμεαι πράγματα, ἀλλ' ἀπερ

f here only +.  
g Rom. xvi. 8.  
12 reff.  
h = Acts xviii.  
3 reff.  
i Eph. iv. 20.  
1 Thess. iv.  
11. Wied.  
(iii. 14) xv. 17.  
k Acts xxi. 4  
reff.  
l = Rom. xii.  
14 reff.  
m = Matt. v.  
10, &c. ch. xv. 9. 2 Kings xxi. 5.  
only +. 1 Macc. vii. 41 only. (-μία, 2 Cor. vi. 8.)  
20. 2 Tim. iv. 2 al. q here only. Prov. xxi. 18 only.  
only. Jer. xlii. 28 Schol. ap. Tromm. [? Symm.] s Matt. xi. 12. John ii. 10. v. 17. xvi. 24. ch. viii.  
7. xv. 6. 1 John ii. 9 only. t act., here only. = pass., 2 Thess. iii. 14. Tit. ii. 8 only. Pa. xxix.  
26. (mid., Luke xviii. 2 al.) u Rom. i. 7 reff. v Acts xi. 31 reff. P.

λαφιζόμεθα καὶ ἄστατοῦμεν, <sup>13</sup> καὶ <sup>8</sup> κοπιῶμεν <sup>h</sup> ἐργαζόμενοι ταῖς ἰδίαις ἡ χερσίν <sup>k</sup> λουιζοῦμενοι <sup>i</sup> εὐλογοῦμεν, <sup>m</sup> διωκόμενοι <sup>n</sup> ἀνεχόμεθα, <sup>13</sup> <sup>o</sup> δυσφημούμενοι <sup>p</sup> παρακαλοῦμεν ὡς <sup>q</sup> περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων <sup>r</sup> περίφημα <sup>s</sup> ἕως ἄρτι. <sup>14</sup> οὐκ <sup>t</sup> ἐντρέπων ὑμᾶς γράφω ταῦτα, ἀλλ' ὡς τέκνα μου <sup>u</sup> ἀγαπητὰ <sup>v</sup> νουθετῶ. <sup>15</sup> ἐὰν

ABCDV  
LPWab  
cdeffg  
hkima  
o 17. 47

10, &c. ch. xv. 9. 2 Kings xxi. 5. n absol., 2 Cor. xi. 4. (Acts xviii. 14 reff.) o here only +. 1 Macc. vii. 41 only. (-μία, 2 Cor. vi. 8.) p absol., Luke iii. 18. Rom. xii. 8. 2 Cor. v. 20. 2 Tim. iv. 2 al. q here only. Prov. xxi. 18 only. r here only +. Tobit v. 18 (19) only. Jer. xlii. 28 Schol. ap. Tromm. [? Symm.] s Matt. xi. 12. John ii. 10. v. 17. xvi. 24. ch. viii. 7. xv. 6. 1 John ii. 9 only. t act., here only. = pass., 2 Thess. iii. 14. Tit. ii. 8 only. Pa. xxix. 26. (mid., Luke xviii. 2 al.) u Rom. i. 7 reff. v Acts xi. 31 reff. P.

12. λοιδορ. και ευλ. και διωκ. και ανεχ. F (Syr) Orig-int.

13. rec βλασφημούμενοι (substitution of more usual word), with BDFLN<sup>3</sup> rel [vulg] Orig<sub>int</sub> [-int.] Chr, Thdr<sup>t</sup> [Ambrst]: txt ACPN<sup>1</sup> 17 Clem, Orig, Eas, Cyr [-p<sub>1</sub>] Damas. περικαθαυμα (for -ματα) D<sup>1</sup> [-gr harl<sup>1</sup>].

14. ταυτα bef γρᾶφω DF k latt [lat ff]. αλλα B(C doubtful). νουθετων ACPN 17 Thl-txt: txt BDFL rel latt [Chr, Thdr<sup>t</sup> Damas Ambrst].

καὶ ὁ παρὼν μοι καιρὸς μαρτυρεῖ. Chrys. See, on the subject-matter, 2 Cor. xi. 23—27. γυμνίτ.] are in want of sufficient clothing: cf. ἐν ψύχει κ. γυμνότητι, 2 Cor. xi. 27. Meyer (after Fritzsche) believes γυμνιζόμενοι to be a mistake in writing the word, of very ancient date: but surely we are not justified, in such a conventional matter as the form of writing a word, to desert the unanimous testimony of the oldest mss. And we have the forms γυμνίτης, and γυμνίτης: why not then γυμνιζέω? κωλαφ.] are buffeted—see reff., there is no need to press the strict meaning. ἄστατ.] τουνέστιν, ἐλάνομεθα, φεύγομεν. Theophyl.

12.] As testimonies to Paul's working with his own hands, see Acts xviii. 3; xx. 34; ch. ix. 6; 1 Thess. ii. 9; 2 Thess. iii. 8. That the other Apostles did the same, need not necessarily be inferred from this passage, for he may be describing the state of all by himself as a sample; but it is conceivable, and indeed probable, that they did. λοιδ. . . κ.τ.λ.] 'So far are we from vindicating to ourselves places of earthly honour and distinction, that we tamely submit to reproach, persecution, and evil repute;—nay, we return blessing, and patience, and soft words.'

13.] παρακ., ἀντὶ τοῦ, πρᾶοτέρους λόγους κ. μαλακτικοὺς ἀμειβόμεθα. Theophyl. ὡς περικαθάρματα] A climax of disgrace and contempt, summing up the foregoing particulars. We are become as it were the refuse of the world. περικ. from περικαθαίρω, that which is removed by a thorough purification, the offal or refuse. So Ammonius (in Wetst.): καθάρματα, τὰ μετὰ τὸ καθάρθῃν ἀποβιπτόμενα:—Theophylact, θραν βυπαρόν τι ἀποσπογγίσθαι τις, περικαθάρματα λέγεται τὸ ἀποσπογγίσμα δεικνύναι: and similarly Æcum. Wetst. gives many examples of

the metaphorical usage of the term καθάρματα as a reproach, from Demosth., Aristoph., Lucian, al., and of purgamentum in Latin. περικαθάρματα is found in Arrian, Epict. iii. 22, Πρίαμος, ὁ νῦν γενήσας περικαθάρματα. But Luther and very many Commentators suppose the word to imply *piacula*, as Schol., Aristoph. Plut. 454 (Wetst.), καθάρματα ἐλέγοντο αἱ ἐπὶ καθάρσει λοιοῦντιος ἢ τινοσ ἰτέρας νόσους θύομενοι τοῖς θεοῖς, τοῦτο δὲ τὸ ἔθος καὶ παρὰ Ῥωμαίοις ἐτεκράτησε. Meyer well remarks that περικαθάρματα will hardly bear this meaning, and that περίφημα in the sing. would not suit it. Still we may remark, with Stanley, that περικαθάρματα is so used in ref. Prov., and περίφημα in ref. Tobit: and that Suidas says, περίφημα . . . , οὕτως ἐπέλεγον τῷ πατ' ἐνιαντὸν συνέχοι: τῶν κακῶν Περίφημα ἡμῶν γένου' ἦτοι, σωτηρία καὶ ἀπολύτρωσις' καὶ οὕτως ἐνέβαλον τῇ θαλάσῃ ὡσανεὶ τῷ Ποσειδῶνι θυσίαν ἀποτινύντες. περίψ.] much the same as περικαθάρματα,—but the expression is more contemptuous:—the individual περικαθάρματα are generalized into one περίφημα, the τοῦ κόσμου is even farther extended to πάντων,—see ch. iii. 22. 14.—21.] Conclusion of this part of the Epistle.—in what spirit he has written these words of blame: viz. in a spirit of admonition, as their father in the faith, whom they ought to imitate. To this end he sent Timothy to remind them of his ways of teaching,—would soon, however, come himself,—in mildness, or to punish, as the case might require.

14. οὐκ ἐντρέπων] not as one who shames you, see reff., and ch. vi. 5; xv. 34,—and for the force of the participle, ch. ii. 1. νουθετῶ contrasts with ἐντρέπων γράφω, the construction being purposely adopted, to set in a more vivid light the paternal inten-



γὰρ ὡς <sup>μυρίους</sup> <sup>παιδαγωγούς</sup> ἔχῃτε ἐν χριστῷ, ἄλλ' οὐ πολλοὺς πατέρας· ἐν γὰρ χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα. <sup>16</sup> παρακαλῶ οὖν ὑμᾶς, <sup>μυμηταί</sup> μου γίνεσθε. <sup>17</sup> διὰ τοῦτο ἐπεμψα ὑμῖν Τιμόθεον, ὃς ἐστὶν μου τέκνον ἀγαπητὸν καὶ πιστὸν ἐν κυρίῳ, ὃς ὑμᾶς ἀναμνήσει τὰς ὁδοὺς μου τὰς ἐν χριστῷ, καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω. <sup>18</sup> ὥς μὴ ἐρχο-

6. ii. 14. Heb. vi. 12 only+. (μείσθαι, 2 Thess. iii. 7, 9.) c dat., Acts xi. 29. Phil. ii. 19.  
d see Eph. i. 1. Acts xvi. 15. e Mark xi. 21. xiv. 72. 2 Cor. vii. 15. 2 Tim. i. 2. Heb. x. 22  
only. Gen. viii. 1 Ed-vat. compl. [B def.] (-μνησε, ch. xi. 24.) f = ch. xii. 31. see Acts  
xiii. 10 reff. g Acts xvi. 30 reff. h w. gen. abs., 2 Cor. v. 20. 2 Pet. i. 3. Soph.  
[Ed. Tyr. 11. Winer, edn. 6, § 65. 9.]

15. om ἰησοῦ B Clem. Pac.; ins ACDFL[P]N rel vulg Syr Orig-int.,

16. for οὖν, δε D<sup>1</sup>[-gr] F[-gr].

17. aft τοῦτο ins αὐτο APN<sup>1</sup> 17 syr [Euthal-ms]. rec τεκνον bef μου (corrupt to more usual order), with DFL rel latt Orig[-c.] Thdrst Thl Gec lat-f: txt ABCPN m 17 arm [Euthal-ms] Chr Damasc. πιστος F. A [has not] χριστω for κυριω [as Woide]. αναμνησει(sic) A<sup>1</sup>. for χριστω, χρ. ἰησοῦ C D<sup>2</sup>[-gr] N b m o 17 vulg-ed [fuld harl arm] syr copt Chr, Damasc [Ambrst]: κυριω ἰησ. D<sup>1</sup>[and lat] F: txt AB D<sup>3</sup>[-gr] LP rel am(with demid [tol]) Syr Orig[-c.] Thdrst Thl Gec.

tion:—I am not writing these things (vv. 8—13) as shaming you,—but I am admonishing you as my beloved children.

15.] Justification of the expression τέκνα μου. <sup>μυρίους</sup>, the greatest possible number—see reff. παιδᾶγ.] He was their spiritual father: those who followed, Apollos included, were but *teachers*, having the care and education of the children, but not the rights, as they could not have the peculiar affection of the father. He evidently shews by <sup>μυρίους</sup>, that these *παιδαγωγοί* were more in number than he could wish,—including among them doubtless the false and party teachers: but to refer the word *only* to them and their despotic leading (as Beza, Calvin, al., and De Wette), or to confine its meaning to the stricter sense of *παιδαγωγός*, the slave who led the child to school, is not here borne out by the facts. See ref. and note: and for the wider sense of *παιδᾶγ.*, examples in Wetst. ἄλλ' οὐ brings out the contrast strongly, giving almost the sense of 'at non ideo:' so Aesch. in Ctes. § 155, καὶ γὰρ ἐὰν αὐτὰ διεῖξη τὰ ἐκ τοῦ ψηφίσματος προτάγματα, ἄλλ' οὐ τόγ' ἐκ τῆς ἀληθείας ἀσχυρὸν σιωπηθήσεται. See Hartung, Partikellehre, ii. 40. ἐν γὰρ χρ.] For in Christ Jesus (as the spiritual element in which the begetting took place: so commonly ἐν χριστῷ, applied to relations of life, see ver. 17, bis,—not to be joined as De W. with ἐγώ, q. d. ἐγὼ γὰρ ἐν χ. Ἰησοῦ δ. τ. εὐ. ὑμ. ἐγέννησα) by means of the gospel (the preached word being the instrument) I (emphatic) begat you (there is also an emphasis on ὑμᾶς, as coming before the verb, q. d. in your case, I it was who begat you). 16.] ὅν, because I am

your father. <sup>μυμηταί</sup>, not only, nor perhaps chiefly, in the things *just mentioned*, vv. 9—13,—but as ver. 17, in αὐτοῖς μου αὐτὸν χρ., my manner of life and teaching. See reff. 17.] διὰ τοῦτο,—in order that you may the better imitate me by being put in mind of my ways and teaching: not, as Chrys., Theophyl., al., ἐπεὶδὲ ὡς παίδων κήδομαι, καὶ ἐς γεγεννηκός,—which would make ver. 18 a very harsh parenthesis, and destroy the force of what follows. On the fact, see Prolegg. to 2 Cor., § ii. 4.

τέκνον.] see 1 Tim. i. 2, 18; 2 Tim. i. 2. Meyer remarks, that by the strict use of the word τέκνον in this passage (vv. 14, 15) we have a certain proof that Timothy was converted by Paul: see Acts xiv. 6, 7 and note. "The phrase seems to be used here in reference to τέκνα ἀγαπητά, ver. 14: 'I sent Timotheus, who stands to me in the same relation that you stand (in).'" Stanley. ἐν κυρίῳ points out the spiritual nature of the relationship.

ἀναμνήσει.] Timothy, by being himself a close imitator of the Christian virtues and teaching of his and their spiritual father, would bring to their minds his well-known character, and way of teaching, which they seemed to have well-nigh forgotten. See 2 Tim. iii. 10. καθὼς specifies what before was expressed generally: so Luke xxiv. 19, 20, τὰ περὶ Ἰησοῦ . . . ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς κ.τ.λ.; and Thucyd. i. 1, τὸν πόλεμον τῶν Πελ. κ. 'Αθ., ὡς ἐπολέμησαν πρὸς ἀλλήλους. πανταχοῦ ἐν π. ἐκκλ.] To shew the importance of this his manner of teaching, he reminds them of his unvarying practice of it: and as he was guided by the Spirit, by inference, of its

1 ver. 6 reff.  
 k = 2 Cor. iii.  
 1. x. 2. Gal.  
 1. 7. ii. 12.  
 1 Tim. i. 3.  
 &c.  
 1 James iv. 15.  
 Sir. xxxix.  
 1 Theas. i. 5.  
 see Rom. xv.  
 18 reff.  
 2 Rom. xiv.  
 17.  
 3 Rom. i. 4 reff.  
 4 = ch. v. 8.  
 2 Cor. ii. 1. Eph. i. 8. iii. 12. iv. 15, 17 al.  
 1. 8 al.  
 1. 21. iii. 13. 1 Pet. iii. 15. Ps. xlv. 4.

μένου δέ μου πρὸς ὑμᾶς ἔφυσιώθησάν <sup>k</sup> τινες <sup>19</sup> ἐλεύ-  
 σομαι δὲ ταχέως πρὸς ὑμᾶς, ἵ ἐὰν ὁ <sup>1</sup> κύριος <sup>1</sup> θελήσῃ,  
 καὶ γινώσκει οὐ τὸν <sup>m</sup> λόγον τῶν <sup>1</sup> πεφυσιωμένων, ἀλλὰ  
 τὴν <sup>m</sup> δύναμιν <sup>20</sup> οὐ γὰρ ἐν <sup>m</sup> λόγῳ ἢ <sup>n</sup> βασιλείᾳ τοῦ <sup>n</sup> θεοῦ,  
 ἀλλ' <sup>o</sup> ἐν δυνάμει. <sup>21</sup> τί θέλετε; <sup>p</sup> ἐν <sup>q</sup> ῥάβδῳ ἔλθω πρὸς  
 ὑμᾶς, ἢ <sup>r</sup> ἐν ἀγάπῃ, <sup>s</sup> πνεύματι τε <sup>t</sup> πραύτητος;

ταχέως  
 ABCDF  
 LPNab  
 c d f g h  
 k l m n  
 o 17. 47

q Rev. ii. 27. Isa. x. 34. r Matt. x. 10. Heb.  
 t Paul (2 Cor. x. 1. Gal. v. 23. vi. 1 al.) only, etc. James

18. om δε F latt copt lat-ff.

19. θελήσει LP [f]. om ου D<sup>1</sup>.  
 σιωμηνον L h m 3. 46<sup>1</sup>-9. 57. 109-16 lectt-7-12 Orig<sup>1</sup> (not Clem<sup>2</sup> Chr<sup>1</sup> Thdr<sup>1</sup> [Sevra-c,  
 Damasc] &c).

21. [πνεῦμα (for -ματι) D<sup>1</sup> (and lat).] rec πρᾶσθητος, with DFLPN rel [Euthal-  
 ms Clem<sup>1</sup> Orig<sup>1</sup> Chr<sup>1</sup> Thdr<sup>1</sup>]: txt ABC<sup>1</sup> or 2 17 Damasc.

universal necessity in the churches.

18—20.] To guard against misrepresentation of the coming of Timothy just announced, by those who had said and would now the more say, 'Paul dare not come to Corinth,' he announces the certainty of his coming, if the Lord will. 18.] ὥς μὴ ἐρχομένου forms one idea, and the δε is in consequence placed after it all: so Thucyd.

i. 6, ἐν τοῖς πρώτοις δε Ἀθηναῖοι: Isocr. περὶ εἰρ., p. 160, δεῖ ἂν τύχῃ δε γενεσόμενον. Hartung, Partikellehre, i. 190.

εἰ expresses the assumption in their minds: the present part. ἐρχομένου refers to their saying—οὐκ ἐρχεται, as Meyer.

19.] ἐλεύσομαι is prefixed, for emphasis, being the matter in doubt: as we say, 'Come I will.' ταχέως How soon, see ch. xvi. 8. γινώσκει I will inform myself of—not the words of those who are puffed up (those I care not for), but their power: whether they are really mighty in the Spirit, or not. This general reference of δύν. must be kept, and not narrowed, as Chrys., Theophyl., to [the] power of working miracles: or "quantum apud vos sua scientia et doctrina quam jactant profecerint," Est.; or virtuous lives (Theodoret, al.), or energy in the work of the gospel (Meyer): he leaves it general and indefinite.

20.] Justification of this his intention by the very nature of that kingdom of which he was the ambassador. ἡ βασιλ. τ. θεοῦ, the Kingdom (τ. οὐρ. Matt. iii. 2; iv. 17 and passim; τ. θ. Mark i. 15, al.) announced by the prophets, preached by the Lord and the Apostles, being now prepared on earth and received by those who believe on Christ, and to be consummated when He returns with His saints: see Phil. iii. 20, 21; Eph. v. 5. ἐν λόγῳ . . . ἐν δυνάμει . . . is not (i.e. does not consist in, has not its conditions and element of existence) in (mere) word, but in power—is a kingdom of power. 21.] He offers them, with

aft λόγον ins αυτων F. τον πεφυ-

a view to their amendment, the alternative: 'shall his coming be in a judicial or in a friendly spirit?' as depending on themselves. τί not for πότερον (as Meyer, De W.), but general, and afterwards confined to the two alternatives: What will ye (respecting my coming)? ὁδω, must I come? ἐν ῥάβδῳ, with a rod; but not only 'with,' as accompanied with: the prep. gives the idea of the element in which, much as ἐν δόξῃ: not only with a rod, but in such purpose as to use it. There is no Hebraism: see Passow under ἐν, No. 3 and 4. He speaks as a father: τί ἵσταν, ἐν ῥάβδῳ; ἐν κολάσει, ἐν τιμωρίᾳ, Chrys.

πνεῦμ. τ. πραύ-  
 τητος] Generally, and by De Wette, explained, a gentle spirit, meaning by πνεῦμα his own spirit: but Meyer has remarked, that in every place in the N. T. where πνεῦμα is joined with an abstract genitive, it imports the Holy Spirit, and the abstract genitive refers to the specific working of the Spirit in the case in hand. So πν. τῆς ἀληθείας (John xv. 26; xvi. 13; 1 John iv. 6), υιοθεσίας (Rom. viii. 15), τῆς πίστεως (2 Cor. iv. 13), σοφίας (Eph. i. 17), ἀγιασμένης (Rom. i. 4). (This does not however appear to be without exceptions: cf. πνεῦμα ἀσθενείας, Luke xiii. 11; δουλείας, Rom. viii. 15; κατανοήσεως, Rom. xi. 8; δειλίας, 2 Tim. i. 7; τῆς πλάνης, 1 John iv. 6. We may indeed say, that in none of these cases is the πνεῦμα subjective, or the phrase a mere periphrasis: but the πνεῦμα is objective, a possessing, indwelling spirit, whether of God or otherwise.) And so Chrys., Theophyl.—ἐν γὰρ καὶ πνεῦμα αὐστηρότητος κ. τιμωρίας, ἀλλ' ἀπὸ τῶν χρηστωτέρων αὐτὸ καλεῖ ὥς καὶ τὸν θεὸν οἰκτίρμονα κ. ἐλεήμονα φάμεν, ἀλλ' οὐ κολαστὴν, καίτοιγε καὶ τοῦτο ὄντα. Theophyl.

V. 1—13.] CONCERNING A GROSS CASE OF INCEST WHICH HAD ARISEN, AND WAS

V. 1 "Ὅλος ἰ ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη ἡ πορνεία ἥτις οὐδὲ ἐν τοῖς ἔθνεσιν, ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχειν ὡ καὶ ὑμεῖς πεφυσιωμένοι ἐστὲ καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα ὁ ἄρθῃ ἐκ μέσου ὑμῶν ὁ

xxviii. 24. x = Heb. ii. 3. y = Matt. vi. 29. ch. xiv. 21. Gal. ii. 5 al. ch. vi. 7. xv. 29 only. v = here only. 2 Marc. x. 13. see Act. x. 22 reff. w = Matt. v. 32. ch. vi. 13, 18 al. Gen. 22. 29. 2 Cor. ii. 2. b ch. iv. 6 reff. c Matt. v. 4. ix. 15. Mark xvi. 10. Luke 22. 29. 2 Cor. xii. 21. James iv. 9. Rev. xviii. 11, 15, 19 only. Isa. lxi. 2. d = John xi. 15. e = Matt. xiii. 12. Luke xi. 22. John ii. 18 al. Isa. lviii. 1, 2. f Acts xvii. 33 reff.

CHAP. V. 1. rec aft *ἔθνεσιν* ins *ονομαζεται* (see note), with LPN<sup>3</sup> rel syrr Chr<sub>2</sub> [Bas, Cyr-p, Damasc] Thdr̄t Cassiod: om ABCDFN<sup>1</sup> 17 latt copt sct̄h arm Orig<sup>2</sup>-c<sub>1</sub>-int<sub>3</sub> Euthal-ma] Manes, Tert, Lucif<sub>2</sub> [Ambrst]. του πατρος εχειν bef τινα DF.

2. for ουχι, ου F.

rec *εκαρθη* (corra from ver 13), with L rel Chr<sub>1</sub> [Bas,

HARBOURED, AMONG THEM (vv. 1—8): AND QUALIFICATION OF A FORMER COMMAND WHICH HE HAD GIVEN THEM RESPECTING ASSOCIATION WITH GROSS SINNERS (9—13). The subject of this chapter is bound on to the foregoing by the question of ch. iv. 21: and it furnishes an instance of those things which required his apostolic discipline. 1.] *ὅλος*, actually, 'omnino,' see reff.: in negative sentences, 'at all.' ἀκούεται ἐν ὑμ.

πορνεία] another way of saying ἀκούουσι τινες ἐν ὑμ. πόρνος,—the character of πόρνος is borne (by some) among you,—fornication is borne as a character among you. From missing this sense of ἀκούουσι, Commentators have gone wrong (1) as to *ὅλος*, rendering it 'commonly,' to suit ἀκούεται, 'is reported,'—(2) as to ἐν ὑμῖν, joining it with πορνεία, whereas it belongs to ἀκούεται,—(3) as to ἥτις οὐδὲ ἐν τ. ἔθνεσιν, see below. καὶ τοιαύτ. π.]

And fornication of such a sort (the καὶ rises in a climax, there being an ellipsis of οὐ μόνον . . . , ἀλλὰ . . . before it; so Aristoph. Ran. 116, δ σέχτις, τομῆσεις γὰρ ἵναί καὶ σὺ γε; see Hartung, Partikellehre, i. 134), as (is) not (borne as a character) even among the heathen. The *ὀνομαζεται* of the rec. is a clumsy gloss, probably from Eph. v. 3: the meaning being, that not even among the heathen does any one ἀκούει πόρνος in this sense, that it was a crime that they would not tolerate as a matter of public notoriety. So that one among you has (as wife most probably, not merely as concubine: the word ἔχω in such cases universally in the N. T. signifying to possess in marriage: and Meyer remarks that δ τὸ ἔργον τοῦτο ποιήσας (ver. 2), and τὸν οὕτως τοῦτο κατεργασάμενον (ver. 3) seem to point to a consummation of marriage, not to mere concubinage) his father's wife (i. e. his step-mother, see Lev. xviii. 8; οὐκ εἶπε μητρὶν ἀλλὰ γυναῖκα πατρός, ἔστε πολλὰ χαλεωτέρων πλῆθει, Chrysa. Hom. xv. p. 125). The Commentators generally refer to Cicero, Pro Cluentio, 5, 6,

"Nubit genero socrus, nullis auspicibus, nullis auctoribus, functis omnibus omnium omnibus. O mulieris scelus incredibile, et præter hanc unam, in omni vita inauditum," &c. It may seem astonishing that the authorities in the Corinthian church should have allowed such a case to escape them, or if known, should have tolerated it. Perhaps the universal laxity of morals at Corinth may have weakened the severity even of the Christian elders: perhaps, as has often been suggested, the offender, if a Jewish convert, might defend his conduct by the Rabbinical maxim that in the case of a proselyte, the forbidden degrees were annulled, a new birth having been undergone by him (see Maimon. in Wetst.). This latter however is rendered improbable by the fact that the Apostle says nothing of the woman, which he would have done had she been a Christian:—and that Jewish maxim was taxed with the condition, that a proselyte might marry any of his or her former relatives, 'modo ad Judaicam religionem transierint.' The father was living, and is described in 2 Cor. vii. 12, as δ ἀδικητής;—and from the Apostle saying there that he did not write on his account, he was probably a Christian. 2.] καὶ

οὐκ ἐστὶν ἡ πορνεία ἥτις οὐδὲ ἐν τ. ἔθνεσιν, καὶ τοιαύτ. π.] Not, which would be absurd,—at the occurrence of this crime, οὐκ ἐστὶ τῇ ἀμαρτήματι τοῦτο γὰρ ἀλογίαν. Chrysa: neither, as he proceeds,—ἀλλ' ἐστὶ τῇ διδασκαλίᾳ τῇ ἐκείνῳ, imagining the offender to have been some party teacher: so also Theophyl.:—but as before, with a notion of their own wisdom and spiritual perfection: the being puffed up is only *cum hoc*, not *propter hoc*. ἐπενθήσατε] And did ye not rather mourn (viz. when the crime became first known to you). In order that (your mourning would be because of the existence of the evil, i. e. with a view to its removal) he who did this deed (the

κ = ch. xi. 18.  
 2 Cor. x. 2,  
 11. xiii. 2,  
 10. Wied.  
 xi. 11. xiv. 17.  
 i as above (h).  
 Phil. i. 27.  
 Col. ii. 5  
 only. P.  
 Job vi. 13.  
 Wied. ix. 6  
 only.

j Acts xii. 20. 2 Cor. xi. 8 al.  
 xv. 19 reff.

m Rom. ii. 9 reff.

k Acts xvii. 16 reff. Col. ii. 5. see ch. vii. 31.  
 n epp., here only. m Acts xiv. 27. xx. 7, 8 al.

1 → Acts

ABCDF  
 LFN a b  
 c d f g h  
 k l m n  
 o 17. 47  
 vv 4 and  
 5 are cut  
 away in  
 C.

τὸ ἔργον τοῦτο ποιήσας; <sup>3</sup> ἐγὼ <sup>ε</sup> μὲν <sup>ε</sup> γὰρ <sup>h</sup> ἀπὸν τῷ σώ-  
 ματι, <sup>h</sup> παρὼν δὲ τῷ <sup>κ</sup> πνεύματι, ἦδη <sup>1</sup> κέκρικα ὡς <sup>1</sup> παρὼν  
 τὸν οὕτως τοῦτο <sup>m</sup> κατεργασάμενον, <sup>4</sup> ἐν τῷ ὀνόματι τοῦ  
 κυρίου ἡμῶν Ἰησοῦ <sup>n</sup> συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ  
<sup>1</sup> πνεύματος σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ

Damasc] Thdrt: txt ABCD[F]PN a m 17 [Euthal-ms] Epiph. for τοις, τοῖς  
 ACN m 17 [Euthal-ms] Epiph Bas.: txt BDFLP rel Chr. [Bas, Damasc] Thdrt.

3. rec ins *us* bef *αὐτων* (so corresp with *us* *παρὼν* below, it being imagined that *αὐτων*  
 . . . . . *πνευμ.* was to be taken together: so *Mey*), with D<sup>2</sup> [and lat] FL rel syr Dial,  
 Chr. [Bas, Damasc] Thdrt Thl [Ec Lucif, Aug.: om ABC D<sup>2</sup> [-gr] PN m 17 vulg [Syr  
 aeth] copt Manes [-in-] Epiph, Orig-int, [Hil, Ambrst Aug, Pel]. om *τοῦτο* F  
 latt arm Lucif, [Ambr].

4. om 1st *ἡμῶν* AN demid Lucif, Pac. [syr has it w-ast]. rec aft 1st *ἡμῶν*.  
 ins *χριστου*, with D<sup>2</sup> [-gr] FLPN rel [vulg] Syr syr-w-ast copt goth [aeth-pl] arm Dial,  
 Chr Thdrt [Bas, Damasc Ambrst]: om AB D<sup>1</sup> [and lat] aeth-rom Lucif. (C doubtful).  
 [om 2nd *ἡμῶν* P am fuld tol harl Orig, -int, Bas, Thdrt-ms, Lucif, (ins), syr has  
 it w-ast.] rec aft 2nd *ἡμῶν*. ins *χριστου*, with D<sup>2</sup> [-gr] FL rel [Syr syr-w-ast copt  
 goth aeth-pl arm] Orig<sup>2</sup> [-int,] Chr Thdrt [Damasc] Lucif, Aug, Pac: om AB D<sup>1</sup> [and  
 lat] PN vulg syr-txt aeth-rom Orig, [-int,] Dial, [Bas, Lucif].

past part. *ποιήσας* is itself used from the  
 past point of time indicated by *ἐπερθε-  
 σεν*, and must therefore be expressed by  
 the past) might (may) be removed from  
 among you (viz. by your casting him out  
 from your society)? 3-5.] justifies  
 the expression *ἵνα ἀρῇ* just used, by  
 declaring the judgment which the Apostle,  
 although absent, had already passed on the  
 offender. 3.] *ἐγὼ μὲν γὰρ*, I for my

part . . . . 'ego certe': so Aristoph. Plut.  
 855. μὲν δὲ, ἐγὼ μὲν οὖν: see Hartung,  
 Partikellehre, ii. 413. *ὡς παρὼν*, as

if really present, not, as being present in  
 spirit. τὸν οὕτως τοῦτο κατ.] The  
 object is put foremost for emphasis sake,  
 and after several intervening clauses, taken  
 up again with τὸν τοιοῦτον, ver. 5.

οὕτως, Meyer thinks, alludes to some pe-  
 culiarly offensive method in which he had  
 brought about the marriage, which was  
 known to the Corinthians, but unknown  
 to us. Olsh. understands it, 'under such  
 circumstances,' 'being such as he is, a  
 member of Christ's body.' But this, being  
 before patent, would hardly be thus em-  
 phatically denoted. Perhaps after all,  
 τοῦτο κατεργασάμενον refers to *πορεία*  
 generally, οὕτως τοιοῦτη πορεία, ver. 1.

4.] We may arrange this sentence  
 in four different ways: (1) ἐν τῷ ὄν. may  
 belong to *συναχθέντων*, and σὺν τῇ δυν.  
 to *παράδουαι*,—so Beza, Calov., Billroth,  
 Olsh., al.: (2) both ἐν τῷ ὄν. and σὺν  
 τῇ δυν. may belong to *συναχθέντων*,—so  
 Chrys., Theophyl. (altern.), Calvin (quoting  
 for σὺν τῇ δυν. Matt. xviii. 20), Grot.,  
 Rückert: (3) both may belong to *παρά-  
 δοῦναι*,—so Mosheim, Schrader, al.: or (4)  
 ἐν τῷ ὄν. belongs to *παράδουαι*, and σὺν

τῇ δυν. to *συναχθέντων*,—so Luther, Cas-  
 tal., Estius, Bengel, De Wette, Meyer, al.  
 And this, I am persuaded, is the right ar-  
 rangement. For according to (2) and (3),  
 the balance of the sentence would be de-  
 stroyed, no adjunct of authority being  
 given to one member of it, and both to the  
 other: and (1) is hardly consistent with  
 the arrangement of the clauses, the paren-  
 thetical portion beginning far more natu-  
 rally with the participle than with ἐν τῷ  
 ὄν.,—not to mention that the common  
 formula of the Apostles' speaking authori-  
 tatively, is ἐν τῷ ὀνόματι Ἰησοῦ χρ. or the  
 like: see Acts iii. 16; xvi. 18; 2 Thes.  
 iii. 6. The sentence then will stand:—(I  
 have decreed),—in the name of our Lord  
 Jesus (when ye have been assembled to-  
 gether and my spirit with the power of  
 our Lord Jesus), (i. e. 'I myself, in spirit,  
 endowed by our Lord Jesus with apostolic  
 power: σὺν τῇ δυν. belongs to τοῦ ἐμοῦ  
 πνεύμ., and is not, as in Chrys.,—see above  
 —merely an element in the assembly) to  
 deliver such an one (reff.) to Satan for  
 the destruction of his flesh, that his  
 spirit may be saved in the day of the  
 Lord. What does this sentence import?  
 Not, mere excommunication, though it is  
 doubtless included. It was a delegation to  
 the Corinthian church of a special power,  
 reserved to the Apostles themselves, of in-  
 flicting corporeal death or disease as a  
 punishment for sin. Of this we have no-  
 table examples in the case of Ananias and  
 Sapphira, and Elymas, and another hinted  
 at 1 Tim. i. 20. The congregation itself  
 could αἰρεῖν ἐκ μέσου,—but it could not  
 παράδουαι τῷ σατανᾷ εἰς ὄλεθρον τῆς  
 σαρκός, without the authorized concur-

δ<sup>ορ</sup> παραδοῦναι τὸν ὁ τοιοῦτον τῷ σατανᾷ ῥεῖς ὄλεθρον = 1 Tim. i. 30.  
 τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ Luke xxiii.  
 κυρίου. οὐ καλὸν τὸ καύχημα ὑμῶν. οὐκ οἴδατε ὅτι 25. 1 Chron.  
 ὡς μικρὰ ὡς ζύμη ὅλον τὸ φύραμα ὡς ζυμοί; 1 ἔκκαθά- p Mark xlii. 12.  
 ρατε τὴν παλαιὰν ζύμην, ἵνα ᾗτε νέον φύραμα, καθὼς Eph. iv. 10.  
 only. Prov. xxi. 7. s Matt. xxvi. 41 || Mk. Rom. ii. 26, 29. viii. 4 al. 1 Tim. vi. 9  
 u Rom. iv. 3 reff. v Gal. v. 9. w = John vii. 33 al. t ch. i. 8 reff.  
 33. xvi. 6. Exod. xii. 15 al. y Rom. ix. 21 reff. = Exod. viii. 3. x Matt. xiii.  
 alw. w. ὁλ.) as above (w). Matt. xiii. 33 || L. only. Hos. vi. 4. s (in N. T. Deut.  
 xxvi. 13. Judg. vii. 4 B al. (δοκιμ. A Ald. compl.) only. a 2 Tim. ii. 21 only.  
 14. 1 John ii. 7. b Rom. vi. 6 reff. 3 Cor. iii.

5. for τον τοιουτ., αυτον F[-gr Syr syr-mg s̄th]. rec aft κυριον ins ιησου, with  
 LN rel am(with tol [flor] s̄th) Chr,[(and ms.) Bas], Thl Gc Orig-int, Aug.; ιησ.  
 χριστου D demid [Ambrat]: ημων ιησ. χρ. AFP m 17 [vulg-clem fuld harl Syr]  
 (ημων and χρ. syr-w-ast) [copt arm] Orig,[-int, Chr, Thdor-mops-c.] Thdr̄t [Lucif,  
 Ambr, Pel]: om B Orig-int,[-c, Eus,] Tert, Hil, Aug, Pac. (It seems evident that  
 κυριον alone was the origl, and the other varr are additions.)

6. for ζυμοι, δολοι D<sup>1</sup>-gr Bas-ed Hesych(appy): corruptis vulg D-lat Iren, Orig-  
 int, Lucif, [Ambrat Aug,]: txt ABC D<sup>1</sup>-gr FLPN rel [Orig, c, Chr, Bas, Cyr,  
 Euthal-ms Thdr̄t Damasc].

7. rec aft εκκαθαρατε ins om, with CLPN<sup>3</sup> rel syr [s̄th Cyr-p, Euthal-ms Damasc]  
 Thdr̄t Thl Orig-int,[-c,] om ABDFN<sup>1</sup> l vulg Syr [copt goth spec] Clem, Bas, Chr,  
 Gc Tert Cyr, Lucif, Ambrat [Pel].

rence of the Apostle's πνεύματος, σὺν τῇ  
 θυ. τ. κυρ. ἡμ. Ἰησοῦ. What the ὄλε-  
 θρος τ. σαρκός was to be, does not appear:  
 certainly more than the mere destruction of  
 his pride and lust by repentance, as some  
 (Estius, Beza, Grot., al.) suppose: rather, as  
 Chrys., ἵνα μαστίζῃ αὐτὸν ἕλκει πορνῆς ἢ  
 νόσφ ἐτέρᾳ. Hom. xv. p. 127. Estius's  
 objection to this, that in 2 Cor. ii. and vii.  
 we find no trace of such bodily chastise-  
 ment, is not to the point,—because we have  
 no proof that this *παρόδοις* was ever in-  
 flicted,—nor does the Apostle command  
 it, but only describes it as his own deter-  
 mination, held as it were in *terrorem* over  
 the offender. See note on ver. 13.

Obs., σαρκός, the offending element, not  
 σώματος. Paul could not say ὄλεθρον τοῦ  
 σώματος, seeing that the body is to partake  
 of the salvation of the spirit;—but not the  
 σάρξ, see ch. xv. 50. δ. ἵνα τὸ πν. σωθῇ  
 The aim of the ὄλεθρ. τ. σαρ.,—which he  
 said ἦθῃ τῷ διαβόλῳ νόμους τίεθαι, καὶ οὐκ  
 ἀφίεθαι αὐτὸν περαιτέρω προβῆναι, as Chrys.  
 p. 128. Thus the proposed punishment,  
 severe as it might seem, would be in reality  
 a merciful one, tending to the eternal hap-  
 piness of the offender. A greater contrast  
 to this can hardly be conceived, than the  
 terrible forms of excommunication subse-  
 quently devised, and even now in use in the  
 Romish church, under the fiction of dele-  
 gated apostolic power. The delivering to  
 Satan for the destruction of the spirit, can  
 belong only to those who do the work of  
 Satan. Stanley remarks, "For the popu-  
 lar constitution of the early Corinthian  
 church, see Clem. Rom. i. 44 (p. 297):  
 where the rulers of that society are de-

scribed as having been appointed συνε-  
 δοκασάσης τῆς ἐκκλησίας πάσης."

6.] 'How inconsistent with your harbour-  
 ing such an one, appear your high-flown  
 conceits of yourselves!' καύχημα,  
 your matter of glorying. Are you  
 not aware that a little leaven imparts a  
 character to the whole lump? That this  
 is the meaning, and not, 'that a little  
 leaven will, if not purged out, leaven the  
 whole lump,' is manifest from the point  
 in hand, viz the inconsistency of their  
*boasting*: which would not appear by their  
*danger of corruption hereafter*, but by  
 their character being *actually lost*. One  
 of them was a fornicator of a fearfully de-  
 praved kind, tolerated and harboured: by  
 this fact, the character of the whole was  
 tainted.

7.] The παλαιὰ ζύμη is not  
 the man, but the crime attaching to their  
 character as a church, which was a remnant  
 of their unconverted state, their *παλαιὸς*  
*ἄνθρωπος*. This they are to purge out from  
 among them. The ἔκκαθαρ. alludes to the  
 careful 'purging out' from the houses of  
 every thing leavened before the commence-  
 ment of the feast of unleavened bread.  
 Schöttgen, Hor. Hebr., in loc., gives a full  
 account of the extreme care with which  
 this was done. See also Stanley's note.

That ye may be a new lump (opposed to  
 the παλαιὸς ἄνθρωπος of old and dissolute  
 days), as ye are (normally and by your  
 Christian profession) unleavened (i.e. dead  
 to sin and free from it). This indicating  
 the state by profession, the *normal state*,  
 as a fact, and the *grounding of exhortations*  
*on it*, is common enough with our Apostle,  
 —see Rom. vi. 3, 4: ch. iii. 16, al. freq.,



<sup>9</sup> Ἐγραψα ὑμῖν ἐν ὁ τῇ ἐπιστολῇ μὴ <sup>9</sup> συναναμίσσυσθαι <sup>o</sup> (see note) <sup>9</sup> πόρνοις <sup>10</sup> οὐ πάντως τοῖς <sup>9a</sup> πόρνοις τοῦ κόσμου τούτου ἢ τοῖς <sup>10a</sup> πλεονέκταις καὶ ἄρπαξιν ἢ <sup>10b</sup> εἰδωλολύτραις, <sup>11</sup> ἐπεὶ ὡφείλετε <sup>12</sup> ἄρα ἐκ τοῦ κόσμου ἐξελεῖν <sup>11</sup> νῦν δὲ

14 only. Hos. vii. 8 A. A. d. compl. (συμμίγν., B) only. q as below (s, t). 1 Tim. i. 10. Heb. xii. 16, xiii. 4 only t. Sir. xiii. 16, 17 only. r see Rom. iii. 9 reff. s as above (s). ch. vi. 9. Eph. v. 6. t as above (s). Rev. xxi. 8, xiii. 15. u as above (s). here bis only t. Sir. xiv. 9 only. v here bis. Matt. vii. 15. Luke xviii. 11. ch. vi. 10 only. Gen. xlii. 27 only. w as above (s, t). here bis. ch. x. 7 only t. (-τρεῖς, ch. x. 14.) x ch. vii. 14 only. y Rom. xv. 1 reff.

10. rec ins καὶ bef ου παντως, with D<sup>3</sup>LPN<sup>3</sup> rel syr Orig-c Chr Thdrt Thl Ec: txt ABCD'FN<sup>1</sup> 17 latt copt [goth] Orig[-int,] Tert, Lucif, Ambrst Pel. τουτου bef τ. κοσμ. D. rec (for καὶ) ἡ (alteration to conform to the general context), with D<sup>2</sup>-A[-gr] LN<sup>3</sup> rel [vulg E-lat syrr copt goth arm] Orig[-c, int, Bas, Damasc] Chr, Thdrt Lucif: txt ABC D<sup>3</sup> [and lat] FPN<sup>1</sup> m[η και] 17 aeth. rec οφειλετε (corrupt from misunderstanding: see note), with B<sup>3</sup>P rel [Bas, Euthal-ms] Chr, Thdrt: txt AB<sup>1</sup>CDFLN c n 17. 47 latt Damasc Tert, Lucif, [Ambrst].

11. rec νυν, with CD<sup>1</sup>LN<sup>3</sup> rel Orig[-c,] Chr, Thl Ec: txt AB [D<sup>3</sup>(Tischdf)] FLPN<sup>3</sup> d k n 17 [Sevrn-c, Euthal-ms] Bas, Chr, Thdrt Damasc.

γὰρ εἰπὼν δορτάζωμεν, οὐκ ἐπειδὴ πᾶσα παρὴν, οὐδὲ ἐπειδὴ ἡ πεντηκοστή, ἔλεγεν, ἀλλὰ δεικνύς ὅτι πᾶς ὁ χρόνος δορτῆς ἐστι καιρὸς τοῖς Χριστιανοῖς διὰ τὴν ὑπερβολὴν τῶν δοθέντων ἀγαθῶν. Hom. xv. p. 128.

With regard to the chronological superstructure which has been built (by Wieseler and others) on this passage, that the Epistle was written *shortly before Easter*, we cannot of course say that the approach of the Passover may not have suggested to the Apostle this similitude: and we know from ch. xvi. 8 that he was looking forward to Pentecost. But further than this it would not be safe to assume: see Prolegg. to this Epistle, § vi. 3, 4. 9—13.] *Correction of their misunderstanding of a former command of his respecting keeping company with fornicators.*

9.] I wrote to you in my letter (not this present epistle, which τῇ ἐπιστολῇ might mean, see reff.,—for there is nothing in the preceding part of this Epistle which can by any possibility be so interpreted,—certainly not either ver. 2 or ver. 6, which are commonly alleged by those who thus explain it—and ἐν τῇ ἐπιστολῇ would be a superfluous and irrelevant addition, if he meant the letter on which he was now engaged:—but, a former epistle, which has not come down to us:—cf. the similar expression, ref. 2 Cor. used with reference to this Epistle,—and see note on 2 Cor. i. 15, 16. So Ambrose, Calvin, Beza, Estius, Grot., Calov., Bengel, Wetst., Mosh., De Wette, Meyer: so also Lightfoot, understanding however an Epistle committed to Timothy, see ch. iv. 17: which could not be, as Timothy was not coming to them till after they had received this Epistle, ch. xvi. 10, and thus the words would be unintelligible to them:—on the other side are Chrys., Theodoret, Theophyl., Erasmus, Corn.-a-lapide, Wolf, al. It has been sug-

gested (see Stanley, in loc.) that the whole passage, ch. v. 9—vi. 8, may have been a postscript or note inserted subsequently to the rest of the Epistle, and referring especially to ch. vi. 9—20) not to keep company with fornicators.

10.] οὐ πάντως limits the prohibition, which perhaps had been complained of owing to its strictness, and the impossibility of complying with it in so dissolute a place as Corinth, and excepts the fornicators of this world, i. e. who are not professing Christians: not under all circumstances with the fornicators of this world: so Theophr. C. P. vi. 25, cited by Wetst. on Rom. iii. 9, ποιεῖ γὰρ οὐ πάντως, ἀλλ' ἐὰν οὐλὴ τις ᾗ ὑπόκαυτος.

οὐ, not μή, because not the whole context of the prohibition is negated, but only one portion of it, and thus οὐ πάντως τ. κ. τ. κόσ. τ. stands together as one idea. So Thucyd. i. 51, ὑποσκήσαντες ἀρ' Ἀθηναίων εἶναι σὺν ἑσῶν ἑσῶν ἀλλὰ πλείους. See more examples in Hartung, Partikel-lehre, ii. p. 125, 6. τοῦ κόσμου.

τούτου, belonging to the number of unbelievers,—Christians who were πόρνοι being expressly excluded. So Paul ever uses this expression, ch. iii. 19; (2 Cor. iv. 4;) Eph. ii. 2.

πλεονέκταις and ἀρπαξιν are joined by καὶ, as belonging to the same class—that of covetous persons;—πλεονέκτης being an avaricious person, not a lascivious one, as sometimes rendered (e. g. Conybeare, vol. ii. p. 41, edn. 2), nor does it seem to have any where merely this meaning; see Eph. iv. 19 and note. Compare on the other side Stanley's note here, which however has not convinced me. The root of the two sins being the same, viz. lust or greed, they come often to be mentioned together and as if running into one another. See Trench, N. T. Syn. pp. 91, 2. On ἀρπαξιν, Stanley remarks, "It is difficult to see why it should be expressly





ε εχων...  
 ABCFL  
 Pw a b c  
 d e f g h  
 k l m n  
 o 17, 47

VI. 1<sup>k</sup> Τολμᾶ τις ὑμῶν ἰπράγμα ἔχων<sup>m</sup> πρὸς<sup>n</sup> τὸν<sup>k</sup> ἕτερον<sup>n</sup> κρίνεσθαι<sup>p</sup> ἐπὶ τῶν<sup>q</sup> ἀδίκων καὶ οὐχὶ<sup>p</sup> ἐπὶ τῶν<sup>q</sup>

Mem. II. 9. 1.

60. Gen. xxvi. 21. Job ix. 3.

m = Acts xxiv. 16 reff.

Job ix. 3.

n Rom. ii. 1 reff.

p = Acts xiii. 30 reff.

q = here only. see Gal. ii.

CHAP. VI. 1. ins εἰ bef ὑμῶν A[P] a<sup>1</sup> d m 17 syrr Chr, Thdrt. πρὸς τ. ετερ.  
 bef πρᾶγμα εχων DF [copt goth Chr,] Thdrt Cyp [Ambrst Aug,]—om τον B.

λυσιτελέστατα; see other examples in Wetst.

τοὺς ἔξω] reff. It was among the Jews the usual term for the Gentiles. Cf. Schöttgen in loc. He means, 'this might have been easily understood to be my meaning: for what concern have I with pronouncing sentence on the world without, or with giving rules of discipline for them? I could only have referred to persons among yourselves.'

οὐχὶ τοὺς ἔσω] "Ex eo, quod in ecclesia fieri solet, interpretari debuistis monitum meum, ver. 9. Cives judicatis, non alienos: quanto magis ego." Bengel. But I am not quite certain of this interpretation, which is also that of De Wette and Meyer, because it would more naturally correspond to οὐχὶ τοὺς ἔσω καὶ ὑμεῖς κρίνετε; A preferable way seems to be this; 'My judgment was meant to lead your judgment. This being the case, what concern had I with those without? Is it not on those within, that your judgments are passed?' The arrangement mentioned by Theophylact, and adopted by Knatchbull, Hammond, Michaelis, Rosenm., al., οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε, 'No: those within do ye (imper.) judge,'—is clearly wrong, for οὐχὶ is no answer to τί, and would require ἀλλὰ after it,—even supposing μοι τοὺς ἔσω κρίνειν and τοὺς ἔσω ὑμεῖς κρίνετε formed any intelligible logical contrast, which they do not.

13.] But those who are without God judgeth. The pres. κρίνει both expresses better the attribute and office of God, and answers better to the other presents than the future κρίνει. I have therefore retained it. The future perhaps came from Heb. xiii. 4. 'To judge those without, is God's matter.' These remarks about judging form a transition point to the subject of the next chapter. But having now finished his explanation of the prohibition formerly given, and with it the subject of the fornicator among them, he gives, before passing on, a plain command in terms for the excommunication (but no more: not the punishment mentioned in vv. 3—5) of the offender. And this he does in the very words of Deut. xxiv. 7 (from which the reading καὶ ἔξαπτε has come). ὑμῶν αὐτῶν is in Deut., but need not therefore lose its emphatic force: from among your own selves.

CHAP. VI. 1—11.] PROHIBITION TO

SETTLE THEIR DIFFERENCES IN THE LEGAL COURTS OF THE HEATHEN: RATHER SHOULD THESE BE ADJUDGED AMONG THEMSELVES (1—6): BUT FAR BETTER NOT TO QUARREL—RATHER TO SUFFER WRONG, WAITING FOR JUSTICE TO BE DONE AT THE COMING OF THE LORD, WHEN ALL WHO DO WRONG SHALL BE EXCLUDED FROM HIS KINGDOM (6—11).

1.] On τολμᾶ, Dares . . . , Bengel remarks, "Grandi verbo notatur laesa majestas Christianorum." τὰς, no particular individual, but any one: for he proceeds in the plur., v. 4, 7.

πράγμα] So reff. and Demosth. κατὰ Στεφ. a. p. 1120, τῷ μὲν υἱεὶ τῷ τούτου πολλὰν πραγμάτων ὄντων οὐ παρήστη πόποτι οὐδ' ἰβοήθησεν; κρίνεσθαι, reff., to go to law. So Eur. Med. 609, ὡς οὐ κρινόμεαι τῶνδε σοὶ τὰ πλεονα, —and Anthol. ii. 30, δικάσῃ δὲ δικαφός ἐκρίνετο, καὶ καλὸν μᾶλλον ἢν ὁ κριτὴς τούτων τῶν δύο καφότερος. Wetst. on Matt. v. 40. ἐπὶ (reff.), before, as judges. τῶν ἀδίκων] οὐκ εἶπεν, ἐπὶ τῶν ἀπίστων, ἀλλ' ἐπὶ τῶν ἀδίκων, λέγειν θεῖς, ἥς μάλιστα χρεῖαν εἶχεν εἰς τὴν προκειμένην ὑπόθεσιν, ὅστε ἀποτρέψαι κ. ἀπαγαγεῖν. ἐπειδὴ γὰρ περὶ δίκης αὐτῷ ὁ λόγος ἦν, οἱ δικάζομενοι δὲ οὐδὲν ὅπως ἐπὶ(τη)οῦσιν, ὥς τὸ πολλὰν εἶναι πρόνοιαν τοῦ δικαίου παρὰ τοῖς δικάζουσιν, ἐπεὶ οὐδὲν αὐτοὺς ἀποτρέπει, μονοουχὶ λέγων Ποί φέρη καὶ τί ποιεῖς, ἄνθρωπε, τούτωντιον πάσων ὧν ἐπιθυμεῖς, καὶ ἐνερ τοῦ τῶν δικαίων τυχύνει ἀδίκους ἐπιτρέπων ἀνθρώποις; Chrys. Hom. xvi. p. 137.

The Rabbinical prohibitions against going to law before Gentiles may be seen in Wetst.: e. g. "Statutum est, ad quod omnes Israelitæ obligantur, eum qui litem cum alio habet, non debere eam tractare coram gentilibus." Tanchuma, xcii. 2.

καὶ οὐχὶ ἐπὶ τ. ἀγίων] The Apostle does not mean that the Christians had their courts of law, but that they should submit their differences to courts of arbitration among themselves. Such courts of arbitration were common among the Jews. In Jos. Antt. xiv. 10. 17, there is a decree by which the Jews of Sardis are allowed the use of a σύνοδος ἰδία . . . . καὶ τόπος ἵδιος, ἐν ᾧ τὰ τε πράγματα κ. τὰς πρὸς ἀλλήλους ἀντιλογίας κρίνουν. Theodoret shews, ὡς οὐκ ἐναντία ταῦτα τοῖς πρὸς Ῥωμαίους γραφεῖ-

v = Acts ix. 13 <sup>ref.</sup> <sup>a</sup> v. 9, 15, 16, 19. <sup>t</sup> John iii. 17. <sup>u</sup> = Matt. xix. 28. Luke xlii. 30. see DAN. vii. 22. only. Jer. xv. 19 Ed-vat. F Ald. compl. (not ABM<sup>1</sup>). bis. James ii. 6 only. Judg. v. 10 B Ald. compl. v Luke xi. 15. Acts xvii. 31. see note. Str. xzv. 6 (not M<sup>1</sup>) only. (-ίως, ch. xi. 27.) w here x here

2. rec om  $\eta$ , with D<sup>3</sup>[-gr] L rel: ins ABC D<sup>1</sup>[and lat] FPN a m 17 Syr syr-w-ast copt arm Clem<sub>1</sub> Chr<sub>1</sub> Dama<sub>2</sub> [Hil, Ambr Ambros, an *necitis* vulg F-lat Cyp<sub>2</sub> Aug Pel]. for  $\epsilon\iota$ ,  $\epsilon\alpha\nu$  F: om D<sup>1</sup>[and lat] k<sup>1</sup> Hil.

3, 4, 5, 6. om A (*homotel*, -ιστων ending ver 2, and also ver 6).

σιν (Rom. xiii. 1 ff.):— $\sigma\upsilon$  γὰρ ἀντιτείνειν κελύει τοῖς ἀρχουσίν, ἀλλὰ τοῖς ἡδικημένοις νομοθετεῖ μὴ κεχρησθαι τοῖς ἀρχούσι. See Stanley in loc., who thinks the existence of such courts is here implied. But his support of his view from the Ap. Const. and the Clementines, cir. A.D. 150, would only go to shew that the Apostle's injunction here had been obeyed, and that those courts were the result. 2.]  $\sigma\upsilon\kappa$  οἴσῃτε (reff.) appeals to an axiomatic truth.  $\sigma\iota$  ἄγιοι τ. κ. κριν[.] that the saints shall judge the world!—i. e. as assessors of Christ, at His coming: so Daniel vii. 23 (Theod.), ἦλθεν ὁ παλαὺς ἡμερῶν, καὶ τὸ κρίμα ἔδωκεν ἁγίοις ὑψίστου; see also Matt. xix. 28. So Calv., Beza, Grot., Est., Wolf, Olsh., Billroth, Rückert, Meyer, De Wette. All attempts to elude this plain meaning of the words are futile: whether of Chrys., Theophyl., Theodor-Mops., Theodoret, Erasmus,—*κρινούσι δὲ οὐχὶ αὐτοὶ παθόμενοι κ. λόγον ἀπαιτοῦντες*, ἀλλὰ κατακρινούσι (Matt. xii. 41, 42), Chrys.—for this would be no parallel to the case in hand;—or of Lightf., Vitringa, Bengel (but only as a *prælium futurorum*), al.,—‘*quod Christiani futuri sint magistratus et iudices in mundo*,’—Lightf., which does not satisfy ver. 3, nor agree with the Apostle's earnest persuasion (see 2 Cor. v. al., and note on 2 Thess. ii. 2) that the coming of Christ was near at hand: or of Mosheim, Ernesti, Rosenm., ‘*quod Christiani profanos judicare possint*,’ Rosenm., in the sense of ch. ii. 15, 16,—for no such meaning can be conveyed by the *future*, which is fixed here by the following *κρινόμεν*.

καὶ brings out an inconsequence or a contradiction between the members of the sentence, which it is the object of the question to remove: so Xen. Cyr. iv. 3. 11, ἀλλ' εἰποι ἂν τις, ὅτι παῖδες ὄντες ἐμάνθανον. καὶ πότερα παῖδες εἰσι φρονιμώτεροι ὥστε μαθεῖν τὰ φραζόμενα ἢ ἄνδρες; see Hartung, Partikellehre, i. 147. ἐν ὑμῖν] Chrys. attempts by this prepos. to defend his view (see above),— $\sigma\upsilon$  γὰρ εἶπες, ὅφ' ὑμῶν, ἀλλ' ἐν ὑμῖν (‘*exemplo vestro*’). But in vain: nor as

Grot., al., is ἐν, by:—for *κρίνεσθαι ἐν* is the expression for *to be judged before*, as judges: the judges being the *vehicle* of judgment, its conditioning element, as in ref. Acts. So Aristides, Platon. ii. p. 214 (Wetst.), τινες ἤδη λέγονται τῶν ἡρώων ἐν θεοῖς δικασταῖς κριθῆναι, and Polyb. v. 29. 6, Πτολεμαῖον . . . κρίνας ἐν τοῖς Μακεδόσιν ἀπέκτεινε. See other examples in Wetst. Hence (Meyer) by this ‘*coram vobis*’ it appears plainly, though it might be otherwise inferred from the context, that the Saints *are to be the judges*, sitting in judgment. ἀνάξιοι ὅστε κριν. ἐλαχ.] are ye unworthy of (i. e. to hold or pronounce) the *smallest judgments*!—*κρίθηρια* cannot be, as usually rendered, ‘*matters to be judged*’: it signifies either (1) *criteria*, lit. or metaphor., which sense is irrelevant here: (2) *tribunals, courts of justice*:—so Glossar. *κρίθηριον, δικαστήριον*, and Polyb. ix. 33. 12, *κοινὸν ἐκ πάντων τῶν Ἑλλήνων καθίσας κρίθηριον*,—or (3) *judgments held* in such courts, *judicia*,—as Lucian. bis accus. (§ 25, p. 253, ed. Hagan. 1526); Hermes describes Pyrrhon as being not in court,  $\delta\tau\iota$  οὐδὲν ἡγείται κρίθηριον ἀληθὲς εἶναι: to which Δίκη replies, *τοιγαροῦν ἐρήμην αὐτοῦ καταδικάτωσαν*. The last meaning suits both this place and ver. 4. So Cicero speaks of ‘*in privatis minimarum rerum judiciis*.’ Here, they are ἐλάχιστα in comparison with the weighty judgments which shall be held hereafter; = *βιωτικά*, ver. 4.

3.] The same glorious office of Christians is again referred to, and even a more striking point of contrast brought out. ἀγγέλους] always, where not otherwise specified, *good angels*: and therefore here; the *leitourgikὰ πνεύματα* of Heb. i. 14: but exactly *how* we shall judge them, is not revealed to us. Chrys., Theodoret, (Ecum., Theophyl., and most Commentators interpret it of *bad angels*, or of *bad and good* together: and Chrys. as before, understands that the bad angels will be condemned by comparison with us,  $\delta\tau\alpha\nu$  γὰρ αἱ δόσματοι δυνάμεις αὐταὶ ἐλαττον ἡμῶν εὐρεθῶσιν ἐχουσαι τῶν σάρκα περιβεβλημένων, χαλεπώτερον δόσσοσι δίκην.

ABCFL  
Pwabc  
dofgh  
klm  
o 17. 47

<sup>α</sup> κρινούμεν, <sup>γ</sup> μήτι <sup>γ</sup> γε <sup>α</sup> βιωτικά; <sup>4</sup> <sup>α</sup> βιωτικά <sup>α</sup> μὲν οὖν <sup>γ</sup> here only τ.  
<sup>α</sup> κριτήρια ἐὰν ἔχητε, τοὺς <sup>β</sup> ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ, <sup>α</sup> Luke xli.  
<sup>α</sup> τοὺτους καθίζετε. <sup>5</sup> <sup>δ</sup> πρὸς <sup>ε</sup> ἐντροπήν ὑμῶν λέγω. <sup>ι</sup> οὕτως <sup>α</sup> 34 only γ.  
<sup>δ</sup> Rom. xiv. 3 reff. <sup>ε</sup> trans., Acts ii. 30. Eph. i. 20 only. <sup>ι</sup> Kings xxx. 21. mid., Matt. xix. 20.  
<sup>δ</sup> = ch. vii. 35 reff. <sup>ε</sup> ch. xv. 34 only. <sup>ι</sup> Pa. xxiv. 26. <sup>ι</sup> = Matt. xxvi. 40. Mark vii.  
<sup>ι</sup> John xviii. 22. Gal. iii. 3. <sup>ι</sup> ii. 23.

3. for *μήτι γε*, *ποσὺν μάλλον* F vulg *εὐθ* Pel.

5. for *λέγω*, *λαλῶ* B. (C doubtful.)

4. for *μὲν οὖν*, *γουν* F.

p. 138. But see above on ver. 2. *μήτι γε*, to say nothing of, '*ut omittam*': so Demosth. p. 24. 23, οὐκ ἐνὶ δ' αὐτὸν ἀργούτα οὐδὲ τοῖς φίλοις ἐπιτάττειν ὑπὲρ αὐτοῦ τι ποιεῖν, μή τί γε δὴ τοῖς θεοῖς. See Hartung, Partikellehre, ii. 155.

*βιωτικά*, matters relating to *δ βίος*, a man's livelihood: see ref. and Clem. Alex. Strom. vii. 12 [69], p. 873 P., *θλιβόμενον ἐπικουφίζει παραμυθίαις* . . . , *ταῖς βιωτικαῖς χρεῖαις ἐπικουρῶν*. It is a word of later Greek usage, see Lexx. In classic Greek it would be *τὰ τοῦ βίου*. The meaning here then will be civil causes, matters of *mens* and *tuum*, as De Wette. The sense is best with only a comma at *κρινούμεν*.

4.] *βιωτικά* is emphatically repeated, as being the only sort of *κριτήρια* which were in question here. Meyer compares Herod. vii. 104, τὰ ἂν ἐκείνους ἀνάγῃ ἀνάγει δὲ τὰυτὸ ἀεὶ, and Aristoph. Ran. 287 f. *μὲν οὖν*, '*immo vero*', reff. (see below). It corrects a foregoing misapprehension: so Soph. (Ed. Col. 31, "*ἢ δὲυρο' προστείχοῦντα κάτορμώμενον*;" "*καὶ δὴ μὲν οὐκ παρόντα*." Hartung, Partikell. ii. 400. See also Moulton's Winer, p. 556, note 2.

*κριτήρια*, again, not *matters to be judged*, but *judgments*: the matters about which, are expressed in *βιωτικά*. The following words may be rendered in two ways: either, (a) '*Yea, rather* (so far from remembering your high prospect, of judging angels, your practice is), *if ye have in hand judgments concerning civil matters, —those men who are of no account in the church* (viz. the heathen), *those you set up* (place on the bench) *as judges*' (i.e. by bringing your causes before them, you set them up as judges over you). *καθίζω* occurs in this sense in Plato, Legg. ix. p. 873, ἐὰν δὲ ἐψυχὸν τι ψυχῆς ἀνθρώπων στερήσῃ, . . . δικαστὴν μὲν αὐτῷ καθίσει τῶν γειτόνων τὸν ἐγγύτατον δ' προσήκων γίνεαι,—and Polyb. ix. 33. 12, cited above on *κριτήριον*. Thus, making *καθίζ.* indicative, Valla, Castal., Luther, Calov., Wolf, al., Schrader, Rückert, Olsh., De Wette, Meyer. But (B) Syr., Vulg., Chrys., Theodoret, Theophyl., Erasmus, Beza, Calvin, Grot., Estius, Bengel, Wetst., al., take *καθίζετε* as *imperative*, and *τοὺς ἐξουθεν.* ἐν τ. ἐκκλ. as '*minimos de piorum plebs*.' So E. V.: set them to judge who are least esteemed in the church. And to

this last interpretation I am inclined to accede, both from the context and from the arrangement of the words. The context is this: 'Your office is to judge *angels*:' mere business causes of this world are almost beneath your notice. If such causes arise among you (he continues in a lofty irony) set those to judge them who are of no account among you:—do not go out of your own number to others to have them judged: the meanest among you is capable of doing it. Let it be noticed that he is passing to ver. 7, where he insists on the impropriety of *βιωτικά κριτ.* between Christians *at all*, and is here depreciating them ironically. But the *arrangement* and *construction* of the words are even more strongly in favour of the imperative rendering. For (1) on the other, no account is given of the emphatic position of *βιωτικά*. (2) the *μὲν οὖν* is not so naturally rendered (see above) '*yea rather your course is*,' as '*yea rather let your practice be*:' it expresses more naturally a subjective correction, in the mind of the speaker, than an objective one: see below, ver. 7. (3) if the sentence had referred to their existing practice of going before heathen tribunals, it would have been expressed not *βιωτικά μὲν οὖν κριτ.* ἐὰν ἔχητε, but β. μ. οὖν κρ. ἔχοντες, as in ver. 1. (4) *οἱ ἐξουθενημένοι ἐν τῇ ἐκκ.* are much more naturally the despised in (within) the church, than *those who in* (the estimation of) *the church are held of no account*. Meyer argues against this that it would be in this case *τοὺς ἐξουθεν.* ἐν τῇ ἐκκλ., but surely he can hardly be serious, or I do not understand him rightly. (5) *καθίζετε* applies much better to the appointing judges over a matter among themselves, than to *going before judges already appointed*. (6) as to the objection that on this rendering the word '*rather*' must be inserted, *τούτους μάλλον καθίζετε*, it has no force, for no such supplement is required. The command is absolute, but given to shew them the absurdity of their going to law about *βιωτικά* at all, rather than *bona fide*. 5.] *πρὸς ἐντρο.* ὡς λέγω refers to the ironical command in ver. 4—I say this to put you to shame.

*οὕτως*] Is there so completely a lack of all wise men among you . . . . He now suggests the more

οὐκ ἔστι ἐν ὑμῖν οὐδεὶς σοφός, ὃς δυνήσεται ἡ διακρίναι  
 ἁνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ; ἡ ἀλλὰ ἀδελφός  
 κ' μετὰ ἀδελφοῦ κ' κρίνεται, καὶ τοῦτο ἔπι ἀπίστων.  
 7 ἦδη ὁ μὲν οὖν ὅλως ἡγήτημα ὑμῖν ἐστὶν ὅτι κρίματα  
 ἔχετε μεθ' ἑαυτῶν. διὰ τί οὐχὶ μᾶλλον ἀδικεῖσθε;  
 διὰ τί οὐχὶ μᾶλλον ὑποστρεφίσκετε; ἡ ἀλλὰ ὑμεῖς ἀδικεῖτε  
 καὶ ὑποστρεφέτε, καὶ τοῦτο ἀδελφούς. 9 ἢ οὐκ οἴδατε

Gal. iii. 28  
 (See) Col.  
 iii. 11.  
 James i. 7  
 only see  
 Luke xi. 41 f.  
 h = here only.  
 Esch. xxxiv.  
 17, 20.  
 i Matt. xiii. 25.  
 Mark vii. 31.  
 Rev. vii. 17  
 only. Exod.  
 xi. 7. Isa.  
 lvi. 6.  
 constr., here  
 only.  
 k constr., Job ix. 3 A.  
 12, &c. x. 27. xiv. 22, &c. 3 Cor. vi. 14, 16. 1 Tim. v. 8.  
 q Rom. xi. 12 only. Isa. xxxi. 8 only. r = here only. Exod. xviii. 22.  
 22. Col. iii. 13 (see note there). t Matt. ix. 14. Rom. ix. 32 (ref.) al. Num. xi. 11.  
 only. mid., cf. δογματίζεσθε, Col. ii. 20.  
 only. Mal. iii. 5. w vv. 2, 3.

1 ver. 1. m Rom. xiii. 11 ref. o ver. 4.  
 n = ch. vii. p ch. v. 1 ref. q = Eph. iv.  
 r = her. s = her. t = her. u = her. v = her. w = her. x = her. y = her. z = her.

ree (for ἐν) ἐστὶν, with DF m Ath<sub>1</sub>; txt BCLPN rel Orig[-c<sub>2</sub>] Chr<sub>1</sub> Thdrt Damasc  
 Thl Ec. rec σοφός οὐδε εἰς (Rom iii. 10), with D<sup>3</sup>L rel vulg syr (Chr<sub>1</sub>) Thdrt  
 Thl Ec: [σοφ. οὐδεῖς 137 Euthal-ms, sapiens quisquam vulg Ambr, Pel:] om οὐδεῖς  
 D<sup>1</sup> and lat<sup>1</sup> with Orig[-c<sub>1</sub>] Ath<sub>1</sub>; txt BCN 17 copt [Syr Orig-c<sub>1</sub>] Damasc; οὐδε εἰς σοφ.  
 FF a m [Ambrst] Aug., aft os ins ου L. ανακρίναι N<sup>1</sup> n Orig[-c<sub>2</sub>].

6. [κρίματα F-gr(not G.)] for ταῦτα, ταῦτα CD<sup>3</sup> syr-mg Thdrt. for ἐν,  
 μετὰ D<sup>1</sup>. at end ins και ου επι αμιων F. (ou sic F and G.)

7. om ουν D<sup>1</sup> N<sup>1</sup> a 17 lat copt arm Orig-int<sub>1</sub> [Cyp<sub>1</sub> Ambrst Aug.], marked with an  
 asterisk in syr. om οὐως A Syr Orig<sub>1</sub> [-c]. rec ins ερ bef μιν, with vulg F-lat  
 [Damasc] Thl Orig-int<sub>1</sub> Cyp<sub>1</sub>; om ABCDLPN rel syrr copt Orig<sub>1</sub> [-c Euthal-ms] Bas<sub>1</sub>  
 Chr<sub>1</sub> Thdrt Antch, Ec. κρίμα N [Antch<sub>2</sub> Damasc]. transp ἀδικεῖσθε and  
 ἀποστρεφίσκετε L [Antch<sub>2</sub>].

8. transp ἀδικ. and ἀποστ. D. rec (for ταῦτα) ταῦτα (probably because two  
 things, ἀδικ. and ἀποστ., are ment'd), with L rel syr arm Chr Thdrt [Bas<sub>1</sub> Damasc]:  
 txt ABCDPN 17 lat copt Orig<sub>1</sub> [-c Euthal-ms] Antch<sub>2</sub> Cyp<sub>1</sub>.

Christian way of settling their differences,  
 viz. by arbitration: and asks, 'Are you  
 come to this, that you are obliged καθίζειν  
 any δικαστὴς at all,—have you no wise  
 man among you (the rec., οὐδὲ εἰς, would  
 be 'quod est vehementius, cum sitis tam  
 multi.' Erasmus.) who shall be able (in such  
 event) to decide (as arbitrator) between  
 his brother (i. e. his brethren)? This last  
 is a harsh method of expression, and ap-  
 parently only to be accounted for by the  
 singular form of οὐδεὶς σοφός having  
 attracted the other into the singular like-  
 wise, so that instead of σοφὸς ὃς δυνήσεται  
 διακρ. ἀνὰ μέσον τῶν ἀδελφῶν αὐτῶν,  
 we have σοφός ὃς δυνήσεται διακρ. ἀνὰ μ.  
 τοῦ δδ. αὐτοῦ. But it is not without use:  
 it prevents the apparent inference, which  
 might be made if τῶν ἀδελφῶν αὐτοῦ were  
 used, that one wise man was to be appointed  
 universal arbitrator,—and confines the ap-  
 pointment of the arbitrator to each possi-  
 bly arising case respectively. 6.] (It  
 seems not to be so): nay, &c., as implied  
 in ver. 1. Ἀλλὰ after a question passes  
 rapidly on to the other alternative, the  
 particle negating the question being sup-  
 pressed. So Xen. Mem. i. 2. 2, πῶς οὖν  
 αὐτὸς ὃν τοιοῦτος ἄλλους ἂν ἀσεβείῃς . . .  
 ἐποίησεν; 'Ἀλλὰ ἔκαστος μὲν τούτων πολ-  
 λούς, ἀρετῆς ποιήσας ἐπιθυμεῖν. See Har-  
 tung, Partikellehre, ii. 37. 7.] He  
 gives his own censure of their going to

law at all. μὲν οὖν as above, ver. 4.  
 ὅλως, altogether, without the aggrava-  
 tion of ἐπὶ ἀπίστων.

ἡγήτημα, a  
 falling short, viz. of your inheritance of  
 the kingdom of God—a hindrance in the  
 way of your salvation (see ver. 9:—not as  
 ordinarily understood (see especially Estius  
 in loc.) a moral delinquency (cf. the usage in  
 ref.), nor an ἡγήτασθαι τῇ ὁρῇ, as Ecum.

κρίματα, matters of dispute, lead-  
 ing to κρίνεσθαι; not = κρίσεις,—μεθ' ἑαυ-  
 τῶν, with one another (ref.), as being  
 brethren in Christ.

ἀδικεῖσθε and  
 ἀποστρεφίσκετε not passives, but middle (cf.  
 Bernhardy, Syntax, chap. viii. § 4, p. 346:  
 Menander frag.: οὗτος κράτιστός ἐστι  
 ἀνὴρ, ὃ Γοργία, ὅστις δίκαιεσθαι κλειστόν  
 ἐπίσταται βροτῶν: Hesiod. Erg. 347, εἰ μὲν  
 μετρεῖσθαι παρὰ γέροντος, εὖδ' ἀποδοῦναι)  
 —allow yourselves to be wronged and  
 defrauded. See Matt. v. 39 ff. 8.]

cannot be, as Meyer, a continuation of the  
 question, on account of the emphatic ὑμεῖς,  
 which would thus be without meaning.  
 The account of this emphatic ὑμεῖς is to be  
 found in an ellipsis after ἀποστρεφίσκετε to  
 the effect, 'as our Lord commanded us His  
 disciples,' or 'as it behoves the followers of  
 Christ.' Then ὑμεῖς comes in contrast:  
 you on the contrary (ἀλλὰ, see above  
 ver. 6) do wrong, and defraud, and that  
 (ye) brethren. 9.] 'Ye κομίσαι  
 wrong:' this looks as if you had forgotten

ὅτι ἄδικοι θεοῦ \* βασιλείαν οὐ \* κληρονομήσουσιν ; \* Μὴ \* πλανᾶσθε. οὔτε \* πόρνοι οὔτε \* εἰδωλολάτραι οὔτε \* μοιχοὶ οὔτε \* μαλακοὶ οὔτε \* ἄρσενικοῦται <sup>10</sup> οὔτε \* κλέπται οὔτε \* πλεονέκται, οὐ \* μέθυσοι, οὐ \* λοιδόροι, οὐχ \* ἄρπαγες, \* βασιλείαν θεοῦ \* κληρονομήσουσιν. <sup>11</sup> καὶ \* ταῦτά τινες ἦτε ἀλλὰ \* ἀπελούσασθε, ἀλλὰ \* ἡγιάσθητε, ἀλλὰ <sup>1m</sup> ἐδικαιώθητε <sup>m</sup> ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ καὶ <sup>m</sup> ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν.

xl. 8 bla. Luke vii. 25; only 7. (Prov. xxv. 15. xxi. 23 only.)

xviii. 22.

17. 3 John 4.

ref.

f Matt. vi. 19 al. Obad. 5.

1. Acts xiii. 16 only.

1 = Rom. iii. 30, 30. v. 1 al.

g ch. v. 11 (ref.).

e 1 Tim. 1. 10 only.

m Acts xiii. 30 ref.

d = here (Matt.

h see John xv. 16

h Rom. xv. 16

9. There is an erasure of two letters (oi ?) bef ἀδικοι in A. rec βασιλειαν bef θεου (as below in ver 10), with L rel latt Polyc, Clem, Chr, Thdrt [Antch, Damasc] Iren-int, [some mss om des] Tert, Cyr, : txt ABC D[-gr] PM m 17 [Orig-c, Euthal-ms]. om ου B(ine B-corr<sup>1</sup>) o<sup>1</sup>. ουδε (throughout vv. 9, 10) D<sup>1</sup>.

10. πλεονεκται ουτε κλεπται D[-gr<sup>2</sup>] L b c d e f g h i n o 47 syrr Clem, Chr, Thdrt Damasc Thl: om ουτε πλεονεκται k 3. 35. 42. 238. rec (for 1st ou) ουτε, with BD<sup>1</sup>L rel [Clem, Ps-Ign, Meth, (in Epiph) Euthal-ms] Ath, [Iren-int, Cyr,]: ουδε D<sup>1</sup>(as above): txt AC[P]N a 17 Clem, [Ps-Ath, Julian, (in [Cyr]) Chr, Thdrt [Damasc]. transp. μεθ. and λοι. P [Ps-Ath,].

θεου bef βασ. D<sup>1</sup>[-gr]. rec ins ου bef κληρονομήσουσιν (prob from writing the ου of θεου twice over: the mistake being perpetuated, or even the ready occasioned, by the ου κληρ. of ver 9. This seems a more likely account than that a variation betw the two ου should have been sanctioned by perpetuating an accidental om of the ου), with LP rel Ign (but readg varies. Cotelier has κληρονομήσαι δυναται, omg ου) [Clem, Orig-, c.] Ath, Ps-Ath, Cyr-jer, Chr-ms, Thdrt, Thl: om ABCDN l<sup>1</sup> 17 Polyc, Orig[-c.] Meth, Ath, Chr, Thdrt, Damasc.

11. (ἀλλα (3ce), so AB(D)[P]N: C has ἀλλ' all three times; D<sup>1</sup>, the 1st time; L m, the 2nd and 3rd times.) aft κυρίου ἡμων B C (appy) P l m 17. 47 vulg [F-lat spec] Syr syr-w-ast copt seth arm Ath, [-int, Ps-Ath, Chr, Euthal-ms Dial, Thdrt] Did, Epiph, Iren-int, Orig-int, Cyr, : om ADLN rel [(Clem,) Did, Cyr, Damasc Iren-int, Tert,]. aft ἡμων ins χριστου B C (appy) D<sup>1</sup> [and lat] PM l m 17 &c (as precedg) [and Cyr, Tert,]: om AD<sup>1</sup>L [Damasc] Thl (Ec.

the rigid exclusion from the kingdom of God of *all wrong-doers* of every kind (included here under ἄδικοι); see Gal. v. 21.

μη πλανᾶσθε This caution would be most salutary and needful in a dissolute place like Corinth. It is similarly used, and with an express reference to δμῳλαι κακαί, ch. xv. 33.

πόρνοι refers back to ch. v., and is taken up again, vv. 12 ff.

μαλακοὶ = παθικοὶ (see in Wetst.). μέθυσοι, see on ch. v. 11.

11. 'These things were the former state of some among you: but ye are now in a far different state.' These things (I cannot think with Meyer that ταῦτα is used with an implication of contempt, such a *horde*, or *rabble*: it is rather 'of such a kind,' see Winer, Gr. § 23. 5) were some of you (*τινες* limits the *ὑμεῖς* which is the suppressed subject of ἦτε): but ye washed them off (viz. at your baptism. The 1 aor. mid. cannot by any possibility be passive in signification, as it is generally, for doctrinal reasons, here rendered. On the other hand the middle sense has no doctrinal import, regarding merely the fact of their having submitted

themselves to Christian baptism. See ref. Acts), but (there is in the repetition of ἀλλὰ, the triumph of one who was under God the instrument of this mighty change) ye were sanctified (not in the dogmatic sense of *progressive* sanctification, but so that whereas before you were unholy, by the reception of the Holy Ghost you became *dedicated to God and holy*), but ye were justified (by faith in Christ, you received the *δικαιοσύνη θεοῦ*, Rom. i. 17), in the Name of the Lord Jesus, and in the (working of the) Spirit of our God. These two last clauses must not be fancifully (as Meyer, al.) assigned amongst the preceding. They belong to *all*, as De Wette rightly maintains. The spiritual washing in baptism, the sanctification of the children of God, the justification of the believer, are all wrought in the Name of the Lord Jesus, and are each and all the work of the Spirit of our God. By the *ἡμῶν* again, he binds the Corinthians and himself together in the glorious blessings of the gospel-state, and mingles the oil of joy with the mourning which by his reproof he is reluctantly creating.

n constr., Mark  
ii. 24, ch. x.  
23 bia.  
o Acts xxi. 37  
swff.  
p constr., ch. x.  
23. 2 Cor.  
viii. 10. Prov.  
xix. 10. Sir.  
xxxvii. 26.  
q play on  
words, ch.  
iii. 17 al.  
r Luke xxii.  
23. ch. vii. 4  
bis only. Eccl. ix. 17.  
ix. 10. xiii. 9 only. Job vi. 5.  
15, 18, 19. u see ch. vii. 7.

12 <sup>n</sup> Πάντα μοι <sup>no</sup> ἔξοστιν, ἀλλ' οὐ πάντα <sup>p</sup> συμφέρει.  
<sup>n</sup> πάντα μοι <sup>no</sup> ἔξοστιν, ἀλλ' οὐκ ἐγὼ <sup>p</sup> ἐξουσιασθήσομαι ὑπὸ  
τινος. 13 τὰ <sup>a</sup> βρώματα τῇ <sup>i</sup> κοιλίᾳ, καὶ ἡ <sup>i</sup> κοιλία τοῖς  
<sup>a</sup> βρώμασιν ὁ δὲ θεὸς καὶ <sup>a</sup> ταύτην καὶ <sup>a</sup> ταῦτα <sup>i</sup> καταρ-  
γῇσει. τὸ δὲ σῶμα οὐ τῇ <sup>z</sup> πορνείᾳ, ἀλλὰ τῷ κυρίῳ,  
καὶ ὁ κύριος τῷ σώματι. 14 ὁ δὲ θεὸς καὶ τὸν κύριον

s plur., Matt. xiv. 18 || L. Mark vii. 19. Luke iii. 11. 1 Tim. iv. 3. Heb.  
t = Matt. xv. 17. Rev. x. 9, 10. 2 Kings xx. 10. 2 Chron. xxi.  
v Rom. iii. 3 reff. x ch. v. 1 reff.

Κ ααα  
ταυτα—  
ABCDC  
LPna b  
c d e f g  
h k i m  
n o p r.  
47

12. om 2nd μοι C<sup>1</sup> Orig, Tert.

12—20.] CORRECTION OF AN ABUSE OF THE DOCTRINE OF CHRISTIAN FREEDOM WHICH SOME AMONG THEM HAD MADE, THAT, AS MEATS WERE INDIFFERENT, SO WAS FORNICATION (vv. 12—17). STRONG PROHIBITION OF, AND DISSUASIVE FROM THIS SIN (vv. 18—20).

12.] *Statement of the true doctrine of Christian freedom.* πάντα μοι ἔξοστιν are the bona fide words of the Apostle himself, not, as some have understood them, the saying of an opponent cited by him. For (1) the sentiment is a true Christian axiom: πάντα being of course understood, as it evidently was even by the abusers of the doctrine, of things (supposed by them) ἀδιάφορα. (2) It is not introduced by any clause indicative of its being the saying of another, which is Paul's habit in such cases, see Rom. xi. 19. (3) The Apostle does not either deny or qualify the ἔξοστιν, but takes up the matter from another point of view, viz. the συμφέρι. The μοι is spoken in the person of Christians generally. "Sæpe Paulus prima persona singulari eloquitur quæ vim habent gnomes: in hac præsertim epistola, ver. 15, ch. vii. 7, viii. 13, x. 23, 29, 30, xiv. 11." Bengel.

συμφέρι.] are advantageous—in the most general sense: distinguished from ἀκατοιοί, ch. x. 23, where the words again occur. Meyer cites from Theodor. Mops., —πειθὴ γὰρ οὐ πάντα συμφέρι, δηλονότι οὐ πᾶσι χρηστότερον, ἀλλὰ τοῖς ὠφελοῦσι μόνοις. ἀλλ' οὐκ ἐγὼ ἔξ.] Meyer thinks that the ἐγὼ here has an emphasis, as meaning the real I, my moral personality. But this can hardly be so: the real emphasis is on οὐκ, and ἐγὼ corresponds to μοι, expressed more to bring out the first person as the sample of Christians in general, than for any such formal distinction.

ἐξουσιασθήσομαι.] I will not be deprived of my freedom by any practice;—i.e. indulge in any practice which shall mar this liberty and render it no real freedom, making me to be one under ἐξουσία, instead of one exercising it. The play on ἐξοστιν and ἐξουσία cannot be given in English. 13, 14.] "a cibus ad venerem non valet consequentia."

Bengel. The argument is,—meats (of which he doubtless had often impressed on them that they were ἀδιάφορα, whence the abuse) are expressly created for the belly, and the belly for them, by its organization being fitted to assimilate them; and both these are of a transitory nature: in the change to the more perfect state, God will do away with both. Therefore meats are ἀδιάφορα. But neither is the body created for fornication, nor can this transitoriness be predicated of it: the body is for the Lord, and the Lord (in his mediatorial work) for the body; and God raised up the Lord, and will raise up us (i.e. our bodies): so that the body is not perishable, and (resumed ver. 18) he that fornicates, sins against his own body. THEREFORE, fornication is not an ἀδιάφορον. It is very remarkable how these verses contain the germ of three weighty sections of the Epistle about to follow, and doubtless in the Apostle's mind when he wrote them, (1) the relation between the sexes: (2) the question of meats offered to idols: (3) the doctrine of the Resurrection of the Body. See Neander, Pf. u. Leit. p. 401, note 21.

13.] τῇ κοιλίᾳ, scil. ἔστιν. The belly is their appointed receptacle—they, its appointed pabulum. Of course even this part of the argument must be understood within the limits of οὐ πάντα συμφέρι.

ὁ δὲ θ. . . καταργ.] viz. at the appearing of the Lord: when, ch. xv. 51, 52, we shall be changed from a σῶμα ψυχικόν, to be a σῶμα πνευματικόν; not, at death.

τῇ πορν.] The body was not made for the practice of fornication. The reciprocal suberviency of the belly and meats is shewn by their coextensiveness in duration, and perishing together: but when πορνεία (and even that lawful use which is physically the same, but which is not here contemplated) shall have for ever passed away, the body shall be subserving its real use—that of being an instrument for the Lord's work.

κ. ὁ κύρ. τῷ σώμ.] not, only for the body: but for the body; to sanctify our bodies by His Spirit, and finally to glorify them for Himself, see Rom. viii. 11. This final

[Q is  
cited on  
ver 14.]  
F[-gr]  
(and also  
G)[γ]  
ουκ ού-  
δατα...  
ABCDEF  
KLPN a  
b c d e f  
g h k l  
m n o  
17. 47

ἡγγειρεν, καὶ ἡμᾶς ἡξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ. γ = Matt. x. 8.  
15 ὅκ οἴδατε ὅτι τὰ σώματα ὑμῶν ὁ μέλη χριστοῦ ἐστίν; xiv. 2. xvi.  
ἄρας οὖν τὰ ὁ μέλη τοῦ χριστοῦ ἁποιήσω ὁ πόρνης 21 al. Isa.  
ὁ μέλη; ὁ μὴ γένοιτο. 16 ἡ ὁκ οἴδατε ὅτι ὁ ὁ κολλῶ- xvi. 19.  
μενος τῇ ὁ πόρνη ἐν σώμα ἔστιν; Ἔσονται γάρ ὁ ὁ φησιν s = here only.  
Rom. ix. 17  
only. Judg.  
v. 12 al.)  
Dan. xii. 2  
Theod. 8.  
Ac. (not A).  
a vv. 2, 3, 9.  
b = Rom. xii. 4, 5 (vi. 13 ref.). c = Matt. xxi. 21. John ii. 16. al. 30. xx. 1. Eph. iv. 31.  
d = Matt. iv. 19. John vi. 15 al. Gen. xiv. 9. e = Matt. xxi. 31, 33. Luke xv. 30 al. Gen. xxviii. 31.  
f Rom. iii. 4 ref. g Acts v. 13 ref. see Matt. xix. 5. h allips., Heb. viii. 5. ch. xv.  
27. (see Rom. iv. 3. ix. 17. i Tim. v. 18.)

14. elz umas (error? *Mey thinks, perhaps from Rom viii. 11*), with arm: txt  
ABCDKLPN rel [vulg F-lat syrr copt sēth] Polyc<sub>1</sub> [Meth, Euthal-ms] Iren-int,  
[Tert.], ἡξεγερεῖ A D<sup>1</sup> [(and lat) Q]: ἡξεγερεῖ P m: ἡξεγερεῖ B 67<sup>2</sup>: *suscitavit*  
am [fuld] harl (but qn, for *bis* ?): txt (see note) C D<sup>2</sup> [-gr] K (e sil) LN rel vulg-ed  
[F-lat arm] syrr copt sēth Meth, Ath-mss, Chr, [Euthal-ms] Thdrt Iren-int, Archel,  
Tert., *surēgeirei* 47.

15. ins η bef ouk F Meth., ἡμῶν AN<sup>1</sup> 238. om ἐστιν F[-gr]. for  
apas, apa P [b<sup>1</sup> d e<sup>3</sup> g k] 47<sup>2</sup>, η apa F Orig<sub>1</sub>[-c,] Meth Tert. μέλη bef πόρνης  
DF latt [Antch,] Iren-int, [Tert] Cypr Lucif.

16. om η D[-gr] KL rel syrr Mcion-e, Dial, Thdrt-ms Damasc Tert.: ins ABCFPN  
a<sup>1</sup> h m 17 [vulg D-lat Syr copt] Clem, Meth, Chr, [Euthal-ms] Ec Cypr, Lucif.  
om φησιν A Epiph, Cypr, Ambr<sub>1</sub>, *ipse* (Tert.): ins BCDFKL[P]N rel latt Dial,  
Mcion-e, [Meth, Euthal-ms] Chr Thdrt Lucif.

reference must not be *excluded* here, though it is not the principal thought:—rather, the redemption of the body from sin, and making it into a member of Him-

self by the Spirit. 14.] So far from the case of the Lord and the body answering to the other, God raised up the Lord (Rom. viii. 11, al. fr.), and will raise up us too by His power. I cannot adopt here the reading (*ἡξεγερεῖ*), or the view, of Meyer. He holds, that all reference to the *resurrection*, as a thing *future*, is out of place: that the Apostle refers to the virtual and proleptic resurrection which *has already taken place* in the case of the believer, as Eph. ii. 6; Col. ii. 12,—and thinks that the reading *ἡξεγερεῖ* has arisen from not seeing this. But how unnatural will the construction thus be—*ὁ δὲ θεὸς καὶ τὸν κύριον ἡγεῖρεν, καὶ ἡμᾶς ἡξεγερεῖν, διὰ τ. δυν. αὐτοῦ!* I can conceive no account of such a sentence, except that some emphasis is meant to be laid on the distinction between *ἡγεῖρεν* and *ἡξεγερεῖν*, which *iden* (maintained by Bengel, al.) Meyer himself very properly repudiates: see below. The future corresponds to *καταργήσει*, and is used with *ἡμᾶς*,—contrary to the usual practice of Paul, who expected to be alive at the *παρουσία*,—as the expression, in the first person, of the truth of the future *resurrection*, *not destruction* of the body. *ἡγεῖρεν*, viz. *ἐκ νεκρῶν*, Acts iii. 15; Rom. iv. 24, and passim: *ἡξεγερεῖ*, viz. *ἐκ νεκρῶν*. So that there is no real difference between the two words.

15.] Resumption of τὸ *σῶμα* τῷ κυρίῳ κ. ὁ κύριος τῷ *σώματι*. The two are so intimately connected, that the Lord is a *mystical Body*, of which *our bodies*,

parts of ourselves in our perfect organization, are *members*. This Christian axiom is introduced as before (ref.) by *οὐκ οἴσασθε ὅτι*.

Having then (*οὐδ*, 'concesso,' that my body is a member = my members are members of Christ) alienated ([or, taken away] *ἄρας* is not merely pleonastic, 'Shall I take . . . and make them . . .') as E. V. This is shewn by its position first in the sentence) the members of Christ (i. e. my own members) shall I make them an harlot's members? The expression *πόρνης μέλη* is put as coarsely and startlingly as possible, with the emphasis on *πόρνης*.

*πορνή* may also be the aor. subj., 'must I, have I any right to, make them?' But *μὴ γίνωσθε* answers better to the future.

16.] Explanation and justification of the expression *πόρνης μέλη*. ἡ, as De Wette well, "Do you think the expression *πορνήσω πόρνη μέλη* too strong?"

κολλ. "üblicher Ausbruch für Gefühlsheftigkeit." De Wette.

τῇ πόρνη] with a harlot, generic: or which in fact amounts to the same, with 'the harlot,' presupposed in the hypothesis.

ἐν σώμα, viz. 'with her.' The full construction would be *ὅτι ὁ κολλᾷ τῇ πόρ. καὶ ἡ πόρ. ἐν σ. εἶσιν*, but he is here bringing out the criminality of the *fornicator*, and leaves the other out of view. The citation is spoken of *marriage*; but here as above (see on ver. 13) he is treating merely of the physical act, which is the same in both cases.

φησιν, viz. God, Who is the speaker in the Scriptures: so in citing the same words, our Lord gives them to ὁ ποιήσας (*αὐτοῦ*) ἀν' ἀρχῆς, Matt. xix. 5. They were spoken by the mouth of Adam, but prophetically, *divino afflatu*.

οἱ δύο <sup>1</sup>εἰς σάρκα μίαν <sup>17</sup> ὁ δὲ <sup>κ</sup> κολλώμενος τῷ <sup>1</sup> κυρίῳ  
 ἐν πνευμά ἐστιν. <sup>18</sup> κ' φεύγετε τὴν <sup>1</sup> πορνείαν. πᾶν  
 ἁμάρτημα ὃ ἐὰν <sup>κ</sup> ποιήσῃ ἄνθρωπος, <sup>ο</sup> ἐκτὸς τοῦ σώμα-  
 τος ἐστίν· ὁ δὲ <sup>ρ</sup> πορνεύων <sup>εἰς</sup> τὸ ἴδιον σῶμα <sup>α</sup> ἁμαρ-  
 τάνει. <sup>19</sup> ἡ <sup>α</sup> οὐκ οἶδατε ὅτι τὸ σῶμα ὑμῶν <sup>1</sup> ναὸς τοῦ  
 ἐν ὑμῖν ἁγίου πνεύματος ἐστίν, <sup>ο</sup> οὗ ἔχετε ἀπὸ θεοῦ, καὶ  
 οὐκ ἐστὲ <sup>ε</sup> αὐτῶν; <sup>20</sup> ἡ ἡγοράσθητε γὰρ <sup>τ</sup> τιμῆς. <sup>ω</sup> δοξά-  
 σατε <sup>α</sup> δὴ τὸν θεὸν ἐν τῷ σώματι ὑμῶν.

1 Gen. ii. 24. = Luke iii. 5. Rom. ii. 26. Gen. xv. 6. 1 (Rom. xii. 9) Deut. x. 20. (xi. 22). 4 Kings xviii. 6. Jer. xiii. 11. k = Paul only. ch. x. 14. 1 Tim. vi. 11. 2 Tim. ii. 22. Sir. xxi. 2. 1 ch. v. 1 reff. m Mark iii. 29. 29. Rom. iii. 28 only. Isa. lvi. 1. n = 2 Cor. xi. 7 reff. o = 2 Cor. xii. 2 (3 v. c.) g. (Acts xvi. 23. ch. xv. 27 al. 3 Kings iv. 23.) p ch. x. 8 is only in Epp. Rev. ii. 14, 20. xvi. 2. xviii. 3, 9 only. Ps. lxviii. 27. q Matt. xviii. 15. Luke xv. 18, 21. ch. viii. 15. Gen. xv. 6, 9. Xen. Hell. i. 7, 20. r ch. iii. 16 reff. s attr., Acts i. 1 reff. t Gen., ch. i. 12. iii. 23. Rom. xiv. 6. v. 9. xiv. 3, 4. u = ch. vii. 23. 2 Pet. ii. 1. Rev. xiii. 2. xv. 36. Gen. xviii. 4. w Rom. i. 31 reff. x = Luke ii. 15. Acts

ABCDV  
KLPm  
bedef  
ghkl  
mne  
17. 47

18. for *φευγ., φυγετε* F.

for *εαν, αν* D<sup>1</sup> 17. 106 [Meth.].

19. for *το σωμα, τα σωματα* (corr<sup>a</sup> to *suit υμων*) A-corr<sup>1</sup> L c d f g m n 17 syr copt arm Orig [-c-int<sub>1</sub>] Meth, Did, [Cyr, Enthl-ms Hil,] Jer Ambrst Aug Vig: *membra vestra* vulg [spec] Ambr Pel Fulg Bede: txt A<sup>1</sup>(appy) BCDFKPN rel Syr [basm] Chr, Orig-int<sub>2</sub> Tert., *πνευματος* bef *αγιου* B vulg [F-lat spec Orig-int<sub>2</sub> Did-int<sub>1</sub> Ambrst.] ins *του* bef *θεου* PN<sup>3</sup> [Orig-c, Did, Chr.] for *εαν, αυτων* N<sup>1</sup>.

20. (for *δοξασατε* *δη, glorificate et portate* vulg [F-lat] G-lat Cyp<sup>r</sup>, [Lucif, Ambrst (but *clarificate* Cyp<sup>r</sup>, Ambrst)]; *gl. et tollite* spec Tert, *δοξασατε* *δη* *απα* Chr-txt(Sav and Matth's ms.), *δοξασατε* *δη* *απατε* Chr-txt(Montf and Matth's ms.), *δοξ. τ. θ. τουτ'εστιν* *απατε* *τ. θ.* Chr-txt(ms.)—see Griesb, who adds "Ceterum in comm istud *απατε* non attingit, præter hom. 4. in 1 Tim. hæc habet *δοξάσωμεν* *δη* *τὸν* *θεόν*, *ἔσμεν* *τὸν* *θεόν* *ἐν* *τῷ* *σώματι*." &c.—om *δη* N<sup>1</sup>(ins N-corr<sup>1</sup>) [D-lat copt Orig-c, Did, Thdrt Iren-int<sub>1</sub>.] rec at end adds *και εν τῷ πνευματι υμων ατινα εστι του θεου* (insd *appy* with a view to make the exhortation complete. An ecclesiastical portion began at *δοξασατε*), with C<sup>9</sup> D<sup>3</sup> 2<sup>1</sup>[-gr] KLP rel syrr [arm-usc(and as far as *υμων* arm-zoh)] Chr, Thdrt.: om ABCD<sup>1</sup>PN<sup>3</sup> 17 latt copt [basm arm-ms] sath Orig[-c,] Meth,(in Epiph) Did, Cyr, [Enthal-ms] Max Damasc Iren-int<sub>1</sub> Tert, Cyp<sup>r</sup> Lucif [Ambrst].

To render *φῃσιν* impersonal, 'it says,' 'ἔειπ' *εἰ*, though justified by classical usage, see Winer, edn. 6, § 58. 9, would, as Meyer remarks, be altogether without precedent in the citations of Paul. The words of *δύο* are not in the Heb., but in the LXX and the Samaritan Pentateuch, and are found in the Rabbinical citations of the passage. See note on Matt. xix. 5.

17.] Union to God, His service, and His ways, is often expressed by this word (*κολλ.*) in the LXX (reff.): but here *that inner union with Christ in spirit* is meant, which is the normal state of every believer, and of which it may be said that he *ἐν πν. ἔστιν* with Christ. See John xvii. 21, and the parable of John xv. 1—7. Meyer rightly remarks, that the mystical marriage between Christ and His Church must not (as Olsh. from Eph. v. 23 ff.) be pressed here, as the relations of the compared are not correspondent. Still, however, the inner verity of that mystical relation is the ground of both passages. 18—20.]

*Direct prohibition of fornication, and its grounds.* 18.] *φεύγετε* might be followed by *οὐδ*, but is more forcible in this disconnected form. πᾶν ἁμάρτ.

The assertion, which has surprised many of the Commentators, is nevertheless strictly true. Drunkenness and gluttony, e.g. are

sins done in and by the body, and are sins by abuse of the body,—but they are still *ἐκτὸς τοῦ σώματος*—introduced from without, sinful not in their act, but in their effect, which effect it is each man's duty to foresee and avoid. But fornication is the alienating that body which is the Lord's, and making it a harlot's body—it is sin against a man's own body, in its very nature,—against the verity and nature of his body; not an effect on the body from participation of things without, but a contradiction of the truth of the body, wrought within itself. When man and wife are one in the Lord,—united by His ordinance,—no such alienation of the body takes place, and consequently no sin. 19.] Justification of the *εἰς τὸ ἴδ. σῶμ. ἁμαρτ.* above,—and this by an amplification of the above *σῶμα τῷ κυρίῳ, ἐν πνευμά ἔστιν*. Your body (i. e. the body of each man among you, but put singular, to keep, as in ch. iii. 16, the unity of the idea of God's temple, or perhaps because the body in its attributes is in question here) is the temple of (possessed by, as His residence: the temple, not a temple, see note on ch. iii. 16) the Holy Spirit who is in you (reminiscence of the reality of His indwelling), whom ye have from God (reminis-



VII. <sup>1</sup> Περὶ δὲ ὧν ἐγράψατε, <sup>2</sup> καλὸν <sup>3</sup> ἀνθρώπῳ γ attr., Rom. xv. 18 reff.  
 s = Rom. xiv. 21 reff. v. 8, 26. a = Matt. xix. 5 (from Gen. ii. 24), 1c.

CHAP. VII. 1. rec aft *εγράψατε* ins *μαί*, with ADFKLP rel [vulg-clem] syrr copt [basin æth arm] Orig[-c.] Meth, Chr, Thdrt Jer, Ambrst, Aug: om BCN 17 am fuld<sup>1</sup> [Euthal-ms] Tert.,

cence, *whose* Spirit He is, and so preparation for the following inference), and are not *your own* (so that ye have no right to alienate your body, not being *yours*).

20.] *Proof, that ye are not your own.* The possession of your body as His temple, by the Holy Ghost, is a *presumptive proof* that ye are not; but there is also a proof in *matter of fact*: For ye were bought (not, as E. V. are bought, which destroys the historic reference) with a price (viz. the blood of Christ, see 1 Pet. i. 18, 19; Matt. xx. 28; Gal. iii. 13,—not as Vulg. *pretio magno*: τμησ; merely recalls the fact *here*, that a price was paid and so the purchase completed). This *buying* is here mentioned mainly with reference to the right of possession, which Christ has thereby acquired in us. In other places it is alleged as a freeing from other services: e.g. that of sin (Rom. vi. 17, 18), of the law and its curse (Gal. iii.), of Satan (Col. i. 13).

δοξάζ. δὴ . . .] Glorify then (δὴ, not exactly an inference from the foregoing, but = 'eja,' 'agedum,' tending to enforce and intensify the command: "as a cheering or hortatory expression," Stanley. So Od. v. 17, τέλει δὴ, κραδίη; see Hartung, Partikellehre, i. 284 f.) God (i. e. not praise God, but glorify Him by your acts) in your body (not, by means of your body, but in your body, as the temple of God; see John xiii. 32).

CHAP. VII. 1—40.] REPLY TO THEIR ENQUIRIES RESPECTING MARRIAGE; BY WHICH OCCASION IS GIVEN FOR VARIOUS COLLATERAL INSTRUCTIONS AND COMMANDS. In order to the right understanding of this chapter, it will be well to remember, that the enquiries in the letter of the Corinthians appear to have been made in *disparagement of marriage*, and to have brought into doubt whether it were not better to avoid it where *uncontracted*, and break it off where *contracted*, or this last at all events where one of the parties was an *unbeliever*. These questions he answers, vv. 1—16: and puts on their true grounds, vv. 17—24. They appear also to have asked respecting *virgins*, what was their duty and that of their parents, as to their contracting marriage. This he discusses in its various aspects of duty and Christian expediency, vv. 25—38. Then he concludes with an answer and advice, respecting the liberty of a woman to marry after the death of her husband. The *whole* is written under the strong impres-

sion (see on this, notes, Acts ii. 20; Rom. xiii. 11, and 2 Cor. v.: and Prolegg. to Vol. III. ch. v. § iv. 5—10) of the near approach of the end of this state of things (vv. 29—31), and as advising them under circumstances in which persecution, and family division for the Gospel's sake, might at any time break up the relations of life. The precepts therefore and recommendations contained in the chapter are to be weighed, as those in ch. viii. al., with reference to change of circumstances; and the meaning of God's Spirit in them with respect to the subsequent ages of the Church, to be sought by careful comparison and inference, not rashly assumed and misapplied. I may also premise, that in hardly any portion of the Epistles has the hand of correctors and interpolators of the text been busier, than here. The absence of all ascetic tendency from the Apostle's advice, on the point where asceticism was busiest and most mischievous, was too strong a testimony against it, to be left in its original clearness. In consequence, the textual critic finds himself in this chapter sometimes much perplexed between different readings, and in danger of on the one hand adopting, on overwhelming manuscript authority, corrections of the early ascetics,—and on the other excluding, from a too cautious retention of the rec. text, the genuine but less strongly attested simplicity of the original.

1, 2.] *Concession of the expediency* (where possible) *of celibacy*, but *assertion of the practical necessity of marriage*, as a remedy against fornication. 1.] δὲ,

transitional, passing on to another subject.

καλὸν . . .] not, *morally good*: for in ver. 28 expressly *not* *sin*, but *inexpediency*, is the reason for not marrying: nor good in the sense of *ὀφελύων*, as Jerome, adv. Jovin. i. 7, vol. ii. p. 246, 'si bonum est mulierem non tangere, malum ergo est tangere': but expedient, generally: 'more for a man's best interests under present circumstances.' Angl. 'it is the best way,' in the colloquial sense: so also throughout the chapter: see the word qualified ver. 26, καλὸν . . .

διὰ τὴν ἐκείνων ἀνάγκην. ἀνθρώπῳ] though of necessity by what follows, the *man* only is intended, yet ἀνθρώπῳ does not here or in reff. = ἀνδρὶ, but as Meyer remarks, regards the man not merely in his *sexual* but in his *human* capacity. Thus in its deeper reference, it

b = Gen. xx. 6. **γυναικὸς μὴ ἄπτεσθαι** <sup>2</sup> διὰ δὲ τὰς <sup>c</sup> πορνείας ἕκαστος **ἑαυτοῦ γυναῖκα ἔχεται, καὶ ἑκάστη τὸν ἴδιον ἄνδρα ἔχεται.** <sup>3</sup> τῇ γυναικὶ ὁ ἀνὴρ τὴν ὁφειλὴν ὁ ἀποδίδωται, ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρὶ. <sup>4</sup> ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλὰ ὁ ἀνὴρ ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλὰ ἡ γυνή. <sup>5</sup> μὴ ἄποστερεῖτε ἀλλήλους, εἰ μὴ <sup>κ</sup> τι ἂν ἐκ <sup>1</sup> συμφώνου πρὸς <sup>π</sup> καιρόν, ἵνα <sup>β</sup> σχολάσῃτε τῇ <sup>ο</sup> προσευχῇ καὶ πάλιν

b = Gen. xx. 6. Prov. vi. 29. c ch. v. 1 reff. abstr. plur. 3 Cor. xii. 20. Gal. v. 20. James ii. 1. Winer, edn. 6, § 27. 3. d Matt. xviii. 32. Rom. xiii. 7 only. (γῆμα, Rom. iv. 4.) e = Rom. xiii. 7. (xiii. 17 reff.) f here bis. Matt. xxvii. 41. (1 Mk. v. r.). Luke v. 10. x. 32. James ii. 26 only. see Rom. i. 27. g ch. vi. 12 reff. h = here only. (ch. vi. 7, 8 reff.) Exod. xxi. 10. i Luke ix. 13. 2 Cor. xiii. 6 only. k = John iii. 34. 2 Cor. viii. 13. 1a. 7. ere only. Eccl. vii. 14 AN Ald. compl. (γῆμα B, -γῆμα C) only. (γῆμα, Acts v. 9. -γῆμα, 2 Cor. vi. 15.) m Luke viii. 13 (1 Thess. ii. 17) only. Wlad. iv. 4. n Matt. xii. 44 (1 L. v. r.). only. Exod. v. 8, 17 bis. Pa. xiv. 10 only. o absol., Rom. xii. 13.

2. C [has not] τε [for δε, as in Tischdf's Codex Ephraemi] **τῇ πορνείᾳ** F vulg syrr Orig-int, Tert, Cyr, [Ambrst]. om και εκαστ. τ. ιδ. ανδ. εχ. (homocordes) F 48. 114-77 Tert.

3. om δ F(not G). rec (for οφειλην) οφειλομενη ευνοια (see note), with KL rel syrr [Anton, Damasc] Thdrt Thl (C: txt ABCDFP[Q]N<sup>1</sup> 17 latt copt [basin] sath arm Clem, Orig, [-c,] Meth, Chr, [Euthal-ms] Tert, Cyr, Ambrst. αποδιδετω A. om δε A 56 Syr copt [basin] arm Orig, Chr-ms, Cyr.

4. (αλλα twice), so ABCN (2nd, D<sup>1</sup> 17.) 5. om αν B Orig, [Damasc]. rec σχολαζετε, with KL rel Meth, Chr, Thdrt [Damasc]: txt ABCDFPN Orig, [-c, Euthal-ms Cyr,] (Dion) Chraliq. rec ins τη ησται και bef τη προσευχη (see note), with KLN<sup>2</sup> lat syrr goth Chr, [-txt-ed, Dion,]

would embrace the other sex also.

**ἄπτεσθαι** so in reff.; and in Latin *tangere*, *attingere*, *virgo intacta*. See examples in Wetst. This expression is obviously here used in the widest sense, without *present* regard to the difference between the lawful and unlawful use of the woman. The idea that the assertion applies to abstinence from intercourse in the *already married* (see again below), is altogether a mistake.

2.] The former course is expedient—would avoid much trouble 'in the flesh': but as a general rule *it may not be*, seeing that for a *more weighty reason* the contrary course is to be recommended. But on account of [the] fornications (the many instances of fornication current. The plur. of an abstract noun implies repetition, or varieties of the occurrence: so Herod. vii. 158, *ὅμιν μεγάλαι ὀφείλαι τε κ. ἐπαυρέσεις γεγόνασι*: iii. 40, *ῥοι δὲ αἱ αὖτὶ μεγάλαι εὐτυχίαι οὐκ ἀρεσκουσι*, see reff., and Kühner, Gramm. ii. 28 (§ 408, γ) let each man possess his own wife, and let each woman possess her own husband. The *ἐχέτω* is (1) *not concessive*, but *imperative*; not '*habere liceat*,' but '*habeto*.' So the other expressions, *γαμησάτωσαν* ver. 9, *μενέτω* ver. 11, &c. (2) not here in the sense of '*ulatur, eique commisceatur*,' as Estius, al., which does not come into consideration till the next verse. (3) not emphatic, let each *retain*, according to the mistaken idea mentioned on ver. 1, that he is speaking to the *married*, who though they are not to cohabit are yet to *remain together*.

Had either of the two latter senses been meant, the sentence would rather have stood *ἐχέτω ἐκ. τ. ἑαυτ. γυναῖκα, κ. ἐχέτω ἑκάστη τ. ἴδ. ἄνδρ.* With regard to the assertion of Rückert, that the Apostle here gives a very low estimate of marriage, as solely a remedy against fornication, the true answer is, that Paul does not either here, or in this chapter at all, give any *estimate* of marriage in the abstract. His estimate, *when he does*, is to be found Eph. v. 25—32.

3, 4.] *The duty of cohabitation incumbent on the married.* This point was in all probability raised in the letter of the Corinthians. The Apostle's command is a legitimate following out of διὰ τὰς πορνείας above.

3. τὴν ὀφειλὴν] '*debitum tori*.' The rec. was perhaps an euphemism (we have also the varieties, *ὀφειλομένην τιμὴν*, Chrysostom once: *ὁφ. τιμὴν καὶ εὐνοίαν* in the ms. 40) for the same thing. Meyer will not concede this, but thinks it arose from a mistaken interpretation of *ὀφειλή* as meaning *merely benevolentia*: thinking that not *εὐνοία*, but *φιλότης* would be the word in the other case. But some of the later examples in Wetst. seem to bear out this meaning of *εὐνοία*.

4.] The axiom is introduced without a γάρ, as frequently. τοῦ ἰδίου . . . οὐκ ἐξουσιάζει] '*ei, cum potestatem non habet, elegans facit paradoxon*.' Bengel. The ground of this *being another's while they remain their own*, is to be found in the *oneness of body*, in which the marriage state places them. 5.] ἄποστερεῖτε

<sup>pa</sup> ἐπὶ τὸ αὐτὸ <sup>p</sup> ἦτε, ἵνα μὴ <sup>r</sup> πειράξῃ ὑμᾶς ὁ σατανᾶς <sup>a</sup> διὰ τὴν ἀκρασίαν ὑμῶν. <sup>b</sup> τοῦτο δὲ λέγω κατὰ <sup>u</sup> συγγνώμην, οὐ κατ' <sup>v</sup> ἐπιταγὴν. <sup>7</sup> θέλω δὲ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμάντὸν· ἀλλὰ ἕκαστος ἴδιον ἔχει <sup>w</sup> χάρισμα ἐκ θεοῦ, ὁ μὲν <sup>x</sup> οὕτως, ὁ δὲ <sup>x</sup> οὕτως.

t Matt. xiii. 25 only t. Jea. Anth. viii. 7. 8. Xen. Mem. iv. 5, 6. (-της, 3 Tim. iii. 3.)

only. Sir. iii. 13 only.

x see ch. vi. 13.

v Rom. xvi. 26 reff.

w = here only. (Rom. i. 11 reff.)

Thdrt: om ABCDFPN<sup>1</sup> 17 latt copt [basin] sēth arm (Clem.) Orig.<sub>3</sub> [-c<sub>2</sub>-int.] Dion, Meth.<sub>1</sub> [Epiph.<sub>1</sub> Cyr.<sub>p1</sub> Euthal-ms Damasc Ambrst] Cypr.<sub>1</sub> [elz] (for πτε) συνερχεσθε (gloss: see note), with a c h Meth, Chr, Thdrt, Thl: [Steph] συνερχεσθε, with] KLP rel [copt basin] Thdrt<sub>1</sub>: γινεσθε Tat[-in-]Clem.<sub>1</sub>: reuertimini vulg [syrr goth arm Cypr.<sub>1</sub>: txt ABC D[-gr] FN 17 sēth Orig.<sub>1</sub> [-c<sub>2</sub>-int.] Dion, Cyr, [Euthal-ms] Damasc, Aug (eistote<sub>amp</sub>). [πειρα(αι Pappu) 47<sup>1</sup>.] om υμων B Tat(in Clem) Meth.  
7. rec γαρ (gloss, substituted for δε, as more appropriate), with B D<sup>12</sup> [-gr] KLPN<sup>2</sup> rel [vulg-clem] syrr [sēth arm] Chr, Thdrt, Thl (Ec: txt AC D<sup>1</sup> [and lat] FN<sup>1</sup> d 17 am (with demid fuld) copt goth Orig.<sub>1</sub> [-c<sub>2</sub>] Chr, Cyr, [Euthal-ms] Damasc [Cypr, Ambrst]. (αλλα, so BCD<sup>1</sup> 17.) rec χάρισμα bef εχει, with KL rel [vulg-clem harl] syrr goth arm Ephr, Chr, Thdrt, [Damasc Ambrst Aug<sub>amp</sub>]: txt ABDF[P]N m 17 am (with [fuld] demid tol) Clem.<sub>1</sub> Orig.<sub>1</sub> [-c<sub>2</sub>-int.] Cyr[-p<sub>1</sub> Euthal-ms] Cypr, C (appy) has εχει bef εκαστος [Tischd<sup>1</sup>, ed 8, suspects that it reads as txt]. ins του bef του DF c Thdrt<sub>1</sub>. rec δε (twice), with KLN<sup>2</sup> [47(sic)] rel Orig.<sub>1</sub> [-c<sub>2</sub>] Chr Thdrt [Damasc]: txt ABCDFPN<sup>1</sup> 17 Clem, Cyr[-p<sub>1</sub> Orig-c<sub>1</sub> Euthal-ms].

is applied by Meyer to τῆς ἐξουσίας, — by Billroth, al., to τῆς δουλῆς; De Wette suggests τοῦ σώματος, but prefers, and rightly, leaving its reference indefinite, to be supplied in the reader's mind.

el μὴ τ<sub>1</sub>, unless perchance (reff.).

δν] "The verb is sometimes omitted after this particle, but always so that it can be supplied from a foregoing clause. So Eur. Alcest. 181, πὲ δ' ἄλλη γυνὴ κεκῆσεται, σφόδρην μὲν οὐκ ἂν βῆλλον, εὐτυχὴς δ' ἴσως." Hartung, Partikellehre, ii. 330.

ἐκ, according to: the mutual agreement being the ground, and the measure, of the act.

ἵνα σχ.] in order that ye may have undisturbed leisure for prayer. The pres. σχολάζετε of the rec. would refer to the general habit, and would thus make τῇ πρὸς., 'your ordinary prayers,'—being thus inconsistent with the direction given πρὸς καιρὸν: the aorist expresses this temporary purpose, and shews that the prayer meant is not ordinary but extraordinary, — seasons of urgent supplication.

Both the alteration to the present and the addition of τῇ νηστείᾳ καὶ, shew how such passages as this have been tampered with by the ascetics: see also Mark ix. 29.

ἦτε,—not συνερχεσθε as it has been amended (nor -ισθε as it has been recommended), because εἶναι ἐπὶ τὸ αὐτὸ in this sense is the normal state of the married. For the expression see reff.

The subjunc. still depends on ἵνα—the aim of the temporary separation is not that you may keep apart, but for a certain end, and then that you may be united again. ἵνα μὴ πειρ.] Purpose of the re-union stated, by that which might hap-

pen did it not take place. πειράζω now is present, not aor., as betokening the danger of a state of abstinence if continued.

ἀκρασία here, not that from ἀκράτος (~~~~),—which signifies a bad mixture, as ἀκρ. ἀέρος, 'insalubrity of the air': but that from ἀκράτης (~~~~),—incontinence; see reff.

διὰ τ. ἀκρ. ὑμ., on account of your incontinence,—but hardly, as Meyer seems to think, with allusion to the proverbial fault of the Corinthians in this particular, which would be more definitely expressed, were it intended. The ὁμῶν is necessary to carry out the form of the sentence, corresponding to ὁμᾶς above.

6.] But this I say by way of allowance (for you), not by way of command.

τοῦτο refers, not to ver. 2, as Beza, Grot., and De Wette, because the precept there given depends on a reason also given, διὰ τὰς πορνείας, from the nature of which reason it must be κατ' ἐπιταγὴν: nor to the whole since ver. 2, as Billroth, Rückert, al.,—because the precept in ver. 3 depends on the general truth in ver. 4, and is also a command: nor to πρὸς καιρὸν, as Theophyl.:—nor as the ascetics, Orig., Tert., Jerome, Etius (also Calvin), to ἐπὶ τὸ αὐτὸ ἦτε, because both these are but subordinate members of the preceding sentence:—still less to what follows, as Rosenm., al.:—but, as the context (ver. 7) shews, to the whole recommendation given in ver. 6. This recommendation all depended on the possibility of their being tempted by incontinence: he gives it not then as a command in all cases, but as an allowance for those to whom he was writing, whom he knew, and as-

γ. 11, 22, 24 only. <sup>8</sup> Λέγω δὲ τοῖς ἁγάμοις καὶ ταῖς χήραις, <sup>9</sup> καλὸν αὐτοῖς εἶναι μένειν ὡς καὶ γὰρ. <sup>9</sup> εἰ δὲ οὐκ ἐγκατεύονται, γαμησάτωσαν <sup>4</sup> κρεῖσσον γὰρ ἐστὶν γαμῆσαι ἢ <sup>10</sup> πυροῦσθαι. τοῖς δὲ γεγαμηκόσιν παραγγέλλω οὐκ

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8. ins *οτι* bef *καλον* A [syrr]. rec aft *αυτοις* ins *εστιν*, with D<sup>2-3</sup>K (om *αυτ.*) L rel syrr [basim] goth Thdrst [Damasc.] Thl (Ec: om ABCD<sup>1</sup>FPK 17 Syr cop<sup>t</sup> [arm] Orig.-c<sub>2</sub>) Meth, Eriph, Chr, Cyr-jer, Euthal-ms, Damasc. for *αν*, *αν* B. ins *αυτοις* bef *μενειν* C latt Meth, [Ambr Ambros] Ang; bef *ος* m [basim]. καλ *εγω* DF Meth<sub>1</sub>: *εγω* a.

9. for *οκα* *εγω*, *ου* *κρατευονται* F. γαμησων F [f Eriph-ed.] Chr-ed<sub>1</sub>. κρετιον BDM a m 17. om *εστιν* D<sup>1</sup>-gr F-gr<sup>2</sup> c cop<sup>t</sup> [basim] Orig.-c<sub>1</sub>(xt<sub>2</sub>)-int,] Meth<sub>1</sub>. γαμω ACN<sup>1</sup> 17 Clem, Orig.-c<sub>1</sub> Euthal-ms, Damasc.

same, to be thus tempted. The meaning 'by permission,' E. V., is ambiguous, appearing as if it meant *by permission of the Lord (to say it)*: that given by Hammond, al., κατὰ τὴν ἐμὴν γνάμην, is philologically inadmissible. 7.] I rather (δὲ) wish that all men were as I myself also am (καὶ comparandi, so Xen. Anab. ii. 1. 22, καὶ ἡμῶν ταῦτά θεοὶ ἀνερ καὶ βασιλεῖ. See Hartung, Partikell. i. 126)—viz., *by ἐγκατεῖναι*, which Chrys. seems to have read in the text; see below on ver. 8. ἀλλὰ θεοστυς . . . said

in the most general way, as a milder expression of 'all have not the gift of continence.'

οὕτως . . . οὕτως] both are said generally, not one in the way in which I have it (of continence), another is the way of marrying (i. e. though he have not this, and be therefore better married, yet has some other), which should be ἐκείνως,—but, one thus, and another thus,—i. e. 'one in one way, another in another.'

8, 9.] Advice to the unmarried, that it is best so to remain, but better to marry than be inflamed with lust.

8. Λέγω δὲ] taking up the former λέγω, ver. 6, and bringing this advice under the same category as ver. 7, viz. his own wish that all were as himself. The stress is on λέγω, not on τοῖς ἁγ. κ. ταῖς χ., which would in that case be placed first, as τοῖς γεγαμηκόσιν below. τοῖς ἁγάμοις, the unmarried, of both sexes: not as usually interpreted, widowers, or unmarried males alone: this is shewn by the contrasted term γεγαμηκόσιν, which embraces (see vv. 10, 11) both sexes.

καὶ ταῖς χήραις may be added as singling out widows especially;—or more probably, because τοῖς ἁγάμοις would naturally be taken as those who never were married, and thus widows would not be understood to be included. καλόν, see on ver. 1, it is good for them, i. e. 'their best way.'

ὡς καὶ γὰρ] i. e. ἁγάμος. This

brings the Apostle's own circumstances more clearly before us than ver. 7, which might be misunderstood: and there can be little doubt from this, that he never was married. Grot. says, "ex h. l. non improbabili colligitur, Paulo fuisse uxorem, quod et Clemens Alex. putat, sed cum hac scriberentur, mortuum." But this rests on the mistaken interpretation of ἁγάμος noticed above. The passage of Clem. Alex. (Strom. iii. [6.] 53, p. 585 P., alluded to in Euseb. iii. 30) is grounded on Paul's having in a certain epistle addressed τὴν αὐτοῦ σύζυγον, ἣν οὐ περιεμήριζε, δὲ τὸ τῆς ὑπαρχίας εἶναι αἰετός. But the words σύζυγε γόστω, Phil. iv. 3, certainly have no reference to a wife: see note there.

9.] but if they are incontinent . . . οὐκ must be joined not with εἰ, which would require μή, but with the verb. So refl. and Soph. Aj. 1131, εἰ τοὺς θανάτους οὐκ ἐπὶ θάπτειν παρὼν, 'celae.' See other examples in Hartung, Partikellehre, ii. 122 f. ἐγκατεῖναι is said by Lobeck, ad Phryn. p. 44, not to be found except in the LXX and N. T. But both Phrynichus and Thom. Mag. say ἐγκατεῖναι μηδαμῶς εἴρη, ἀλλὰ οὐκ ἐγκατεῖναι. See in Wetst.

γαμησόντ.] Lobeck, in Phrynichus, p. 742, says, "post ἔγχεα (ut ἔγχεα) ἐγάμωα invaluit quod non solum in N. T. libris, ut quidam putaverunt, sed etiam in ipsa Græcia reperitur, auctore, ut videtur, Menandro: ἐγάμωον ἦν ἐβουλόμην ἐγώ, nihil impediens pedum modulatione quominus usitato uteretur aoristo." πυροῦσθαι] "melius nubenter quam urerentur, id est, quam occulta flamma concupiscentiæ in ipsa conscientia vastarentur." Aug. de sancta Virginitate, 34, vol. vi. p. 415.

10, 11.] Prohibition of separation after marriage; or in case of separation, of another marriage. These γεγαμηκότες, as the ἁγάμοι and χήραι above, are all Christians. The case of mixed marriages he treats ver. 12 ff.

ἐγώ, ἀλλὰ ὁ κύριος, γυναικα ἀπὸ ἀνδρὸς μὴ<sup>8</sup> χωρισθῆναι. <sup>8</sup> Matt. xix. 6. Judg. iv. 11. 11 ἐὰν δὲ καὶ<sup>8</sup> χωρισθῇ, μενέτω<sup>8</sup> ἡ ἀγαμος ἡ τῷ ἀνδρὶ<sup>11</sup> καταλλαγήτω<sup>11</sup> καὶ ἄνδρα γυναικα μὴ<sup>12</sup> ἀφίεναι. <sup>11</sup> Rom. v. 10. 12 τοῖς<sup>12</sup> δὲ λοιποῖς λέγω ἐγώ, οὐχ ὁ κύριος, εἴ τις ἀδελφὸς<sup>12</sup> γυναικα ἔχει<sup>12</sup> ἀπιστον, <sup>12</sup> καὶ<sup>12</sup> αὐτῇ<sup>12</sup> συνευδοκεῖ<sup>12</sup> οἰκεῖν<sup>12</sup> <sup>12</sup> μετ' αὐτοῦ, μὴ<sup>13</sup> ἀφίετω αὐτήν<sup>13</sup> <sup>13</sup> καὶ<sup>13</sup> γυνῇ<sup>13</sup> ἣ τις ἔχει<sup>13</sup> <sup>13</sup> ἀνδρα<sup>13</sup> ἀπιστον, <sup>13</sup> καὶ<sup>13</sup> οὗτος<sup>13</sup> συνευδοκεῖ<sup>13</sup> οἰκεῖν<sup>13</sup> μετ'<sup>13</sup> αὐτοῦ. <sup>13</sup> Luke xvii. 31. 13. <sup>13</sup> Rom. vii. 17. <sup>13</sup> Acta viii. 1. <sup>13</sup> Rom. i. 32. <sup>13</sup> 1 Macc. i. 57. <sup>13</sup> 2 Macc. xi. 24. <sup>13</sup> 35 only. <sup>13</sup> Gen. xxvii. 44. <sup>13</sup> Soph. Oed. Tyr. 990. <sup>13</sup> q = Acta ix. 41. <sup>13</sup> ref.

10. (αλλά, so AB C(appy) D<sup>1</sup>N.) χωρίζεσθαι ADF Orig[-c,] Epiph, Bas, Cms, : txt BCKLPN rel Clem, Chr, [Euthal-ms] Thdrt.  
11. μενέτω ἀγαμος, and καταλλαγήτω F latt goth lat-ff. ins ιδω bef ανδρι P.  
12. rec γυν bef λεγω, with DFKL rel latt syr goth Orig[-int,] Chr, Thdrt Iren-  
int, : txt ABCPN m 17 Syr copt æth Clem Orig.  
13. for ητις, ei τις D<sup>1</sup>FPN b<sup>1</sup> h k latt Chr, [and ms,] Thdrt, Thl-mss, [Damasc Ambrst Aug]. rec (for ουτος) αυτος, with D<sup>1</sup>[-gr] KL rel syr arm Chr[smp] Thdrt :  
txt ABCD<sup>1</sup>FP[Q]N m latt copt goth Cyr, [lat-ff]. (17 def) for συνευδ., ευδοκει B.

They are those already married.

10. οὐκ ἐγώ, ἀλλὰ ὁ κύριος.] Ordinarily, the Apostle (ἐγώ) writes, commands, gives his advice, under conscious inspiration of the Holy Spirit of God. See ver. 40. He claims expressly, ch. xiv. 37, that the things δὲ γράφω ὑμῖν should be recognized as κυρίου (ἐπιστολῆς). But here he is about to give them a command resting, not merely on inspired apostolic authority, great and undoubted as that was, but on that of THE LORD HIMSELF. So that all supposed distinction between the Apostle's own writing of himself and of the Lord, is quite irrelevant. He never wrote of himself, being a vessel of the Holy Ghost, who ever spoke by him to the church. The distinction between that which is imperative, and that which is optional, that which is more and that which is less weighty in his writings, is to be made by the cautious and believing Christian, from a wise appreciation of the subject-matter, and of the circumstances under which it was written. ALL is the outpouring of the Spirit, but not all for all time, nor all on the primary truths of the faith.

Not I, but the Lord, viz. in ref. Matt. See also Mark x. 12, where the woman's part is brought out. That it occupies the principal place here, is perhaps because the Christian women at Corinth may have been the most ready to make the separation: or perhaps, because the woman, from her place in the matrimonial union, may be more properly said ἀπὸ ἀνδρὸς χωρισθῆναι than the man ἀπὸ γυναίκας χωρισθῆναι.

χωρισθῶ., be separated, whether by formal divorce or otherwise; the καταλλαγήτω below, is like this, an absolute passive; undefined whether by her own or her husband's doing. 11. ἐὰν το καταλλαγήτω is parenthetical. It supposes a case of actual separation, contrary of course to Christ's command: if such

have really taken place (καὶ, veritabily : see note on 2 Cor. v. 8, and Hartung, Partikell. i. 132), the additional sin of a new marriage (Matt. v. 32) must not be committed, but the breach healed as soon as possible.

καταλλ.] see above on χωρισθῶ. κ. ἄνδρ. γυν. μὴ ἀφ.] The Apostle does not add the qualification *καταλλὰς λόγων πορνεύας* Matt. v. 32 (xix. 9), not found in Mark x. 11 or Luke xvi. 18. But we cannot hence infer that he was not aware of it. The rule, not the exception, here was in his mind: and after what had been before said on the subject of fornication, the latter would be understood as a matter of course. 12—16.]

Directions for such Christians as were already married to Heathens. Such a circumstance must not be a ground per se of separation,—and why: but if the unbelieving party wished to break off the union, let it be so. 12.] τοῖς λοι-

ποῖς, the rest, perhaps in respect of their letter of enquiry,—the only ones not yet dealt with. At all events, the meaning is plain, being those who are involved in mixed marriages with unbelievers.

ἐγώ, οὐχ ὁ κύρ.] I, i.e. I Paul, in my apostolic office, under the authority of the Holy Spirit (see above on ver. 10), not the Lord, i.e. not Christ by any direct command spoken by Him: it was a question with which He did not deal, in His recorded discourses. In the right arrangement of the words (txt) the stress is not on ἐγώ, but on λέγω: But to the rest I say (I, not the Lord). συνευδοκεῖ presupposes his own wish to continue united. αὐτῇ, not αὐτῇ, and οὗτος, not αὐτός, below,—see ref. 13.]

The change of construction καὶ γυνῇ ἣ τις . . . καὶ οὗτος . . . is found frequently with καὶ: so II. a. 78, ἡ γὰρ δίδομαι ἄνδρα χολωσμένη, δι μέγα πάντων | Ἀργεῖον κρατεῖ καὶ οἱ πειθόσται

r = Acts xx.  
32, xxvi. 18.  
Ezod. xxix.  
37.  
s = ch. xv. 22  
reff. εν σοι  
πας εγω  
σωζομαι.  
Soph. Aj. 519.

αὐτῆς, μὴ ἀφίετω τὸν ἄνδρα. <sup>14</sup> ἡγιασται γὰρ ὁ ἀνὴρ  
ὁ ἄπιστος ἐν τῇ γυναικί, καὶ ἡγιασται ἡ γυνὴ ἡ  
ἄπιστος ἐν τῷ ἀδελφῷ ἕπει ἅρα τὰ τέκνα ὑμῶν  
ἁκάθαρτά ἐστιν, νῦν δὲ ἁγιά ἐστιν. <sup>15</sup> εἰ δὲ ὁ ἄπιστος

u ch. v. 10 only.

v = Acts x. 14 reff.

rec (for τὸν ἄνδρα) αὐτον (corr<sup>m</sup> to conform to αὐτην above, see 12), with KLP  
rel syr Chr, Thdrt [Damasc] Tert.; αὐτην (o<sup>1</sup> ?) 106: txt ABCDF[Q] m 17 vulg Syr  
copt goth sath arm Cyr<sub>1</sub> [Euthal-ms] Jer Ambrst Aug Pel Bede: αὐτον ἄνδρα N, but  
av erased by N<sup>1</sup> or 3.

<sup>14</sup>. om γὰρ P. (aft γυναικί ins τη πιστη DF latt Syr Mart-Clem Tert., (om Ang-  
mss and expr. (στος of 2nd απιστος is supplied in smaller letters by N-corr<sup>1</sup>.)  
rec (for ἀδελφῷ) ἀνδρ (explanatory gloss, substituted as more appropriate: but ἀδελφῷ  
has peculiar force here), with D<sup>4</sup>[-gr] KLN<sup>3</sup> rel vulg syrr goth sath arm Chr, Thdrt  
[Euthal-ms Damasc] Thl (Ec Iren[-int, Tert,] (but add τῷ πιστῷ vulg Syr Iren-int Tert  
[Ambrst]); txt ABC D<sup>1</sup>[and lat] FPN<sup>1</sup> 17 copt [Cyr-p<sub>1</sub>] Aug<sup>exp</sup>.  
[and ms]. [om ἐστιν A(ppy). It reads νυν δε αγ... the end of the line being def.].

\*Αἰαολ. See reff., and Kühner, ii. 526  
(§ 799). Meyer remarks, that the  
Apostle uses the vox media ἀφίετω here,  
of both parties, the husband and wife, not  
ἀπολύειν (as Matt. v. 31, &c.), which would  
apply only to the husband. In the E. V.  
this identity of terms is unfortunately neg-  
lected. The same word, part from, would  
well have expressed ἀφίετω in both cases.

By the Greek as well as Roman cus-  
toms the wife had the power of effecting  
a divorce. At Athens,—when the divorce  
originated with the wife, she was said ἀπο-  
λύειν the house of her husband: when  
with the husband, ἀποκμπέσθαι. At  
Rome, the only exception to the wife's  
liberty of effecting a divorce appears to  
have been in the case of a freedwoman  
who had married her patronus. See  
Smith's Dict. of Gr. and Rom. Antt. artt.  
Divortium, and ἀπολύειν δίκην. Olsh.  
thinks that Paul puts both alternatives,  
because he regards the Christian party  
as the superior one in the marriage. But,  
as Meyer remarks, this would be incon-  
sistent with the fundamental law of mar-  
riage, Gen. iii. 16, and with the Apostle's  
own view of it, ch. xi. 3, xiv. 34; Eph. v.  
22, 23; 1 Tim. ii. 11, 12. <sup>14</sup>.] Ground  
of the above precept.

ἡγιασται.] The  
meaning will best be apprehended by re-  
membering (1) that holiness, under the  
Gospel, answers to dedication to God  
under the law; (2) that the ἡγιασμένοι  
under the Gospel are the body of Chris-  
tian men, dedicated to God, and thus  
become His in a peculiar manner: (3)  
that this being so, things belonging to,  
relatives inseparably connected with, the  
people of God are said to be hallowed by  
their ἀγιότης: so Theophylact, οὐχ ὅτι  
ἅγιος γίνεται ὁ ἑλλην. οὐ γὰρ εἶπεν ὅτι  
ἅγιός ἐστιν· ἀλλ', ἡγιασται· τουτίστι, τῇ  
ἀγιότητι τοῦ πιστοῦ ενεκρηται. Chrysos-  
tom well shews the distinction between

this case and that in ch. vi. 15, that  
being a connexion κατὰ τὴν ἀρίθειαν,—in  
and under the condition of the very state,  
in which the other party is impure:  
whereas this is a connexion according  
to a pure and holy ordinance, by virtue  
of which, although the physical unity in  
both cases is the same, the purity over-  
bears the impurity. ἐν τῇ γ., ἐν τῇ  
ἀδελ.] in, i. e. his or her ἀγιότης is  
situated in, rests in, the other (see reff.:  
and note, ch. vi. 2). ἐν τῷ ἀρα] as rel.,  
but here elliptically: since in that case  
(i. e. as understood, the other alternative,  
—the non-hallowing).

ἀστω, not  
ἀν εἴη, nor ἦν [E. V.], but pres.: because  
the supposed case is assumed, and the ind.  
pres. used of what has place on its as-  
sumption. ἅγια] as ἡγιασται above:  
holy to the Lord. On this fact, Chris-  
tian children being holy, the argument is  
built. This being so,—they being hal-  
lowed, because the children of Christians,—  
it follows that that union out of which they  
sprung, must as such have the same hal-  
lowed character; i. e. that the insanctity  
of the one parent is in it overborne by the  
sanctity of the other. The fact of the  
children of Christians, God's spiritual  
people, being holy, is tacitly assumed as a  
matter of course, from the precedent of  
God's ancient covenant people. With  
regard to the bearing of this verse on the  
subject of Infant Baptism,—it seems to  
me to have none, further than this: that  
it establishes the analogy, so far, between  
Christian and Jewish children, as to shew,  
that if the initiatory rite of the old cove-  
nant was administered to the one,—that  
of the new covenant, in so far as it was  
regarded as corresponding to circumcision,  
would probably as a matter of course be  
administered to the other. Those, as  
Meyer, who deny any such inference, forget,  
as it seems to me, that it is not personal

ἡ χωρίζεται, ἡ χωριζέσθω. οὐ \* δεδούλωται ὁ ἀδελφὸς ἡ ἡ ἀδελφή ἐν τοῖς τοιούτοις, ἐν δὲ εἰρήνῃ \* κέκληκεν ἡμᾶς ὁ θεός. 16 \* τί γὰρ <sup>ab</sup> οἶδας, γύναι, <sup>be</sup> εἰ τὸν ἄνδρα

28. ch. xvi. 16, 18. Acts xxii. 23 reff. s — Gal. i. 6. Eph. iv. 4. 1 Thess. iv. 7. <sup>vv. 10, 11.</sup>  
 only: b John ix. 25. 2 Kings xii. 22. Eccl. iii. 21 A<sup>BN</sup> compl. (εἰσε Ed-vat. Ald.) Joel ii. <sup>x Acts vii. 6</sup>  
 14. Jonah iii. 9. c Acts xix. 2 (b) reff. <sup>reff. see ver. 39.</sup>  
<sup>y neut., Rom. i. 32 al.</sup> <sup>masc., ver. a here</sup>

15. om ἡ FPN<sup>1</sup> [k<sup>1</sup>] m [Scr states that m omits ἡ] Chr-ms., <sup>umas ACKN<sup>1</sup> copt</sup>  
 (sic Treg) [Euthal-ms] Damasc Thl Pel Sedul Bede: txt BDFLN<sup>1</sup> rel latt syrr goth  
 8th arm Nys, Chr, Thdrt Phot[-c.] (Ec Ambrst. (P def.)

holiness which is here predicated of the children, any more than of the unbelieving husband or wife, but *holiness of dedication*, by strict dependence on *one dedicated*. Notwithstanding this ἀγιότης, the Christian child is individually born in sin and a child of wrath; and individually needs the washing of regeneration and the renewing of the Holy Ghost, just as much as the Jewish child needed the typical purifying of circumcision, and the sacrificial atonements of the law. So that in this ἀγιότης of the Christian child there is nothing inconsistent with the idea, nor with the practice, of Infant Baptism. On *vñv δέ*, see note, ch. v. 11.

15.] *But if the wish for separation* (implied by the present χωρίζεται,—is for being separated, see Winer, edn. 6, § 40. 2 a, and compare John x. 32, xiii. 6, 27) *proceed from the side of the UNBELIEVER* (emphasis on ὁ ἀπιστος), *let him (or her) depart* (be separated off). *ὁ δὲ δεδούλω.* οὐκ ἔχει ἀνάγκην ὁ πιστὸς ἡ ἡ πιστὴ ἐν τοῖς ἀπιστοῖς τοιαύτην, οἷα αὐτῇ ἐπικείται ἐπὶ τῶν πιστῶν. ἐκεῖ μὲν γὰρ παντὶ τρόπῳ, χωρὶς λόγου πορνείας, οὐκ ἔστιν ἀπ' ἀλλήλων τοὺς συναφθέντας χωριζέσθαι· ἐν ταῦτα δέ, ἂν μὲν συνευθεῖ τὸ ἅπσιον μέρος τῇ πιστῇ συνοικεῖν, δεῖ μὴ λείναι τὸ συνοικέσιον. ἂν δὲ στασιάξῃ καὶ τὴν λύσιν ἐκεῖνος ποιῇ, οὐ δεδούλωται ὁ πιστὸς εἰς τὸ μὴ χωρισθῆναι. Photius, in Eucumenius. ἐν τοῖς τοιούτοις may be taken as masc., in the case of such persons,—as above by Phot.:—but the ἐν seems harsh; it is better therefore to render it, in such cases.

ἐν δὲ εἰρ.] Not = εἰς εἰρήνῃ [E. V.], but signifying the moral element in *which* we are called to be: see reff. and ver. 22 below.

The meaning is, 'let the unbeliever depart, rather than by attempting to retain the union, endanger that peace of household and peace of spirit, which is part of the calling of a Christian.'

Observe, (1) that there is no contradiction, in this licence of breaking off such a marriage, to the command of our Lord in Matt. v. 32,—because the Apostle expressly asserts, ver. 12, that *our Lord's words do not apply* to such marriages as are here contemplated. They were spoken to those *within the covenant*, and as such apply immediately to the wedlock of

*Christians* (ver. 10), but *not to mixed marriages*.

De Wette denies this, and holds that Paul is speaking only of the Christian's duty in cases where the marriage is *already virtually broken off*,—and by his remarks on Matt. v. 32, seems to take *πορνεία* in a wide sense, and to regard it as a justifiable cause of divorce *because it is such a breaking off*. This however appears hardly consistent with ver. 12; for, if it were so, there *would be* a command of the Lord regarding this case. At all events, we may safely assume that where the Apostle is *distinctly referring* to our Lord's command, and supplying what it did not contain, there can be *no real inconsistency*: if such appear to be, it must be in our apprehension, not in his words. (2) That the question of re-marrying after such a separation, is here *left open*: on this, see note on Matt. v. 32. (3) That not a word here said can be so strained as to imply any licence to *contract* marriages with unbelievers. Only those *already contracted* are dealt with: the *ἐπεσυνγυνῆ* ἀπιστοῖς is expressly forbidden, 2 Cor. vi. 14, and by implication below, ver. 39.

16.] This verse is generally understood as a ground for *remaining united*, as ver. 13, in hope that conversion of the unbelieving party may follow. Thus ver. 15 is regarded as altogether parenthetical. But (1) this interpretation is harsh as regards the context, for ver. 15 is evidently *not parenthetical*,—and (2) it is hardly grammatically admissible (see below, for it makes εἰ = εἰ μὴ,—'What knowest thou . . . whether thou shalt *not* save . . . ?')

Lyra seems first to have proposed the true rendering, which was afterwards adopted hesitatingly by Estius, and of late decidedly by Meyer, De Wette, and Bisping: viz. that the verse is *not* a ground for *remaining united*, in *hope*, &c.,—but a ground for *consummating a separation*, and not marring the Christian's peace for so uncertain a prospect as that of converting the unbelieving party. τί οἶδας εἰ thus preserves its strict sense, *What knowest thou* (about the question) *whether* . . . ? and the verse coheres with the words immediately preceding, ἐν εἰρήνῃ κέκλη. ἡμᾶς ὁ θεός. I may observe, in addition to Meyer and De W.'s remarks, that the position of the words



d. Rom. xl. 14 reff. o = appy here only. see Gal. i. 7, 2 Cor. iii. 1 rec. f constr., ch. iii. 5. Rom. xlii. 3. g = Mark vi. 41. Luke xii. 3. 2 Cor. x. 13. Heb. vii. 2. Josh. xiii. 7. xvi. 16 reff. vii. 22. Gen. xvii. 10 al. o Rom. iii. 30 reff. <sup>d</sup> σώσεις; ἢ τί <sup>ab</sup> οἶδας, ἀνερ, <sup>be</sup> εἰ τὴν γυναῖκα <sup>d</sup> σώσεις; 17<sup>e</sup> εἰ μὴ ἑκάστω ὡς ἑμέρισεν ὁ κύριος, ἑκαστον ὡς <sup>h</sup> ἐκέληκεν ὁ θεός, οὕτως <sup>i</sup> περιπατεῖτω καὶ οὕτως ἐν ταῖς <sup>j</sup> ἐκκλησίαις πάσαις <sup>k</sup> διατάσσομαι. 18<sup>i</sup> Περιτετμημένους <sup>em</sup> τας ἐκλήθη, μὴ <sup>n</sup> ἐπισπάσθω ἐν ὁ ἀκροβυστία <sup>h</sup> ἐκκληταῖ <sup>... ἐν-σπασθῶ C. ABDFI LFM a o d e f i h k l m n o 17. 47</sup>

16. γυνή and ἀνὴρ F.

for η τι, εἰ τι A.

17. μεμερικεν BN<sup>1</sup>. [P def.] rec transp κυριος and θεος, with KL rel Syr Chr, Thdrt [Damasc]: θεος (twice) 32-3. 63. 93 goth: o ks and o ks o θς G<sup>1</sup> [and lat]: txt A B (sic: see table) CDFM m 17 latt Syr copt arm [Euthal-ms Ambst].—o ks bef εμερισεν A: o θς εμερισεν and o ks κεκληκεν k. (P def.) ins kas bef εκαστον as F [Syr]. πασαις bef ταις εκκλησαις N 17. 47 vulg [Orig, (omg ταις)]. for διατασσομαι, διδασκω (see ch iv. 17) D<sup>1</sup>F, doceo latt lat-fl. 18. εκκληθη bef 1st τας D<sup>1</sup>3F [copt beam] goth. rec (for κεκληται τις) τις εκληθη (conformation to former), with D<sup>3</sup>KL rel Chr, Thdrt: txt ABFM a m 17 copt goth arm [Euthal-ms], τις κεκλ. D<sup>1</sup>F [Damasc].

further establishes this rendering. If the point of the argument had been the importance, or the prospect, of saving (= converting) the unbelieving party, the arrangement would probably have been εἰ σώσεις τὸν ἄνδρα, and εἰ σώσεις τὴν γυναῖκα, whereas now the verb holds in both clauses a subordinate place, rather subjective to the person addressed, than the main object in the mind of the writer.

Those who take εἰ for εἰ μὴ, attempt to justify it by reff. 2 Kings, Joel, Jonah, where the LXX have for the Heb. שׁוּן וְ, τὴς οἶδεν εἰ, to express hope: but (1) in every one of those passages the verb stands in the emphatic position, and (2) the LXX use this very expression to signify uncertainty, e.g. ref. Eccles., τὴς εἶδε(οἶδεν ABN: add τὸ AN<sup>2</sup>) πνεῦμα υἱῶν τοῦ ἀνθρώπου, εἰ ἀναβαίνει αὐτὸ (add εἰς ABCN) ἄνω; The rendering then of the verse will be as follows: (Let the unbeliever depart: hazard not for an uncertainty the peace in which you ought to be living as Christians): for what assurance hast thou, O wife, whether thou shalt be the means of thy husband's conversion? Or what assurance hast thou, O husband, whether thou shalt be the means of thy wife's conversion? "This interpretation is the only one compatible with the obvious sense of ver. 15, and of the expression (not τί οἶδας εἰ μὴ, but) τί οἶδας εἰ σώσεις; and is also in exact harmony with the general tenor of the Apostle's argument, which is not to urge a union, but to tolerate a separation." Stanley; the rest of whose note is deeply interesting as to the historical influence of the verse as commonly misunderstood. 17.] εἰ μὴ takes an exception, by way of caution, to the foregoing motive for not remaining together (ver. 16). The Christian partner

might carry that motive too far, and be tempted by it to break the connexion on his own part; a course already prohibited (vv. 12-14). Therefore the Apostle adds, But (q. d. only be careful not to make this a ground for yourselves causing the separation) as to each (ἐκαστ. ὡς ἐς ἐκαστ., reff.) the Lord distributed (his lot), as (i.e. ᾧ κλήσει, ver. 20) God has called each, so (in that state, without change) let him walk (reff.). The εἰ μὴ has raised considerable difficulties. (1) some cursives, with syr-marg and Sevrn, read εἰ τῆς γυναῖκα σώσεις, ἢ μὴ;—and Knatchbull, al., join εἰ μὴ similarly to the foregoing; εἰ . . . σώσεις,—εἰ μὴ. But as De W. remarks, this would be, as Matt. xxii. 17, ἢ οὐ: and then we should have the strictly parallel clauses of ver. 16 rendered unequal, by an appendage being attached to the second, which the first has not: besides that ver. 17 would be disjointed altogether. (2) Pott would supply χωρί(εται, —Mosheim, Vater, and Rückert, σώσεις, after εἰ μὴ. But so, to say nothing of the irrelevancy of the idea thus introduced, εἰ δὲ μὴ, or εἰ δὲ καὶ μὴ (as Meyer), would be required. (3) Theodorēt, al., join all as far as κύριος to the foregoing: 'What knowest thou, &c., except in so far as the Lord has apportioned to each?' But thus the evidently parallel members, ἐκαστ. ὡς ἐμ. ὁ κύρ., and ἐκαστ. ὡς κέκλ. ὁ θς., would be separated, and a repetition occasioned which, except in the case of intended parallelism, would be alien from St. Paul's habit of writing. οὕτως . . . διατ.] τοῦτο εἶπεν, ὅτι τῷ ἔχειν καὶ ἄλλους κοινωνοὺς προθυμότεροι περὶ τὴν ὑπακοὴν διατεθῶσι. Theophyl.

18-24.] Examples of the precept just given. εἰτα συνήθως ἀπὸ τοῦ προκειμένου εἰς ἕτερα μεταβαίνει, πᾶσι νομοθετῶν τὰ



τις, μὴ ἵπεριτεμνέσθω. 19 ἡ ἵπεριτομή ἡ οὐδέν ἐστιν, <sup>p Paul only. exc. John vii. 22, 23. Acta vii. 8. s. 45. xl. 3. Gen. xvii. 13. Exod. iv. 26. Jer. xl. 16 only. q = Matt. xiii. 16, 18. John viii.</sup> καὶ ἡ ἡ ἀκροβυστία ἡ οὐδέν ἐστιν, ἀλλὰ ἡ τήρησις ἡ ἐντολῶν ἡ θεοῦ. 20 ἕκαστος ἐν τῇ ἡ κλήσει ἡ ἡ ἐκλήθη, ἐν ταύτῃ μενέτω. 21 δοῦλος ἡ ἐκλήθη, μὴ σοι ἡ μελέτω· ἀλλ' εἰ καὶ δύνασαι ἐλευθερος γενέσθαι, μᾶλλον ἡ χρῆσαι. 22 ὁ γὰρ

64. ch. xiii. 2. 2 Cor. xii. 11.

constr., see ch. iii. 7.

12 only. Ezra x. 3.

xxvii. 17. ver. 31. ch. ix. 13, 15.

r = here (Acta iv. 2. v. 18) only r.

s Sir. xxxv. (xxvii.) 23.

u = Rom. xi. 29 (ref.).

1 Tim. i. 8. v. 23. Prov. x. 26.

Wind. vi. 18 al. ellipt.

t Matt. xv. 3 ll. Rev. xii. 17. xiv.

v ch. ix. 9 ref.

w Acta

19. om 1st η F.

om from εστιν to εστιν F.

20. τουτω Α.

21. αλλα D¹.

om και F ms-of-valg copt.

κατάλλαλα. Theodoret.

18—20.]

First example: CIRCUMCISION.

18. ἐκλήθη] Was any one called in circumcision, — i. e. circumcised at the time of his conversion. <sup>ἐπισπᾶσθω</sup> By a surgical operation; see Theophyl.,

Wetst., — Winer, Realwörterbuch, art. Beschneidung. — Jos. Antt. xii. 5. 1; 1 Macc. i. 15; Celsus de Re Medica, vii. 25 (in Wetst.). The practice usually was adopted by those who wished to appear like the Gentiles, and to cast off their ancient faith and habits. Among the Christians a strong anti-Judaistic feeling might lead to it.

περιτεμνέσθω] See Gal. v. 2, al. 19.] See Gal. v. 6, where our τήρησις ἐντολῶν θεοῦ is expressed by πίστις δι' ἀγάπης ἐνεργουμένη; and Gal. vi. 15, where it is given by καὶ κτίσις. Cf. an interesting note in Stanley, on the relation of these three descriptions. After θεοῦ, supply τὰ πάντα ἐστίν: see ch. iii. 7.

20.] Formal repetition of the general precept, as again ver. 24. κλήσις is not the calling in life, for it never has that meaning either in classical or Hellenistic Greek (in the example which Wetst. gives from Dion. Hal. Antt. iv. 20, κλήσις is used to express the Latin 'classes,' — ἄς καλοῦσιν Ῥωμαῖοι κλήσις, and so is not a Greek word at all); but strictly calling ('vocatio') by God, as in ref. The κλήσις of a circumcised person would be a calling in circumcision, — and by this he was to abide. ἐν τῇ . . . ἐν ταύτῃ] See ch. vi. 4: emphatic.

21—24.] Second example: SLAVERY. Wert thou called (converted) [being] a slave, let it not be a trouble to thee: but if thou art even able to become free, use it (i. e. remain in slavery) rather. This rendering, which is that of Chrys., Theodoret, Theophyl., Ecum., Phot., Camerar., Estius, Wolf, Bengel, Meyer, De Wette, al., is required by the usage of the particles, εἰ καί, — by which, see Hartung, Partikellehre, i. 139, the καί, 'also,' or 'even,' does not belong to the εἰ, as in καὶ εἰ, but is spread over the whole contents of the concessive clause: so Soph. Œd. Tyr. 302, πάλιν μὲν, εἰ καὶ

μὴ βλέπεις, φρονεῖς δ' ὅμως, οἷα νόσω ξύναστιν. Plato, Rep. p. 337, εἰ δ' οὐκ καὶ μὴ ἐστιν ὁμοῖον, φαίνεται δὲ τῷ ὁρατῷ ὁθέντι τοιοῦτων. Aristoph. Lysistr. 254, χάρεϊ, Δράκῃς, ἡγοῦ βᾶδην, εἰ καὶ τὸν ὁμον ἄλγαις. Thucyd. ii. 64, μήτε ἐμὲ δι' ὀργῆς ἔχετε . . . εἰ καὶ ἐπελθόντες οἱ ἑαυτοῖσι ἔδρασαν, ἀπερ εἰκὸς ἦν μὴ ἐθελήσαντων ὁμῶν ὁτακούειν. See more examples in Hartung. It is also required by the context: for the burden of the whole passage is, 'Let each man remain in the state in which he was called.' It is given in the Syr.: which has

فان كنت قد كنت حرًا، فاصبر، "choose for thyself that thou mayest serve," or simply, "prefer servitude;" not as Meyer from the erroneous Latin of Tremelinus, "elige tibi potius quam ut servias" (I am indebted for this correction of some of my earlier editions to the kindness of the Rev. Henry Craik, of Bristol). The other interpretation, — mentioned by Chrys., and given by Erasmus, Luther (Stanley is mistaken in quoting him as favourable to the other interpretation: his words are, "Sist tu ein Knecht berufen, forge der nicht: doch, kannst du frei werden, so brauche dich viel lieber"), Beza, Calvin, Grot., and almost all the moderns, — understands τῇ ἐλευθερίᾳ after χρῆσαι: 'but if thou art able to become free, take advantage of it rather.'

The objections to this are, (1) the position of καί, which in this case must have been after δύνασαι, — εἰ δύνασαι καὶ ἐλευθερος γενέσθαι, or have been absent altogether. (2) The clause would hardly have begun with ἀλλὰ εἰ, but with εἰ ἢ — so the alternative suppositions in vv. 9, 11, 15, 28, 36.

The ἀλλὰ brings out a strong opposition to the μελέτω, and implies a climax which would ill suit a merely parenthetic clause, but must convey the point of the sentence. (3) The absence of a demonstrative pronoun after χρῆσαι, by which we are thrown back, not on the secondary subject of the sentence, ἐλευθερίᾳ, but on the primary, δουλείᾳ. (4) Its utter inconsistency with the general context. The Apostle would thus be giving two examples of the precept ἕκαστος ἐν τῇ ἐκλήθῃ ἐν τούτῳ με-

<sup>x</sup> here only +. <sup>11. 2.</sup> Ign. ad Rom. i. 4, p. 200. (-povv, Lev. xix. 20.)  
<sup>y</sup> ch. vi. 20 (ref.).  
<sup>z</sup> Acts xvii. 23 al.  
<sup>a</sup> = here only (?). see Luke xviii. 27. John viii. 36.

ἐν κυρίῳ <sup>h</sup> κληθεῖς δούλος <sup>z</sup> ἀπελεύθερος κυρίου ἐστίν <sup>ABDF KLPNa b c d e f g h i l m n o 17. 47</sup>  
 ὁμοίως ὁ ἐλεύθερος <sup>h</sup> κληθεῖς δούλος ἐστίν χριστοῦ.  
 23 ὅτι τῆς ἡγοράσθητε μὴ γίνεσθε δούλοι ἀνθρώπων.  
 24 ἕκαστος ἐν <sup>z</sup> ᾧ <sup>h</sup> ἐκλήθη, ἀδελφοί, ἐν <sup>z</sup> τούτῳ μενέτω  
<sup>a</sup> παρὰ θεῶ.

23. rec aft ὁμοίως ins και (as being usual aft ὁμοίως: so also δε και), with KL rel syr-w-ast copt sct arm Chr, Damasc Thl (Ec Orig-int, Ambr, : δε και DF l m (Treg): om ABPN 17 vulg Syr goth Chr-ms, Thdrt Ambr, Ambrst Pel Bede. <sup>χριστον</sup>  
 bef εστιν FN<sup>1</sup> c copt.

24. ἀδελφοί bef εν ω εκληθη D(-θητε D<sup>1</sup>) F Ambrst: om ἀδελφοι a<sup>1</sup> 39. 120 (Chr.) Thdrt.  
 rec ins τω bef θεω, with A e k (Ec: om BDFKLPN rel Thdrt, Damasc Thl.

*νέτω*, one of which would convey a recommendation of the contrary course. See this followed out in Chrysostom. (5) Its entire contradiction to ver. 22: see below. (6) It would be quite inconsistent with the teaching of the Apostle, —that in Christ (Gal. iii. 28) *freeman and slave are all one*,—and with his remarks on the urgency and shortness of the time in this chapter (ver. 29 ff.),—to turn out of his way to give a precept merely of worldly wisdom, that a slave should become free if he could. (7) The import of *χρῶμαι* in such a connexion, which suits better the remaining in, enduring, labouring under, giving one's self up to, an *already-existing* state, than the adopting or taking advantage of a *new* one; cf. such expressions as *τοιοῦτον μόρον ἐχρήσατο ὁ παῖς*, Herod. i. 117: *συμφορῇ, συντυχίᾳ, ἐντυχίᾳ, χρήσθαι*, often in Herod.: *ἀμαθίᾳ χρήσθαι*, and the like. The instance quoted by Bloomfield for '*become free*,' *ἐκὼν γὰρ οὐδεὶς δουλίᾳ χρήται* (ὕψ, Each. Agam. 953, tells just the other way. There *χρήται* is used not of *entering*, but of *submitting* to, the yoke of slavery, as here.

23.] *Ground of the above precept.* For the slave who was called in the Lord (not, as E. V. and De Wette, '*He who is called in the Lord, being a slave*,' which would be δούλος κληθεῖς, see above, δούλος ἐκλήθης: ἐν κυρίῳ, as the *element* in which what is about to be stated takes place) is the Lord's freedman ('*ἀπελεύθερος* with genit. is not here in the ordinary sense of '*libertus alicujus*,' 'any one's manumitted slave': for the *former master* was *sin* or *the devil*, see on ch. vi. 20:—but only a *freedman belonging to Christ*, viz. freed by Christ from the service of another. This the reader would understand as a matter of course." Meyer): similarly he that was called being free (not here, κληθεῖς ἐλεύθερος, see above) is the slave of Christ. Christ's service is perfect *freedom*, and the Christian's *freedom* is the *service* of Christ.

But here the Apostle takes, in each case, *one member* of this double antithesis from the *outer world*, *one* from the *spiritual*. The (actual) slave is (spiritually) free: the (actually) free is a (spiritual) slave. So that the two are so mingled, in the Lord, that the slave need not trouble himself about his slavery, nor seek for this world's freedom, seeing he has a more glorious freedom in Christ, and seeing also that his brethren who seem to be free in this world are in fact Christ's servants, as *he* is a servant. It will be plain that the reason given in this verse is quite inconsistent with the prevalent modern rendering of ver. 21.

23.] *Following out of δούλος ἐστίν χριστοῦ*, by reminding them of the PRICE PAID whereby Christ PURCHASED them for His (ch. vi. 20): and precept *ἵνα οὐκ ἐσθώμεν*, 'BECOME NOT SLAVES OF MEN: i. e. 'do not allow your relations to human society, whether of freedom or slavery, to bring you into bondage so as to cause you anxiety to change the one or increase the other.' Chrys., al., think the precept directed against *δουλομανία*, and general regard to men's opinion. But it is better to restrict it (however it may legitimately be applied generally) to the case in hand: Hammond, Knatchbull, Michaelis, al., understand it as addressed to the *free*, and meaning that *they* are not to *sell themselves into slavery*: but this is evidently wrong: as may be seen by the change to the *second person plur.* as addressing *all his readers*: besides that a new example would have been marked as in vv. 18, 21. See Stanley's note.

24.] *The rule is again repeated*, but with the addition *παρὰ θεῷ*, reminding them of the relations of Christ's freedman and Christ's slave, and of the price paid, just mentioned:—of that relation to God in which they stood by means of their Christian calling. <sup>4</sup> The *usual* rendering, *Deo inspectante* (Grot.), i. e. '*perpetuo memores, vos in ejus conspectu verari*' (Beza), does not so well suit the *local*

25 Περὶ δὲ τῶν ἁπαρθένων ἐπιταγὴν κυρίου οὐκ ἔχω, <sup>b Paul, here</sup>  
<sup>de</sup> γνώμην δὲ ὁ δίδωμι ὡς ἡλεημένος ὑπὸ κυρίου ἔπιστός <sup>de. (7 times</sup>  
 εἶναι. 26 νομίζω οὖν τοῦτο ἁκαλὸν ἰπάρχειν διὰ τὴν <sup>and 2 Cor. xi.</sup>  
 ἐνεστώσαν ἁνάγκην, ὅτι ἁκαλὸν ἀνθρώπῳ τὸ οὕτως <sup>3 only. Matt.</sup>  
 εἶναι. 27 ἁδέδεσαι γυναικί, μὴ ὁζήτει ἁλύσιν ἁλέλυσαι <sup>i. 23 (from</sup>  
<sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> 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<sup>207</sup> <sup>208</sup> <sup>209</sup> <sup>210</sup> <sup>211</sup> <sup>212</sup> <sup>213</sup> <sup>214</sup> <sup>215</sup> <sup>216</sup> <sup>217</sup> <sup>218</sup> <sup>219</sup> <sup>220</sup> <sup>221</sup> <sup>222</sup> <sup>223</sup> <sup>224</sup> <sup>225</sup> <sup>226</sup> <sup>227</sup> <sup>228</sup> <sup>229</sup> <sup>230</sup> <sup>231</sup> <sup>232</sup> <sup>233</sup> <sup>234</sup> <sup>235</sup> <sup>236</sup> <sup>237</sup> <sup>238</sup> <sup>239</sup> <sup>240</sup> <sup>241</sup> <sup>242</sup> <sup>243</sup> <sup>244</sup> <sup>245</sup> <sup>246</sup> <sup>247</sup> <sup>248</sup> <sup>249</sup> <sup>250</sup> <sup>251</sup> <sup>252</sup> <sup>253</sup> <sup>254</sup> <sup>255</sup> <sup>256</sup> <sup>257</sup> <sup>258</sup> <sup>259</sup> <sup>260</sup> <sup>261</sup> <sup>262</sup> <sup>263</sup> <sup>264</sup> <sup>265</sup> <sup>266</sup> <sup>267</sup> <sup>268</sup> <sup>269</sup> <sup>270</sup> <sup>271</sup> <sup>272</sup> <sup>273</sup> <sup>274</sup> <sup>275</sup> <sup>276</sup> <sup>277</sup> <sup>278</sup> <sup>279</sup> <sup>280</sup> <sup>281</sup> <sup>282</sup> <sup>283</sup> <sup>284</sup> <sup>285</sup> <sup>286</sup> <sup>287</sup> <sup>288</sup> <sup>289</sup> <sup>290</sup> <sup>291</sup> <sup>292</sup> <sup>293</sup> <sup>294</sup> <sup>295</sup> <sup>296</sup> <sup>297</sup> <sup>298</sup> <sup>299</sup> <sup>300</sup> <sup>301</sup> <sup>302</sup> <sup>303</sup> <sup>304</sup> <sup>305</sup> <sup>306</sup> <sup>307</sup> <sup>308</sup> <sup>309</sup> <sup>310</sup> <sup>311</sup> <sup>312</sup> <sup>313</sup> <sup>314</sup> <sup>315</sup> <sup>316</sup> <sup>317</sup> <sup>318</sup> <sup>319</sup> <sup>320</sup> <sup>321</sup> <sup>322</sup> <sup>323</sup> <sup>324</sup> <sup>325</sup> <sup>326</sup> <sup>327</sup> <sup>328</sup> <sup>329</sup> <sup>330</sup> <sup>331</sup> <sup>332</sup> <sup>333</sup> <sup>334</sup> <sup>335</sup> <sup>336</sup> <sup>337</sup> <sup>338</sup> 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<sup>405</sup> <sup>406</sup> <sup>407</sup> <sup>408</sup> <sup>409</sup> <sup>410</sup> <sup>411</sup> <sup>412</sup> <sup>413</sup> <sup>414</sup> <sup>415</sup> <sup>416</sup> <sup>417</sup> <sup>418</sup> <sup>419</sup> <sup>420</sup> <sup>421</sup> <sup>422</sup> <sup>423</sup> <sup>424</sup> <sup>425</sup> <sup>426</sup> <sup>427</sup> <sup>428</sup> <sup>429</sup> <sup>430</sup> <sup>431</sup> <sup>432</sup> <sup>433</sup> <sup>434</sup> <sup>435</sup> <sup>436</sup> <sup>437</sup> <sup>438</sup> <sup>439</sup> <sup>440</sup> <sup>441</sup> <sup>442</sup> <sup>443</sup> <sup>444</sup> <sup>445</sup> <sup>446</sup> <sup>447</sup> <sup>448</sup> <sup>449</sup> <sup>450</sup> <sup>451</sup> <sup>452</sup> <sup>453</sup> <sup>454</sup> <sup>455</sup> <sup>456</sup> <sup>457</sup> <sup>458</sup> <sup>459</sup> <sup>460</sup> <sup>461</sup> <sup>462</sup> <sup>463</sup> <sup>464</sup> <sup>465</sup> <sup>466</sup> <sup>467</sup> <sup>468</sup> <sup>469</sup> <sup>470</sup> <sup>471</sup> <sup>472</sup> <sup>473</sup> <sup>474</sup> <sup>475</sup> <sup>476</sup> <sup>477</sup> <sup>478</sup> <sup>479</sup> <sup>480</sup> <sup>481</sup> <sup>482</sup> <sup>483</sup> <sup>484</sup> <sup>485</sup> <sup>486</sup> <sup>487</sup> <sup>488</sup> <sup>489</sup> <sup>490</sup> <sup>491</sup> <sup>492</sup> <sup>493</sup> <sup>494</sup> <sup>495</sup> <sup>496</sup> <sup>497</sup> <sup>498</sup> <sup>499</sup> <sup>500</sup> <sup>501</sup> <sup>502</sup> <sup>503</sup> <sup>504</sup> <sup>505</sup> <sup>506</sup> <sup>507</sup> <sup>508</sup> <sup>509</sup> <sup>510</sup> <sup>511</sup> <sup>512</sup> <sup>513</sup> <sup>514</sup> <sup>515</sup> <sup>516</sup> <sup>517</sup> <sup>518</sup> <sup>519</sup> <sup>520</sup> <sup>521</sup> <sup>522</sup> <sup>523</sup> <sup>524</sup> <sup>525</sup> <sup>526</sup> <sup>527</sup> <sup>528</sup> <sup>529</sup> <sup>530</sup> <sup>531</sup> <sup>532</sup> <sup>533</sup> <sup>534</sup> <sup>535</sup> <sup>536</sup> <sup>537</sup> <sup>538</sup> <sup>539</sup> <sup>540</sup> <sup>541</sup> <sup>542</sup> <sup>543</sup> <sup>544</sup> <sup>545</sup> <sup>546</sup> <sup>547</sup> <sup>548</sup> <sup>549</sup> <sup>550</sup> <sup>551</sup> <sup>552</sup> <sup>553</sup> <sup>554</sup> <sup>555</sup> <sup>556</sup> <sup>557</sup> <sup>558</sup> <sup>559</sup> <sup>560</sup> <sup>561</sup> <sup>562</sup> <sup>563</sup> <sup>564</sup> <sup>565</sup> <sup>566</sup> <sup>567</sup> <sup>568</sup> <sup>569</sup> <sup>570</sup> <sup>571</sup> <sup>572</sup> <sup>573</sup> <sup>574</sup> <sup>575</sup> <sup>576</sup> <sup>577</sup> <sup>578</sup> <sup>579</sup> <sup>580</sup> <sup>581</sup> <sup>582</sup> <sup>583</sup> <sup>584</sup> <sup>585</sup> <sup>586</sup> <sup>587</sup> <sup>588</sup> <sup>589</sup> <sup>590</sup> <sup>591</sup> <sup>592</sup> <sup>593</sup> <sup>594</sup> <sup>595</sup> <sup>596</sup> <sup>597</sup> <sup>598</sup> <sup>599</sup> <sup>600</sup> <sup>601</sup> <sup>602</sup> <sup>603</sup> <sup>604</sup> <sup>605</sup> <sup>606</sup> <sup>607</sup> <sup>608</sup> <sup>609</sup> <sup>610</sup> <sup>611</sup> <sup>612</sup> <sup>613</sup> <sup>614</sup> <sup>615</sup> <sup>616</sup> <sup>617</sup> <sup>618</sup> <sup>619</sup> <sup>620</sup> <sup>621</sup> <sup>622</sup> <sup>623</sup> <sup>624</sup> <sup>625</sup> <sup>626</sup> <sup>627</sup> <sup>628</sup> <sup>629</sup> <sup>630</sup> <sup>631</sup> <sup>632</sup> <sup>633</sup> <sup>634</sup> <sup>635</sup> <sup>636</sup> <sup>637</sup> <sup>638</sup> <sup>639</sup> <sup>640</sup> <sup>641</sup> <sup>642</sup> <sup>643</sup> <sup>644</sup> <sup>645</sup> <sup>646</sup> <sup>647</sup> <sup>648</sup> <sup>649</sup> <sup>650</sup> <sup>651</sup> <sup>652</sup> <sup>653</sup> <sup>654</sup> <sup>655</sup> <sup>656</sup> <sup>657</sup> <sup>658</sup> <sup>659</sup> <sup>660</sup> <sup>661</sup> <sup>662</sup> <sup>663</sup> <sup>664</sup> <sup>665</sup> <sup>666</sup> <sup>667</sup> <sup>668</sup> <sup>669</sup> <sup>670</sup> <sup>671</sup> <sup>672</sup> <sup>673</sup> <sup>674</sup> <sup>675</sup> <sup>676</sup> <sup>677</sup> <sup>678</sup> <sup>679</sup> <sup>680</sup> <sup>681</sup> <sup>682</sup> <sup>683</sup> <sup>684</sup> <sup>685</sup> <sup>686</sup> <sup>687</sup> <sup>688</sup> <sup>689</sup> <sup>690</sup> <sup>691</sup> <sup>692</sup> <sup>693</sup> <sup>694</sup> <sup>695</sup> <sup>696</sup> <sup>697</sup> <sup>698</sup> <sup>699</sup> <sup>700</sup> <sup>701</sup> <sup>702</sup> <sup>703</sup> <sup>704</sup> <sup>705</sup> <sup>706</sup> <sup>707</sup> <sup>708</sup> <sup>709</sup> <sup>710</sup> <sup>711</sup> <sup>712</sup> <sup>713</sup> <sup>714</sup> <sup>715</sup> <sup>716</sup> <sup>717</sup> <sup>718</sup> <sup>719</sup> <sup>720</sup> <sup>721</sup> <sup>722</sup> <sup>723</sup> <sup>724</sup> <sup>725</sup> <sup>726</sup> <sup>727</sup> <sup>728</sup> <sup>729</sup> <sup>730</sup> <sup>731</sup> <sup>732</sup> <sup>733</sup> <sup>734</sup> <sup>735</sup> <sup>736</sup> <sup>737</sup> <sup>738</sup> <sup>739</sup> <sup>740</sup> <sup>741</sup> <sup>742</sup> <sup>743</sup> <sup>744</sup> <sup>745</sup> <sup>746</sup> <sup>747</sup> <sup>748</sup> <sup>749</sup> <sup>750</sup> <sup>751</sup> <sup>752</sup> <sup>753</sup> <sup>754</sup> <sup>755</sup> <sup>756</sup> <sup>757</sup> <sup>758</sup> <sup>759</sup> <sup>760</sup> <sup>761</sup> <sup>762</sup> <sup>763</sup> <sup>764</sup> <sup>765</sup> <sup>766</sup> <sup>767</sup> <sup>768</sup> <sup>769</sup> <sup>770</sup> <sup>771</sup> <sup>772</sup> <sup>773</sup> <sup>774</sup> <sup>775</sup> <sup>776</sup> <sup>777</sup> <sup>778</sup> <sup>779</sup> <sup>780</sup> <sup>781</sup> <sup>782</sup> <sup>783</sup> <sup>784</sup> <sup>785</sup> <sup>786</sup> <sup>787</sup> <sup>788</sup> <sup>789</sup> <sup>790</sup> <sup>791</sup> <sup>792</sup> <sup>793</sup> <sup>794</sup> <sup>795</sup> <sup>796</sup> <sup>797</sup> <sup>798</sup> <sup>799</sup> <sup>800</sup> <sup>801</sup> <sup>802</sup> <sup>803</sup> <sup>804</sup> <sup>805</sup> <sup>806</sup> <sup>807</sup> <sup>808</sup> <sup>809</sup> <sup>810</sup> <sup>811</sup> <sup>812</sup> <sup>813</sup> <sup>814</sup> <sup>815</sup> <sup>816</sup> <sup>817</sup> <sup>818</sup> <sup>819</sup> <sup>820</sup> <sup>821</sup> <sup>822</sup> <sup>823</sup> <sup>824</sup> <sup>825</sup> <sup>826</sup> <sup>827</sup> <sup>828</sup> <sup>829</sup> <sup>830</sup> <sup>831</sup> <sup>832</sup> <sup>833</sup> <sup>834</sup> <sup>835</sup> <sup>836</sup> <sup>837</sup> <sup>838</sup> <sup>839</sup> <sup>840</sup> <sup>841</sup> <sup>842</sup> <sup>843</sup> <sup>844</sup> <sup>845</sup> <sup>846</sup> <sup>847</sup> <sup>848</sup> <sup>849</sup> <sup>850</sup> <sup>851</sup> <sup>852</sup> <sup>853</sup> <sup>854</sup> <sup>855</sup> <sup>856</sup> <sup>857</sup> <sup>858</sup> <sup>859</sup> <sup>860</sup> <sup>861</sup> <sup>862</sup> <sup>863</sup> <sup>864</sup> <sup>865</sup> <sup>866</sup> <sup>867</sup> <sup>868</sup> <sup>869</sup> <sup>870</sup> <sup>871</sup> <sup>872</sup> <sup>873</sup> <sup>874</sup> <sup>875</sup> <sup>876</sup> <sup>877</sup> <sup>878</sup> <sup>879</sup> <sup>880</sup> <sup>881</sup> <sup>882</sup> <sup>883</sup> <sup>884</sup> <sup>885</sup> <sup>886</sup> <sup>887</sup> <sup>888</sup> <sup>889</sup> <sup>890</sup> <sup>891</sup> <sup>892</sup> <sup>893</sup> <sup>894</sup> <sup>895</sup> <sup>896</sup> <sup>897</sup> <sup>898</sup> <sup>899</sup> <sup>900</sup> <sup>901</sup> <sup>902</sup> <sup>903</sup> <sup>904</sup> <sup>905</sup> <sup>906</sup> <sup>907</sup> <sup>908</sup> <sup>909</sup> <sup>910</sup> <sup>911</sup> <sup>912</sup> <sup>913</sup> <sup>914</sup> <sup>915</sup> <sup>916</sup> <sup>917</sup> <sup>918</sup> <sup>919</sup> <sup>920</sup> <sup>921</sup> <sup>922</sup> <sup>923</sup> <sup>924</sup> <sup>925</sup> <sup>926</sup> <sup>927</sup> <sup>928</sup> <sup>929</sup> <sup>930</sup> <sup>931</sup> <sup>932</sup> <sup>933</sup> <sup>934</sup> <sup>935</sup> <sup>936</sup> <sup>937</sup> <sup>938</sup> <sup>939</sup> <sup>940</sup> <sup>941</sup> <sup>942</sup> <sup>943</sup> <sup>944</sup> <sup>945</sup> <sup>946</sup> <sup>947</sup> <sup>948</sup> <sup>949</sup> <sup>950</sup> <sup>951</sup> <sup>952</sup> <sup>953</sup> <sup>954</sup> <sup>955</sup> <sup>956</sup> <sup>957</sup> <sup>958</sup> <sup>959</sup> <sup>960</sup> <sup>961</sup> <sup>962</sup> <sup>963</sup> <sup>964</sup> <sup>965</sup> <sup>966</sup> <sup>967</sup> <sup>968</sup> <sup>969</sup> <sup>970</sup> <sup>971</sup> <sup>972</sup> <sup>973</sup> <sup>974</sup> <sup>975</sup> <sup>976</sup> <sup>977</sup> <sup>978</sup> <sup>979</sup> <sup>980</sup> <sup>981</sup> <sup>982</sup> <sup>983</sup> <sup>984</sup> <sup>985</sup> <sup>986</sup> <sup>987</sup> <sup>988</sup> <sup>989</sup> <sup>990</sup> <sup>991</sup> <sup>992</sup> <sup>993</sup> <sup>994</sup> <sup>995</sup> <sup>996</sup> <sup>997</sup> <sup>998</sup> <sup>999</sup> <sup>1000</sup> <sup>1001</sup> <sup>1002</sup> <sup>1003</sup> <sup>1004</sup> <sup>1005</sup> <sup>1006</sup> <sup>1007</sup> <sup>1008</sup> <sup>1009</sup> <sup>1010</sup> <sup>1011</sup> <sup>1012</sup> <sup>1013</sup> <sup>1014</sup> <sup>1015</sup> <sup>1016</sup> <sup>1017</sup> <sup>1018</sup> <sup>1019</sup> <sup>1020</sup> <sup>1021</sup> <sup>1022</sup> <sup>1023</sup> <sup>1024</sup> <sup>1025</sup> <sup>1026</sup> <sup>1027</sup> <sup>1028</sup> <sup>1029</sup> <sup>1030</sup> <sup>1031</sup> <sup>1032</sup> <sup>1033</sup> <sup>1034</sup> <sup>1035</sup> <sup>1036</sup> <sup>1037</sup> <sup>1038</sup> <sup>1039</sup> <sup>1040</sup> <sup>1041</sup> <sup>1042</sup> <sup>1043</sup> <sup>1044</sup> <sup>1045</sup> <sup>1046</sup> <sup>1047</sup> <sup>1048</sup> <sup>1049</sup> <sup>1050</sup> <sup>1051</sup> <sup>1052</sup> <sup>1053</sup> <sup>1054</sup> <sup>1055</sup> <sup>1056</sup> <sup>1057</sup> <sup>1058</sup> <sup>1059</sup> <sup>1060</sup> 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<sup>1185</sup> <sup>1186</sup> <sup>1187</sup> <sup>1188</sup> <sup>1189</sup> <sup>1190</sup> <sup>1191</sup> <sup>1192</sup> <sup>1193</sup> <sup>1194</sup> <sup>1195</sup> <sup>1196</sup> <sup>1197</sup> <sup>1198</sup> <sup>1199</sup> <sup>1200</sup> <sup>1201</sup> <sup>1202</sup> <sup>1203</sup> <sup>1204</sup> <sup>1205</sup> <sup>1206</sup> <sup>1207</sup> <sup>1208</sup> <sup>1209</sup> <sup>1210</sup> <sup>1211</sup> <sup>1212</sup> <sup>1213</sup> <sup>1214</sup> <sup>1215</sup> <sup>1216</sup> <sup>1217</sup> <sup>1218</sup> <sup>1219</sup> <sup>1220</sup> <sup>1221</sup> <sup>1222</sup> <sup>1223</sup> <sup>1224</sup> <sup>1225</sup> <sup>1226</sup> <sup>1227</sup> <sup>1228</sup> <sup>1229</sup> <sup>1230</sup> <sup>1231</sup> <sup>1232</sup> <sup>1233</sup> <sup>1234</sup> <sup>1235</sup> <sup>1236</sup> <sup>1237</sup> <sup>1238</sup> <sup>1239</sup> <sup>1240</sup> <sup>1241</sup> <sup>1242</sup> <sup>1243</sup> <sup>1244</sup> <sup>1245</sup> <sup>1246</sup> <sup>1247</sup> <sup>1248</sup> <sup>1249</sup> <sup>1250</sup> <sup>1251</sup> <sup>1252</sup> <sup>1253</sup> <sup>1254</sup> <sup>1255</sup> <sup>1256</sup> <sup>1257</sup> <sup>1258</sup> <sup>1259</sup> <sup>1260</sup> <sup>1261</sup> <sup>1262</sup> <sup>1263</sup> <sup>1264</sup> <sup>1265</sup> <sup>1266</sup> <sup>1267</sup> <sup>1268</sup> <sup>1269</sup> <sup>1270</sup> <sup>1271</sup> <sup>1272</sup> <sup>1273</sup> <sup>1274</sup> <sup>1275</sup> <sup>1276</sup> <sup>1277</sup> <sup>1278</sup> <sup>1279</sup> <sup>1280</sup> <sup>1281</sup> <sup>1282</sup> <sup>1283</sup> <sup>1284</sup> <sup>1285</sup> <sup>1286</sup> <sup>1287</sup> <sup>1288</sup> <sup>1289</sup> <sup>1290</sup> <sup>1291</sup> <sup>1292</sup> <sup>1293</sup> <sup>1294</sup> <sup>1295</sup> <sup>1296</sup> <sup>1297</sup> <sup>1298</sup> <sup>1299</sup> <sup>1300</sup> <sup>1301</sup> <sup>1302</sup> <sup>1303</sup> <sup>1304</sup> <sup>1305</sup> <sup>1306</sup> <sup>1307</sup> <sup>130</sup>

γυναικός, of the woman ver. 24. 1 Tim. v. 11, 14 only. of both, ver. 26 only. of the man, Matt. v. 22 al. (3 Macc. xiv. 26 bis only.) John xvi. 32. Rev. ii. 10. Sir. ii. 13. w = ch. xv. 60. see ch. i. 12. xxvi. 46. Heb. x. 13. (Eph. vi. 10 red.)

ἀπὸ γυναικός, μὴ ὁ ζῆτε γυναικα. 23 ἐὰν δὲ καὶ γαμήσης, οὐχ ἡμαρτες, καὶ ἐὰν ἡγήμη [ἡ] παρθένος, οὐχ ἡμαρτεν ὁ θλίψιν δὲ τῇ σαρκὶ ἔξουσιν οἱ τοιοῦτοι, ἐγὼ δὲ ὑμῶν φειδομαι. 29 τούτου δὲ φημι, ἀδελφοί, ὁ καιρὸς συν-εσταλμένος ἐστὶν τὸ λοιπόν, ἵνα καὶ οἱ ἔχοντες γυναικας

ABDFK  
LPm ab  
cd efg  
h k l m  
n o 17.  
47

Rev. ii. 10. Sir. ii. 13. t dat., 2 Cor. xii. 7. u ver. 15. v Rom. xi. 21 reff. w = ch. xv. 60. see ch. i. 12. x = here (Acts v. 6) only. Sir. iv. 31. see Tobit xii. 13. y = Matt. xxvi. 46. Heb. x. 13. (Eph. vi. 10 red.)

28. rec for γαμήσης, γήμης (to conform to the follg), with KL rel Orig[-c] Chr, Thdrt [Damasch.], λαβῆς γυναῖκα DF: acceperis uxorem latt [Tert, Ambrst]: duxoris Tert; txt A(-syn) B[P]m 17 Bas [Euthal-m] Damasc. For γήμη, γαμή D.F. om ἡ BF: ins ADKLPN rel [Orig-c Meth, Bas]. ins en bef τη σαρκι

D<sup>1</sup>[-gr] F[-gr].

29. elz ins οτι bef ο καιρος (supplementary: see ch. xv. 50, where there is no var readg), with DF d e h l (syrr) copt [basin arm Damasc] Thl Orig[-int.] Tert; om ABKLPN rel vulg [spec] Eus, Meth, Bas, (Chr,) Thdrt [Tert, Ambrst]. συνε-σταλμενον(sic) N. rec το λοιπον bef εστιν, with D<sup>1</sup>KL rel Thdrt [Damasch] Thl: εστιν. λοιπον εστιν F 67<sup>2</sup> latt [(Clem,) Orig-int.] Tert, Jer, [Ambrst Aug<sup>sup</sup>pe]: txt AB D<sup>1</sup>-3 (om το D<sup>1</sup>) P<sup>1</sup>N a<sup>1</sup> m 17 (Syr ?) syr copt arm Eus-ms, Bas, [Euthal-m]. There is great var in the punctn:—[elz] has συν. το λ. εστιν, with L & syrr copt [basin arm Chr, Damasc] Thdrt; [Steph] συνεστ. το λοιπον εστιν ινα, with DF 67<sup>2</sup>-8. 71 latt lat-A (Aug; το λοιπον twice alig); συνεστ. εστιν το λοιπ. B<sup>2</sup>: συνεστ. εστιν το λοιπον m. (The varr have appy arisen from a desire to fix the connexion of το λοιπον more definitely.)

μένους ὄντας τοῦ τοιοῦτου δεσμοῦ.—and Estius, “intelligit liberum a conjugio, sive uxorem aliquando habuerit, sive non.”

28.] Not sin, but outward trouble, will be incurred by contracting marriage, whether in the case of the unmarried man or of the virgin; and it is to spare them this, that he gives his advice. But if also (καὶ, of the other alternative: see ver. 21) thou shalt have married, thou didst not sin (viz. when thou marriedst); and if a virgin (if the art. is to stand, it is generic) shall have married, she sinned not; but such persons (viz. of ἡμαρτες) shall have tribulation in the flesh (it is doubtful, as Meyer remarks, whether the datives belongs to the substantive,—trouble for the flesh,—or to the verb,—shall have in the flesh trouble): but I (emphatic—my motive is) am sparing you (endeavouring to spare you this θλίψιν τῇ σαρκί, by advising you to keep single). 29—31.]

He enforces the foregoing advice by solemnly reminding them of the shortness of the time, and the consequent duty of sitting loose to all worldly ties and employments.

29.] τούτου δὲ φημι . . . q. d. ‘What I just now said, of marrying being no sin, might dispose you to look on the whole matter as indifferent: my motive, the sparing you outward affliction, may be underrated in the importance of its bearing: but I will add this solemn consideration.’

ὁ καιρ. συνεστ. ἐστ. τὸ λοιπόν] The time that remains is short: lit., ‘the time is shortened henceforth’—i. e. the interval between now and the coming of the Lord has arrived at an

extremely contracted period. These words have been variously misunderstood. (1) ὁ καιρὸς has been by some (Calvin, Estius, al.) interpreted ‘the space of man’s life on earth’: which, however true it may be, and however legitimate this application of the Apostle’s words, certainly was not in his mind, nor is it consistent with his usage of ὁ καιρὸς: see Rom. xiii. 11; Eph. v. 16,—or with that in the great prophecy of our Lord which is the key to this chapter, Luke xxi. 8; Mark xiii. 33. (2) συνεσταλμένος has been understood as meaning calamitosus (so Rosenm., Rückert, Olshausen, al.). But it never has this signification. In such passages as 1 Macc. iii. 6, v. 3; 2 Macc. vi. 12, παρακαλῶ . . . μὴ συστέλλεσθαι διὰ τὰς συμφοράς: 3 Macc. v. 33, τῇ ὁράσει . . . συνεστάλη,—it has the meaning of humbling, depressing, which would be obviously inapplicable to καιρὸς. The proper meaning of συστέλλεσθαι, to be contracted, is found in Diod. Sic. i. 41, διὰ καὶ τὸν Νεῖλον εὐλόγως κατὰ τὸν χειμῶνα μικρὸν εἶναι καὶ συστέλλεσθαι. It is, as Schrader well renders it, ‘in Rurzem stürzt die alte Welt zusammen.’ συστέλλεσθαι and συστολή are the regular grammatical words used of the shortening of a syllable in prosody. (3) τὸ λοιπόν has been by some (Tertull. ad Uxorem i. 5 (vol. i. p. 1283), Jer. de perp. virg. B. V. M. adv. Helv. 20 (vol. ii. p. 227), on Ezek. vii. 13 (lib. ii., vol. v. p. 69), on Eccl. iii. (vol. iii. p. 410),—Vulg., Erasim., Luther, Calvin, Estius; also E. V. and Lachm.) joined to what follows: ‘it remains that both they,’ &c.

ὡς μὴ ἔχοντες ὄσιν, <sup>30</sup> καὶ οἱ κλαίοντες ὡς μὴ κλαίοντες, <sup>a</sup> καὶ οἱ χαίροντες ὡς μὴ χαίροντες, καὶ οἱ ἀγοράζοντες <sup>a</sup> ὡς μὴ ἀγοράζοντες, <sup>31</sup> καὶ οἱ ἠρώμενοι τὸν κόσμον, <sup>b</sup> ὡς μὴ ἠρώμενοι, <sup>c</sup> ἀπαράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου. <sup>32</sup> θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι.

only. w. acc., 3 Macc. v. 22.

cxliii. 4.

15. vii. 23 only.

e Phil. ii. 6 only.

1aa. iii. 17 only.

d intrins., Matt. ix. 9 (and always, exc. 1 John ii. 6, 17). Pa.

f Matt. xxviii. 14 only 7. Wied. vi.

om ὡσιν F arm.

30. for κλαίοντες (twice), κλεθόντες F.

31. rec (for τὸν κόσμον) τὸν κόσμον τούτου (gramm. corr., and supplementary addn), with D<sup>3-5</sup>KLPM<sup>3</sup> rel (vulg [F-lat spec] syrr) [Eus, Ephr, Bas, Chr, Euthal-ma Sevrm-c, Thdrst Thl [Damasc (Orig-int, Tert, Cypr, Ambrst): τὸν κόσμον τούτου D<sup>1</sup> [and lat] F[-gr]: τῶν (sic, appy) κόσμον τούτων 17: txt ABM<sup>1</sup> coptt. for καταχρ., παραχρ. L Bas, Thdrst; ἠρώμενοι 121 latt [Cypr, Ambrst] (not Tert.).

32. om de F o 61 fuld D-lat [spec] Meth, [Ambrst]: γὰρ 38 Clem.

But thus (a) the sense of *ἴνα* will not be satisfied—see below: (β) the usage of τὸ λοιπὸν is against it, which would require it to stand alone, and the sense *not* to be carried on as it is in ‘*superest ut*, τὸ λοιπὸν, *ἴνα* . . . ,—see ref. and Phil. iii. 1, iv. 8; (1 Thess. iv. 1.) 2 Thess. iii. 1. (γ) The continuity of the passage would be very harshly broken: whereas by the other rendering all proceeds naturally. We have exactly parallel usages of τὸ λοιπὸν in ref. *ἴνα* καὶ . . .] *The end for which* the time has been (by God) thus gathered up into a short compass: in order that both they, &c.: i.e. in order that Christians, those who wait for and shall inherit the coming kingdom, may keep themselves loosed in heart from worldly relationships and employments: that, as Meyer, “the married may not fetter his interests to his wedlock, nor the mourner to his misfortunes, nor the joyous to his prosperity, nor the man of commerce to his gain, nor the user of the world to his use of the world.” This is the only legitimate meaning of *ἴνα* with the subj. The renderings which make it = *bre*, ‘tempus . . . futurum cum ei qui uxores habent parces futuri sint non habentibus,’ Grot., or ‘ubi’ (local), are inadmissible. We may notice that according to this only right view of *ἴνα*, the clauses following are not *precepts of the Apostle*, but the *objects* as regards us, of the *divine counsel in shortening the time*.

30. ὡς μὴ κατέχοντες] as not POSSESSING (their gains). So in the line of Lucretius (iii. 984), “Vitaque mancipio nulli datur, omnibus usu.” 31. ἠρώμενοι . . . καταχρώμενοι] The *κατά*, as in *κατέχοντες*, appears here to imply that intense and greedy use which turns the legitimate use into a fault. This meaning is better than ‘abuse,’ which is allowable philologically, and is adopted by Theodoret, Theophyl., &c., Luther, Olsh., al.,

but destroys the parallel. I would render them, and they who use the world, as not using it in full. So, or merely ‘as not using it,’ regarding *καταχρ.* = *χρ.*—Vulg., Calv., Grot., Estius, al., and Meyer and De Wette. *χρησθαι* with an acc. is found only here: never in classical Greek, and very rarely in Hellenistic. Almost the only undoubted instance (in ref. Wied., A reads *κτησάμενοι*, and is supported by N<sup>32</sup>. In Xen. Ages. xii. 11, we have τὸ μεγαλόφρον . . . ἐχρῆτο, but most edd. read τῷ μεγαλόφρονι) seems to be in a Cretan inscription, Boeckh, Corp. Inscr. ii. 400, καὶ τὰ ἅλλα πάντα χρημένοι, ἐν δὲ τῷ δὲ τὰς ξενικὰς θόλας. See Bornemann, note on Acts xxvii. 17, where *βοηθείας* is a var. read. in some mss. *παράγει γὰρ* . . .] gives a reason for δ *καὶ* συνεσταλμ. ἐστ. τὸ λοιπ., the clauses which have intervened being subordinate to those words: see above. Emphasis on *παράγει*: for the fashion (present external form, cf. Herodian i. 9, ἀνὴρ φιλοσφόφου φέρων σχῆμα, and other examples in Wetst.) of this world is passing away (is in the act of being changed, as a passing scene in a play: cf. *πάραιε πύργους*, Eur. Ion, 165). This shews that the time is short:—the form of this world is already beginning to pass away. Grot., al., according to the mistaken view of ver. 20, —‘non manebant, quæ nunc sunt, res tranquille, sed mutabuntur in turbidas. Theophyl. and many Commentators understand the saying of *worldly affairs* in general—ἀρχὴς θύελλας εἶναι τὰ τοῦ παρόντος κόσμου, καὶ ἐπιπόλαια:—but this is inconsistent with the right interpretation of ver. 29: see there. Stanley compares a remarkable parallel, 2 Eedr. xvi. 40—44, probably copied from this passage.

32—34.] Application of what has been just said to the question of marriage.

32. θέλω δὲ . . .] But (i.e. since this is so—since the time is so short, and

g ver. 8.  
i constr., ch.  
xii. 25.  
Phil. ii. 20.  
iv. 6 only.  
Exod. v. 9 (a).  
i Rom. ii. 14.  
reff.  
h Rom. viii. 6.  
reff.  
i see ch. i. 13.  
reff.  
m v. 25, 26.

ὁ ἁγαμος ἡ μεριμνᾷ τὰ τοῦ κυρίου, πῶς ἁρέσῃ τῷ  
κυρίῳ. 33 ὁ δὲ γαμήσας ἡ μεριμνᾷ τὰ τοῦ κόσμου, πῶς  
ἁρέσῃ τῇ γυναικί. 34 καὶ ἡ μεμέρισται καὶ ἡ γυνὴ καὶ ἡ  
παρθένος. ἡ ἁγαμος ἡ μεριμνᾷ τὰ τοῦ κυρίου, ἵνα ἡ  
ἁγία καὶ τῷ σώματι καὶ τῷ πνεύματι ἡ δὲ ὁ γαμήσας

ABDFK  
LPmab  
ode ig  
h klm  
n o 17.  
47

m 1 Thess. v. 23. see ch. v. 3 reff.

o of the woman, see ver. 26 reff.

33. rec (for ἀρεση vv 32-3-4) ἀρεσει, with KLP 17(ver 33) rel Clem,[ver 33] Orig, Meth, [Euthal-ms] Epiph, Cyr,[ver 33] Ephr Thdrt Damasc Thl Ec: txt ABDFN 17 Eus, [Meth,(and ms,) Bas,(but mss vary)]. for κυριω, θεω F vulg Orig Cyp.

34. rec om 1st καὶ, with D<sup>2</sup>[and lat] F[-gr] KL 47(Treg) rel [G-lat spec] Chr, Thdrt, [Damasc, Tert, Ambr, Ambrst mss-in-Jer]: ins AB D<sup>1</sup>[-gr] PM 6. 17. 31. 71-3 vulg [F-lat] syrr copt [basin mth arm] Eus, Meth, Bas, Cyr[-p], Ephr, Euthal-ms] Pel Jer, Aug Fulg Primas Bede. rec om 2nd καὶ, with D<sup>1</sup> demid(and fuld) copt [basin arm spec] Tert, [Ambr, Ambrst mss-in-Jer] Aug: ins AB D<sup>2</sup>[and lat] F[-gr] KLPM 6. 31. 71-3 rel vulg [am hial tol F-lat mth] syr Eus, Meth, Bas, Chr, [Euthal-ms] Thdrt, Damasc.—μεμ. δε 30, μεμ. δε καὶ Syr. aft η γυνη ins η αγαμος (retaining it also after παρθενος) AF<sup>2</sup>N 17 [Bas-ed Euthal-ms Aug<sub>2</sub>]; so (but omg the 2nd) BP 6. 31. 71-3 vulg [coppt] Eus, [Ambr<sub>2</sub>] Pel Jer. om καὶ (bef τω σωματι) A D(sic, Treg)[-gr?] P m 17 vulg-ed(with some mss, but agst am demid [fuld hial?]) Syr copt arm Did<sub>2</sub>[-int], Epiph, Pa-[Ath, Orig[-int, Ath-int, Pel] Tert. rec om τω (bef σωμα and bef πνευμα), with DFKL rel (Orig,) Meth, Did<sub>2</sub> [Bas<sub>2</sub>] Thdrt, Thl: ins ABPN a

that, in order that we Christians may sit loose to the world) I wish you to be without worldly cares (undistracted). Then he explains how this touches on the subject.

πῶς ἀρέσῃ—how he may please: πῶς ἀρέσῃ—‘how he shall please.’ The variety being not in reality a various reading, but only an itacism, I retain the form found in the most ancient mss.

34.] See var. readd.: I treat here only of the *text*. Divided also is the (married) woman and the virgin (i. e. divided in interest (i. e. in cares and pursuits) from one another: οὐ τὴν αὐτὴν ἔχουσι φροντίδα, ἀλλὰ μεμερισμένοι εἰσι ταῖς σπουδαῖς, Theophyl.: not merely, *different from one another*, as E. V., Chrys., Luth., Grot., al. *Divisa est mulier et virgo* D-lat G-lat Tert). It may be well to remark as to the reading, on which see Digest,—that Jerome testifies to this having been the reading of the old Latin copies, and himself sometimes quotes the passage in this form; but, when speaking of it critically, he states that it is not in the “apostolica veritas,” i. e., it would seem, the Greek as understood by him. “Nunc illud breviter admonere in Latinis codicibus hunc locum ita legi: ‘Divisa est virgo et mulier;’ quod quamquam habent suum sensum, et a me quoque pro qualitate loci sic edisertum sit, tamen, non est apostolica veritas. Siquidem Apostolus ita scripsit, ut supra transtulimus: ‘Sollicitus est quæ sunt mundi, quomodo placeat uxori, et divisus est.’ Et hac sententia definita transgreditur ad virgines et continentes et ait: ‘Mulier innupta et virgo cogitat quæ sunt

Domini ut sit sancta corpore et spirita.’ Non omnis innupta, et virgo est. Quæ autem virgo utique et innupta est. Quamquam ob elegantiam dictionis potuerit id ipsum altero verbo repetere, ‘mulier innupta et virgo:’ vel certe definire voluisse quid esset innupta, id est virgo: ne meretrices putemus innuptas, nulli certo matrimonio copulatas” (Jer. contra Jovin. i. 13, vol. ii. p. 260). The sing. verb seems to be used, as standing first in this sentence, and because ἡ γυνή κ. ἡ παρθ. embraces the female sex as one idea: so e. g. Plato, *Lya*. p. 207, φιλεῖ σε ὁ πατήρ καὶ ἡ μήτηρ: Herod. v. 21, εἴπετο γὰρ δὴ σφι κ. ὄχματα κ. θεράποντες καὶ ἡ πάσα πολλὰ παρασκευή: q. d. ‘There loves thee father and mother,’—‘there followed them,’ &c. See more examples in Kühner, fl. p. 58 (§ 433, exception 1):—Reiche thinks that one and the same woman is intended at different periods: but ἡ δὲ γαμήσασα is against this: it would be γαμήσασα δὲ (Meyer). The judgment of marriage here pronounced by the Apostle must be taken, as the rest of the chapter, *with its accompanying conditions*. He is speaking of a pressing and quickly shortening period which he regards as yet remaining before that day and hour of which neither he, nor any man, knew. He wishes his Corinthians, during that short time, to be as far as possible *totally undistracted*. He mentions as an objection to marriage, that which is an *undoubted fact of human experience*:—which is necessarily bound up with that relation: and *without which the duties of the relation could not be fulfilled*. Since he wrote, the unfolding of God’s providence

<sup>h</sup> μεριμνᾷ <sup>1</sup> τὰ τοῦ κόσμου, πῶς <sup>k</sup> ἄρεσῃ τῷ ἀνδρὶ. <sup>35</sup> τοῦτο <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup> <sup>tr</sup> <sup>ts</sup> <sup>tt</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>yg</sup> <sup>yh</sup> <sup>yi</sup> <sup>yj</sup> <sup>yk</sup> <sup>yl</sup> <sup>ym</sup> <sup>yn</sup> <sup>yo</sup> <sup>yp</sup> <sup>yq</sup> <sup>yr</sup> <sup>ys</sup> <sup>yt</sup> <sup>yu</sup> <sup>yv</sup> <sup>yw</sup> <sup>yx</sup> <sup>yy</sup> <sup>yz</sup> <sup>za</sup> <sup>zb</sup> <sup>zc</sup> <sup>zd</sup> <sup>ze</sup> <sup>zf</sup> <sup>zg</sup> <sup>zh</sup> <sup>zi</sup> <sup>zj</sup> <sup>zk</sup> <sup>zl</sup> <sup>zm</sup> <sup>zn</sup> <sup>zo</sup> <sup>zp</sup> <sup>zq</sup> <sup>zr</sup> <sup>zs</sup> <sup>zt</sup> <sup>zu</sup> <sup>zv</sup> <sup>zw</sup> <sup>zx</sup> <sup>zy</sup> <sup>zz</sup>

<sup>1</sup> Acts xlii. 30 reff.

<sup>u</sup> here only γ. (παρεδρεύειν, ch. ix. 13.)

<sup>v</sup> here only γ. Polyb. H.

20. 11 al. (-στος, Wind. xvi. 11. παρισπασθαι, Luke x. 40. Sir. xlii. 3.)

<sup>w</sup> ch. xlii. 6

only. Deut. xiv. 3. Ezek. xvi. 8. (-μων, ch. xlii. 23. -μοσύνη, Rom. i. 27.)

<sup>x</sup> Mark xv.

24 h J. James v. 14.

<sup>y</sup> = Eur. Iph. in Aut. 714, έκείνη ἀνάξει σὴν ἐμὴν τε παρθένον;

80ph. Ed. Tyr. 1463, ταὶν ἀδελαῖν οἰκτραῖν τε παρθένον ἑμαῖς.

<sup>z</sup> here only γ. see Sir. xlii. 9.

<sup>b</sup> = ch. v. 10. ix. 10. Heb.

u. 17. v. 2.

m 17 Clem, Orig, [Euthal-ms Ps-]Ath.

om τα του κοσμου B [Tert,appy].

35. rec συμφερον, with D<sup>h</sup>FKLP<sup>m</sup> m(sic, Treg) [47(sic)] rel Meth, Eus, Chr, [Bas, Euthal-ms Damasc,] Thdr̄t: txt ABD<sup>1</sup>N<sup>1</sup> 17 Hesych. rec ευπροσδερον, with K rel Chr, (Ec: προσεδρον L: ευπροσκετον [ευπροσδεκτον Tischd̄f, ed 8] 5. 6: txt ABDFFP m 17 Clem, Eus, Bas[<sup>u</sup> Chr-ms, απαρεδρον o].

36. ασχημονειν (for ασχημονειν) F[-gr]. εαυτου P [c]. om νομιζει F[-gr]:

ins bef e. τ. π. αυ. D<sup>1</sup> [latt (Syr) basm arm].

for ουτως, τουτο A.

γανεσθαι

F a Meth,.

has taught us more of the interval before the coming of the Lord than it was given even to an inspired Apostle to see. And as it would be perfectly reasonable and proper to urge on an apparently dying man the duty of abstaining from contracting new worldly obligations,—but both unreasonable and improper, should the same person recover his health, to insist on this abstinence any longer: so now, when God has manifested His will that nations should rise up and live and decay, and long centuries elapse before the day of the coming of Christ, it would be manifestly unreasonable to urge,—except in so far as every man's *καιρος* is *συνεσταλμένος*, and similar arguments are applicable,—the considerations here enforced. Meanwhile they stand here on the sacred page as a lesson to us how to regard, though in circumstances somewhat changed, our worldly relations; and to teach us, as the coming of the Lord may be as near now, as the Apostle then believed it to be, to act at least in the spirit of his advice, and be, as far as God's manifest will that we should enter into the relations and affairs of life allows, *ἀμέμυτοι*. The duty of ver. 35 fin. is incumbent on all Christians, at all periods.

36.] *Caution against mistaking what has been said for an imperative order*, whereas it was only a *suggestion for their best interest*. τούτο] vv. 32—34.

πρὸς τὸ ἑμ. αὐτ. σῶμα.] For your own (emph.) profit,—i. e. not for my own purposes—not to exercise my apostolic authority: not that I may cast a snare (lit. 'a noose') the metaphor is from throwing the noose in hunting, or in war; so Herod. vii. 85, ἡ δὲ μάχη τούτῳ τῶν ἀνδρῶν ἦδε. ἰστέον συμμίσγασθαι τοῖς

πολεμίοις, βάλλουσι τὰς σειρὰς ἐπ' ἑκαστὸν βρόχους ἔχουσας, ὅτεν δ' ἂν τόχῳ ἦτε ἴππου ἦτε ἀνθρώπου, ἐπ' ἐωτὸν ἔλκει· οἱ δὲ ἐν ἱρκασι ἐμπλασσόμενοι διαφθεῖρονται. See other examples in Wetst.) over you (i. e. entangle and encumber you with difficult precepts), but with a view to seemliness (cf. Rom. xiii. 13) and waiting upon the Lord without distraction. De W. remarks, that πρὸς τὸ παρεδρεύειν τῷ κ. ἀπερ. would be the easier construction. Stanley draws out the parallel to the story in ref. Luke.

36—38.] For seemliness' sake: and consequently, if there be danger, by a father withholding his consent to his daughter's marriage, of *unseemly* treatment of her, let an exception be made in that case: but otherwise, if there be no such danger, it is better not to give her in marriage. But (introduces an inconsistency with *εὐσχημον*) if any one (any father) thinks that he is behaving *unseemly* towards his virgin daughter (viz. in setting before her a temptation to sin with her lover, or at least, bringing on her the imputation of it, by withholding his consent to her marriage. Or the reference may be to the supposed disgrace of having an unmarried daughter in his house), if she be of full age (for *before* that the imputation and the danger consequent on preventing the marriage would not be such as to bring in the *ἀσχημοσύνη*). The *ἀκμή* of woman is defined by Plato, Rep. v. p. 460, to be twenty years, that of man thirty. See Stanley's note [and ref. Sir.], and thus it must be (i. e. and there is no help for it,—they are bent on it beyond the power of dissuasion:—depends not on *ἔαν*, as the indic. shews, but on *εἰ*. οὕτως, viz. that they must marry. Theophyl. takes

c see ver. 28

ref.

d ch. xv. 56.

Col. i. 23

only r. Ps.

lvi. 8 Symm.

e = Luke xiv.

16. [xxii.

17.] Heb.

vil. 27. Jude

3. Jos. Antt.

xvi. 9. 3.

f Matt. vii.

29. ix. 6.

Luke xii. 5. xix. 17.

Acts ix. 14. Rom. ix. 21.

2 Thess. iii. 9. 1 Macc. x. 36.

h of man. Luke xxiii. 25.

John i. 13. ch. xvi. 12.

Eph. ii. 3. 2 Pet. i. 21. 3 Kings v. 6.

19 ref.

i = 1 Thess. v. 23. see John xlii. 7.

1 Pet. i. 4. m [here bla.] Matt. (xxii. 30 &amp; L. rec.) xxiv.

14. James ii. 8, 19. 2 Pet. i. 19. 3 Kings viii. 16.

36 only r. (γαμίζω, Mark xii. 26. Luke xvii. 27 r.)

n ver. 9 ref.

οὐχ ἁμαρτάνει, °γαμείτωσαν. 37 δὲ δὲ ἐστῆκεν ἐν τῇ καρδίᾳ αὐτοῦ ὁ ἑδραῖος, μὴ °ἔχων °ἀνάγκην, °ἐξουσίαν δὲ °ἔχει °περὶ τοῦ ἰδίου ὁ θελήματος, καὶ τοῦτο ὁ κέκρικεν ἐν τῇ ἰδίᾳ καρδίᾳ ὁ τηρεῖν τὴν ἑαυτοῦ ὁ παρθένον, ὁ καλῶς ποιήσει. 38 ὥστε καὶ ὁ [ἐκ] γαμίζων [τὴν ἑαυτοῦ παρθένον] ὁ καλῶς ποιεῖ, καὶ ὁ μὴ [ἐκ] γαμίζων ὁ κρείσσον ποιήσει.

ABDFK  
LPM a b  
c d e f g  
h k l m  
n o 17.  
47

for γαμείτωσαν, γαμείτω D<sup>1</sup>F [Syr arm] Epiph, Aug.; εἰ παθεῖ vulg (including F-lat) D-lat [Ambrst].

37. rec εδραῖος bef εν τη καρδια, with KLM<sup>2</sup> rel [Syr] Thdrt, Thl; om εδραῖος F D-lat arm: txt AB D-gr PN<sup>1</sup> a d m 17 vulg syr coptt Bas, Thdrt, [Ambr, Ambrst]. (*The transposn seems to have been made for perspicuity, to bring ἐστῆκεν and εδραῖος together.*) rec om αυτου, with KL rel syr Thdrt, Damasc Thl Ec: ins ABDFPN d m 17 [latt Syr coptt aeth arm] Bas, Thdrt, [Euthal-ms Ambr, Ambrst]. om de A [coptt]. rec (for ἰδία καρδια) καρδια αυτου, with DFKL rel [Bas,] Thdrt, Damasc: ἰδία καρδια αυτου m: καρδια (alone) 67<sup>2</sup>: txt ABPN a. rec ins τον bef τηρειν, with DFKL rel [Bas,] Damasc Ec: om ABPN c d 17 [Euthal-ms]. rec (for ποιησει) ποιει, with DFKL[P] rel syrr aeth Thdrt Damasc Thl Ec: txt ABN 6. 17. 67<sup>2</sup> coptt [Bas,].

38. om ὥστε το ποιει (homotele) F b<sup>1</sup> d. rec εκγαμίζων (twice), with K<sup>2</sup>LP N<sup>2</sup>(2nd) rel [Chr, Thdrt,] Thl Ec: [γγαμ. K<sup>1</sup> Thdrt, Damasc:] γαμίζων ABD F (once) N<sup>1</sup> 17 Clem, Meth, Bas, [Euthal-ms]. rec om την εαυ. παρθ., with KL rel [Chr,] Thdrt Damasc Aug, ins A[P]N m 17 Meth, Bas: την παρθ. εαυ. BD vulg Syr syr-w-ob coptt [aeth arm spec] Clem, Aug, [Ambrst Pel]. for ποιει, ποιησει B m 6. 67<sup>2</sup> [Bas,]: txt ADKL<sup>2</sup>N 17 rel [vulg Clem, Meth, Chr, Euthal-ms Thdrt,] Thl Ec: (for καὶ δὲ) δ δε [corr for contrast], with KLPN<sup>2</sup> rel syr aeth [Chr,] Thdrt Thl Ec: txt ABDFN<sup>1</sup> m 17 latt Syr coptt arm Clem Meth Bas, [Euthal-ms Ambrst Aug, Ambrst]. rec (for ποιησει) ποιει, with DFKLP rel latt [Clem, Meth, Chr, Damasc] Thdrt, txt ABN m 6. 17. 67<sup>2</sup> [copt Bas, Euthal-ms].

the words for the beginning of the consequent sentence = οὕτως καὶ γενέσθω. But, as Meyer remarks, the words would thus be altogether superfluous, and after ἀφίλει, οὐχ ἁμαρτάνει would be inapplicable), what he will (as his determination on this point), let him do (τὸ δοκοῦν πράττειν, Theodoret), he sinneth not (ἁμαρτίας γὰρ ὁ γάμος ἐλεύθερος, Theodoret); let them (his daughter and her lover) marry. Some (Syr., Grot., al.) take ἀσχημονεῖν passively,—"thinks that he is (likely to be) brought into disgrace as regards his daughter," viz. by her seduction, or by her being despised as unmarried. But this would require (1) the future ἀσχημονήσιν. —(2) ἐν with a dative, the acc. shewing that the verb is one of action: Meyer compares ἀσχημονεῖν εἰς τινα, Dion. Hal. ii. 26. And (3) the active sense of the verb is found in this Epistle (ref.), the only other place where it occurs in the N. T.

37.] But he who stands firm in his heart (= purpose,—having no such misgiving that he is behaving unseemly, not involved in any necessity (no ἀφίλει γενέσθαι as in the other case; no determination to marry on the part of his daughter, nor attachment formed), but

has (change of construction:—the clause is opposed to ἔχων ἀνάγκη) liberty of action respecting his personal wish (to keep his daughter unmarried), and has determined this in his own (expressed, as it is a matter of private determination only) heart (τὸ εἶναι, not stated *what*, but understood by the reader to mean, *the keeping his daughter unmarried*:—but this would not be in apposition with nor explained by τὸ τηρ. τ. εαυ. παρθ., see below), to keep (in her present state) his own virgin daughter (the rec., τὸ τηρ., would express the purpose of the determination expressed in κέκρικεν: not (as commonly given) the explanation of τούτου, which would require τὸ τηρεῖν or τηρεῖν. It shews that the motive of the κέκρικεν is the feeling of a father, desirous of retaining in her present state his own virgin daughter. So Meyer, and I think rightly: see note on Acts xvii. 1. De Wette, on the other hand, regards the words τοῦ τηρ. . . ., as merely a periphrasis for not giving her in marriage. Our present text merely explains the latter (καὶ), shall do well.

38.] The latter καὶ has been altered to δὲ because a contrast seemed to be required between καλῶς and κρείσσον. One account might



39 Γυνή ° δέδεται ° ἐφ' ° ὅσον ° χρόνον ζῇ ° ὁ ἀνὴρ αὐτῆς· ο . . . Rom. vii.  
ἐὰν δὲ ° κοιμηθῇ ° ὁ ἀνὴρ, ° ἐλευθέρα ἐστὶν ὥς θέλει γαμη- 2. ver. 17.  
θῆναι, μόνον ° ἐν κυρίῳ. 40 ° μακαριωτέρα δὲ ἐστὶν, ἐὰν 3. ver. 17.  
οὕτως μελῇ, κατὰ τὴν ἐμὴν ° γνώμην ° δοκῶ δὲ καγῶ 4. Matt. xxvii.  
πνεῦμα θεοῦ ° ἔχειν. 52. Acts vi.  
60. xlii. 36.  
ch. xi. 30.  
xv. 8. 2e.  
1 Thess. iv.  
13, 14. 1m.  
xiv. 8.  
xlv. 8.  
w. inf. here  
only.

VIII. 1 Περὶ δὲ τῶν ° εἰδωλοθύτων, ° οἷδαμεν ° ὅτι °  
a = Rom. xvi. 2, 8, 11 al. t compar., here only t. see Acts xx. 35. u ver. 26. v = ch.  
i. 10 reff. w ch. iii. 18 reff. x Rom. vii. 9. Jude 19. y vv. 4, 7, 10. ch. 2.  
19. Acts xv. 20. xxi. 26. Rev. ii. 14, 20 only t. z = ch. vi. 2 al. fr.

39. [at beg ins η Coial-oct-marg coptt Clem.] rec aft δέδεται ins νομῶ (from Rom  
vii. 2), with D<sup>2</sup>[-gr] FLPN<sup>2</sup> rel vulg-ed (with fuld F-lat) Syr syr [Ephr-ma,] Chr<sup>stepe</sup>  
Thdrt, Damasc, Ambrst; om AB D<sup>1</sup>[and lat] N<sup>1</sup> Coial-oct-marg 17 am (with demid  
tol har<sup>1</sup>) coptt stb arm Clem, Orig, [-c, Tert, Cypr, Ambr, Augal,] om lat δ F  
(not G). ins και bef κοιμηθῇ D<sup>3</sup> F[-gr(κεκοιμ.)] L a b e f h i o syr Thdrt, [Ec: om  
ABD<sup>1</sup>KPN rel Clem, Orig, [-c, Chr,] for κοιμηθῇ, αποθανῃ A 78 syr-mg basm  
Clem Orig, [-c, Epiph,] Bas, Tert, [Jer,] rec aft 2nd o αληρ ins αυτης, with DFL  
a m 17. 47 vs (syr-w-as) Orig, Damasc Thl lat-ff: om ABKPN Orig, [-c, Chr,] Bas  
Thdrt, Ec Vig, for γαμηθῆναι, γαμηθῇ F latt [Tert, Cypr,]: γαμησαι L (app).  
40. for 2nd δε, γαρ B m 4. 17. 67<sup>2</sup>. 71-3. 116 tol syr(δε in marg) basm sēth [Cyr,  
(txt-p,)] Orig, [-int, (txt, -c,)] Ambr<sup>(allc)</sup> Ambrst Vig Sedal (not Tert, Aug Jer).  
εχω F Tert, Ambrst Aug.

be (as M. and De W.) that Paul had intended to write καλῶς ποι. twice, but *currente calamo*, intensified the expression to κρείσσειν ποιεῖν. Perhaps a better one will be found by referring the καλ—και to that which καλῶς and κρείσσειν have in common: 'both he who gives in marriage does well, and he who gives not in marriage shall do well, even in a higher degree.' I need hardly remind the tire that 'both—and' here does not, as Bloomf. objects, represent τε καλ,—each subject being accompanied by its own predicate. Observe the ποιήσει—ποιεῖ—ποιήσει; the pres., of the mere act itself, the fut., of its enduring results. 39, 40.] Concerning second marriages of women.

39. δεδετα] viz. τῷ ἀνδρί, or perhaps absolutely, is bound, in her marriage state.

γαμηθῆναι] γαμηθῆναι and γαμησαι are later forms, reprobated by the grammarians: γαμεθῆναι and γαμέσαι being the corresponding ones in good Greek. See Lobeck on Phrynichus, p. 742. Meyer cites Schol. on Eur. Med. 593, γαμεῖ μὲν γὰρ ὁ ἀνὴρ, γαμεῖται δὲ ἡ γυνή. But not invariably, see ver. 28. μόνον ἐν κυρίῳ] only in the Lord, i.e. within the limits of Christian connexion—in the element in which all Christians live and walk;—'let her marry a Christian.' So Tertull., Cypr., Ambrose, Jerome, Grot., Est., Bengel, Rosenm., Olsh., Meyer, De W. But Chrys. explains it μετὰ σωφροσύνης, μετὰ κοσμιότητος:—and so (but in some cases including in this the marrying of a Christian) Theodoret (τοῦτέστιν δημοπλάτῃ, εὐσεβεῖ, σωφρόνως, ἐν νόμῳ), Theophyl., Calv., Beza, Calov., al. This however seems flat, and the other much to be

preferred; also as making a better limitation of ὥς θέλει. 40. μακαριωτέρα]

[not merely happier, in our merely social secular sense, but including this] happier, partly by freedom from the attendant trials of the *νεοστῶσα ἀνάγκη*,—but principally for the reason mentioned verse 34. "To higher blessedness in heaven, which became attached to celibacy afterwards in the views of its defenders (Ambrose, Cornelia-Lap., al.), there is no allusion here." Meyer. δοκῶ δὲ καγῶ] This is modestly said, implying more than is expressed by it,—not as if there were any uncertainty in his mind. It gives us the true meaning of the saying that he is giving his opinion, as ver. 26: viz. not that he is speaking without inspiration, but that in the consciousness of inspiration he is giving that counsel which should determine the question. The rationalizing Grotius explains πνεῦμα θεοῦ, 'non revelationem, sed sincerum affectum Deo et piis serviendi,' referring to ch. iv. 21, where (1) the meaning is not this (see note); and (2) the expression is not πνεῦμα θεοῦ, καγῶ] 'as well as other teachers.'

Whether said with a general or particular reference, we cannot tell, from not being sufficiently acquainted with the circumstances.

VIII. 1—XI. 1.] ON THE PARTAKING OF MEATS OFFERED TO IDOLS, AND ASSISTING AT FEASTS HELD IN HONOUR OF IDOLS.

CHAP. VIII. 1—13.] Though (vv. 1—6) for those who are strong in the faith, an idol having no existence, the question has no importance, this is not so with all (ver. 7); and the infirmities of the weak must

a = vv. 7, 10,  
11. Hos. iv.  
4, see 1 Tim.  
vi. 20.  
b ch. iv. 6 reff.  
c = Acts ix. 31 reff.

πάντες ἁγνῶσω ἔχομεν ἢ ἁγνῶσις<sup>b</sup> φυσιοῦ, ἡ δὲ ἀγάπη<sup>ABDF</sup>  
οἰκοδομεῖ. <sup>2</sup> εἴ τις<sup>c</sup> ὁδοκεῖ ἐγνωκέναι τί, οὕτω ἔγνω<sup>LPNa</sup>  
ἡ δὲ ἀγάπη<sup>cde f</sup>

h k l  
m n  
47

CHAP. VIII. 2. rec aft e: ins δε, with DFKL rel vulg[-clem] syr-w-ast (meth) Chr, Thdrt Thl (Ec Jer: [aft τις m:] om ABPN [a<sup>1</sup>] 17 am (with fuld harl' (appy) tol) coptt arn Clem, Orig[-c]-int, Nys, Melet, [Euthal-ms] Damasc Tert, Cypr, Ambrst. rec (for ἐγνωκεναι) εἶδεναι, with KL rel Chr, Thdrt Thl (Ec, scire vulg [F-lat Tert, Cypr, Ambrst]: txt ABDFPN m 17 coptt Clem, Orig[-c]-int, Nys, [Chr, Euthal-ms] Thdrt, Damasc, cognovisse D-lat. (G-lat has both cognoscere and scire.) rec ουδεν, with DFKL rel Chr, Thdrt, Damasc Thl (Ec: om m: txt ABPN 17 Clem, Orig[-c]-int, Melet, [Nys, Chr, Euthal-ms]. rec aft ου(δε)ου ins ουδεν, with D[-gr<sup>2-3</sup>] KL rel syr Chr, Thdrt, Damasc Thl (Ec: om ABD<sup>1</sup>FPN 17 latt coptt [meth arm] Clem Orig[-c]-int, Nys Melet Thdrt, [Chr, Euthal-ms Tert, Cypr,]. rec ἐγνωκεν, with D<sup>2</sup>KL rel Chr, Thdrt, Thl (Ec: txt ABD<sup>1</sup>FPN a m Clem Orig[-c] Nys Melet [Euthal-ms] Thdrt, Damasc.—for ουτω εγνω καθως δει γνωσαι, ουδεν εδει (= φδει) καθως εδει 17.

in such a matter be regarded in our conduct (vv. 8—13). 1.] δε, transitional,

as in ch. vii. 1, al. fr. As regards the

construction, we may observe, that *περὶ* δε τῶν εἰδ., is again taken up ver. 4, *περὶ* τῆς βρώσ. οὖν τῶν εἰδ., after a parenthesis.

We may also observe that in the latter case *οἶδαμεν* δε: is restated, bearing therefore, it is reasonable to suppose, the same meaning as before, viz. we know, that. This to my mind is decisive against beginning the parenthesis with δε, and rendering δε: 'for,' as Luther, Bengel, Valckn., al.:—'we know (for we all have knowledge),' &c. Are we then to begin it with

πᾶντες, leaving *περὶ* . . . *οἶδαμεν* δε: broken off, corresponding to the words resumed in ver. 4? We should thus leave within the

parenthesis a very broken and harsh sentence: *πᾶντες ἁγνῶσω ἔχομεν* (what ἁγνῶσις? if γν. about the εἰδωλῶθ., it should be joined with the preceding; if γν. in general,

it should be *τῶν ἁγνῶσω*, see ch. xiii. 2, which would be absurd; if *some* γν. on some subjects, as *ὃ ἐπίσταν ἔχεις*, James ii. 18, it would here be irrelevant), ἡ γν. φυσιοῦ, ἡ δὲ ἀγ. κ.τ.λ. The first logical

break in the sense is where the concrete γνῶσις, that *περὶ* τῶν εἰδ., is forsaken, and the abstract ἡ γνῶσις treated of.

Here therefore, with Chrys., &c., Beza, Grot., Calv., Est., al., De Wette, and Meyer,

I begin the parenthesis, — . . . we are aware that we all (see below) have knowledge;

knowledge, &c.; not however placing it in brackets, for it is already provided for

in the construction by the resumption of *περὶ* . . . οὖν below; and is not a grammatical but only a logical parenthesis. The

εἰδωλῶθρα were those portions of the animals offered in sacrifice which were not laid on the altar, and which belonged partly to

the priests, partly to those who had offered them. These remnants were sometimes eaten at feasts holden in the temples (see

ver. 10), or in private houses (ch. x. 27, f.),

sometimes sold in the markets, by the priests, or by the poor, or by the niggardly.

Theophrastus, Charact. xviii., describes it as characteristic of the ἀνελεύθερος, — ἐκδοῦς αὐτοῦ θυγατέρα, τοῦ μὲν ἱερείου, πλὴν τῶν ἱερῶν, τὰ κρέα ἀποδίδουσαι. They were

sometimes also reserved for future use: Theophr. mentions it as belonging to the ἀναίσχυτος, — θύσαι τοῖς θεοῖς αὐτὸς μὲν

δειπνεῖν παρ' ἐτέρῳ, τὰ δὲ κρέα ἀποτιθέσθαι ἀλλοι πᾶσας. Christians were thus in con-

tinual danger of meeting with such remnants. Partaking of them was an abomi-

nation among the Jews: see Num. xiv. 2; Ps. cvi. 28; Rev. ii. 14; Tobit i. 10—

12; and was forbidden by the Apostles and elders assembled at Jerusalem, Acts xv. 29;

xvi. 17. That Paul in the whole of this passage makes no allusion to that decree,

but deals with the question on its own merits, probably is to be traced to his wish

to establish his position as an independent Apostle, endowed with God's Holy Spirit

sufficiently himself to regulate such matters. But it also shews, how little such

decisions were at that time regarded as lastingly binding on the whole church:

and how fully competent it was, even during the lifetime of the Apostles, to

Christians to open and question, on its own merits, a matter which they had, for a

special purpose, once already decided. There should be a comma at εἰδωλῶθρα,

as the resumed sentence (ver. 4) shews.

πᾶντες ἁγνῶσω ἔχομεν] Who are πᾶντες? Meyer says, Paul himself and

the enlightened among the Corinthians: Estius, al., these latter alone; and some

think it said ironically, some concessively, of them: Grot., "pars maxima nostrum,

ut Rom. iii. 12." But it is manifest from vv. 4—6, which is said in the widest possi-

ble reference to the faith of all Christians, that all Christians must be intended here

also: and so Chrys., Theophyl., Ecum., Calov., al., and De Wette. But then, ver.

καθὼς δεῖ γινῶναι.<sup>3</sup> εἰ δέ τις<sup>4</sup> ἀγαπᾷ τὸν<sup>4</sup> θεόν, οὗτος<sup>d</sup> ἔγνωσται ὑπ' αὐτοῦ.<sup>d</sup> περὶ τῆς<sup>d</sup> βρώσεως οὖν τῶν  
 ἑδωλοθύτων, οἶδαμεν<sup>d</sup> ὅτι οὐδὲν εἰδωλον ἐν κόσμῳ,  
 καὶ ὅτι οὐδεὶς θεὸς<sup>h</sup> εἰ μὴ εἰς<sup>5</sup> καὶ γὰρ εἶπερ εἰσὶν<sup>g</sup>

(from Num. xvi. 5). Matt. vii. 22.  
 xii. 4. Gal. i. 19.

f Rom. xiv. 17 reff.

g ver. 1.

3. om ut autem N<sup>1</sup> 17 Clem<sup>1</sup>.

4. for π. της βρ. ουν, π. δε της βρ. D<sup>1</sup> [Treg]-<sup>3</sup> (and lat: D<sup>1</sup> has both δε and ουν [Treg, expr [in error, according to Tischd<sup>1</sup> ed 8, who says that D<sup>1</sup> has π. δε τ. γνωσεως, D<sup>2</sup> π. τ. βρ. ουν]]) e 1. 17. 108-15 vulg (autem vulg al: enim spec: ergo F-lat) Aug<sup>1</sup>,—for βρωσεως, γνωσεως D<sup>1</sup> P 121. aft ουδεν ins εστιν F vulg Syr syr-w. [ob copt spec] Iren [-int.] Orig-int., [Ambrst Aug.]. rec aft θεος ins ετερος, with KLN<sup>3</sup> rel syrr Chr., Thdr<sup>1</sup> Damasc Thl Ec: om ABDFPN<sup>1</sup> 17. 47 latt copt [basin] aeth arm Bas, Cyr., [Euthal-ma] Iren-int., [Ambrst Aug.].

7, he says, οὐκ ἐν ψαῖσιν ἡ γνώσις [obviously pointing at the weak Christian brother]: and how are the two to be reconciled? By taking, I believe, the common-sense view of two such statements, which would be, in ordinary preaching or writing, that the first was said of what is *professed* and *confessed*,—the second of what is *actually* and *practically apprehended by each man*. Thus we may say of our people, in the former sense, 'all are Christians; all believe in Christ:' but in the latter, 'all are not Christians; all do not believe.'

γνώσιν, scil. περὶ αὐτῶν. From ἡ γν. to end of ver. 3 (see above) is a *logical parenthesis*. ἡ γνώσις, knowledge, abstract,—scil. when *alone*, or improperly predominant: it is the attribute of ἡ γνώσις, 'barely' [to puff up]. ἡ ἀγάπη] viz. 'towards the brethren,' see Rom. xiv. 15, and ch. x. 23. εὐκοσ.] helps to build up (God's spiritual temple), ch. iii. 9.

2, 3.] The general deductions, (1) from a *profession of knowledge*, and (2) from the *presence of love*, in a man:—expressed sententially and without connecting particles, more, as Meyer observes, after the manner of St. John in his Epistles. On the text, see var. readd. The case supposed is the only one which can occur where love is absent and conceit present: a man can then *only think he knows*.—no *real knowledge* being accessible without humility and love. Such a man *knows* not yet, as he ought to know: has had no real practice in the art of knowing.

But if a man loves God (which is the highest and noblest kind of love, the source of brotherly love, 1 John v. 2), this man (and not the wise in his own conceit) is *known* by Him. The explanation of this latter somewhat difficult expression is to be found in ref. Gal., *vñ* δὲ γινώσκεις θεόν, μάλλον δὲ γνωσθέντες ὑπὸ θεοῦ. So that *here* we may fairly assume that he chooses the expression *ἔγνωσται*: ὑπ' αὐτοῦ in preference to that which would have been, had any object of

knowledge but the Supreme been treated of, *the natural one*, viz. *ὁ θεὸς ἔγνω αὐτόν*. We cannot be said to *know* God, in any full sense (as here) of the word to *know*. But those who become acquainted with God by love, are *known* by Him: are the *especial objects of the divine Knowledge*,—their being is pervaded by the Spirit of God, and the wisdom of God is shed abroad in them. So in ref. 2 Tim., *ἔγνω κύριος τοὺς ὄντας αὐτοῦ*. See also Ps. i. 6. "Cognitionem passivam sequitur cognitio activa c. xiii. 12. Egregia metalepsis: cognitus est, adeoque cognovit." Bengel. *γινώσκω* does not seem, any more than *γν.* in Ps. i. 6, xxxvii. 18, for which the LXX have *γινώσκω*, to signify to *approve*, any further than personal knowledge of an intimate kind necessarily involves approval.

4.] The subject is resumed, and further specified by the insertion of *τῆς βρώσεως*.

οὖν resumes a broken thread of discourse: so Plato, Apol. p. 29, *ὅστε οὐδ' εἰ με ἀπείρε . . . εἰ μοι πρὸς ταῦτα εἴποιτε, &c. . . εἰ οὖν με, ὅπερ εἶπον, ἐπὶ τοῖς ἀφροῖτε . . .* See Hartung, Partikellehre, ii. 22.

We know that there is no idol in the world, i. e. that the εἰδωλα of the heathen (meaning not strictly the *images*, but the *persons represented by them*) have no *existence* in the world. That they who worship idols, worship devils, the Apostle himself asserts ch. x. 20; but that is no contradiction to the present sentence, which asserts that the deities imagined by them, Jupiter, Apollo, &c., have *absolutely no existence*. Of that subtle Power which, under the guise of these, deluded the nations, he here says nothing. The rendering of Chrys., Theodoret, Theophyl. (Ecum., Vulg., E. V., Luther, Beza, Grot., Est., al. ('an idol is nothing in the world,' ch. x. 19; Jer. x. 3. Sanhedr. 63. 2 [Wetst.], "noverant utique Israelitæ idolum nihil esse"), is certainly wrong here, on account of the parallel εἰδωλὸς οὐδὲ εἰ μὴ εἰς which follows. And that there is no god, but One: the insertion of *ἑτερος* has probably

1 = 2 Thesa. ii.  
 4 = Eph. ii. 11.  
 k = Acts xxv.  
 26.  
 1 = Col. ii. 5.  
 m dat. — ch. i.  
 16 reff.  
 n Rom. xi. 36.  
 see Col. i. 15.  
 o Acts xiii. 15.  
 2 Cor. xi. 10.  
 p ver. 1.  
 q = gen. obj.  
 1 Pet. ii. 19.  
 Heb. x. 2. *συνήθ.*, ch. xi. 16 reff.  
 r ch. iv. 13 reff.  
 1 λεγόμενοι θεοὶ εἴτε ἐν οὐρανῷ, εἴτε ἐπὶ γῆς, ὥσπερ εἰσὶν θεοὶ πολλοὶ καὶ κύριοι πολλοί, ὁ ἄλλ' ἡμῖν εἰς θεὸς ὁ πατήρ, ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, καὶ εἰς κύριος Ἰησοῦς χριστός, δι' οὗ τὰ πάντα καὶ ἡμεῖς δι' αὐτοῦ. ἡ ἀλλ' οὐκ ἐν πᾶσιν ἡ γνῶσις τινὲς δὲ τῇ <sup>q</sup> συνειδήσει ἕως ἄρτι τοῦ εἰδῶλου ὡς εἰδωλόθυτον

q γνω-  
 σις K.  
 AHD?  
 Pst a b  
 d e f g  
 h i m  
 o 17. 41

5. ins oi bef λεγομενοι FK Iren[-int<sub>1</sub>] Hil. om from εἰσιν to εἰσιν L.  
 aft 1st theoi ins kai κυριοι D Ambrst. rec ins της bef γης, with rel [Chr, Damasc]  
 Thdr<sup>2</sup> Ec: txt ABDFKPN f g k l m n 17 Orig, Eus, Cyr-jer, Chr, Thdr<sup>2</sup>, Dion-areop.  
 6. om ἀλλ' B basm Eus, Iren[-int<sub>1</sub>].—ἡμῶν δε 17 copt [Cyr-jer, (txt,) Epiph, Ps-]Ath  
 Cyr, [-p(txt), αλλα,] Epiph, Orig-int<sub>2</sub>. ins o bef θεος F. om θεος N<sup>1</sup> (ins K-corr<sup>1</sup>).  
 om 1st τα D<sup>1</sup>. ins o bef χρ. P. δι ον B eth.  
 7. \* *συνθεῖα* ABPN<sup>1</sup> 17 syr-mg copt aeth [Euthal-ms] Damasc: *συνειδησει*  
 DFLN<sup>3</sup> rel latt syrr [arm] Chr, Thdr<sup>2</sup> Thl Ec Tert [Ambrst] Aug<sup>1</sup>. rec τω  
 εἰδωλου bef εως αρτι (corr<sup>n</sup> for *perspicuity*), with ALP rel syr [basn] Chr, [Euthal-ms  
 Damasc] Thl Ec: txt BDFN m latt Syr [copt aeth] arm Thdr<sup>2</sup> [Aug<sup>1</sup>].

been occasioned by the first commandment, οὐκ ἔσονται σοι θεοὶ ἑτεροὶ πλην ἐμοῦ.

5, 6.] Further explanation and confirmation of ver. 4.

5.] For even supposing that (εἴπερ makes an hypothesis, so that "in incerto reliquitur, jure an injuria sumatur," Herm. ad Viger., p. 884. See also Hartung, Partikellehre, i. 343, who gives many examples.

καὶ γὰρ εἰ, as Eur. Med. 450, καὶ γὰρ εἰ σύ με στυγείας, οὐκ ἂν δυνάμην σοι κακὰς φρονεῖν ποτε; see Hartung, Partikellehre, i. 140 f.) beings named gods (not those who are named gods, εἰ λεγ. θ., i. esset, all who are so named) EXIST (the chief emphasis is on εἰσιν, on which the hypothesis turns), whether in heaven, whether upon earth, as (we know that) there are (viz. as being spoken of, Deut. x. 17, ὁ γὰρ κύριος ὁ θεὸς ὁμῶν, οὗτος θεὸς τῶν θεῶν καὶ κύριος τῶν κυρίων, see also Ps. cxxxv. 2, 3) gods many, and lords many (the ὥσπερ brings in an acknowledged fact, on which the possibility of the hypothesis rests—'Even if some of the many gods and many lords whom we know to exist, be actually identical with the heathen idols . . .') The Apostle does not concede this, but only puts it). This exegesis, which is Meyer's, is denied by De Wette, who takes εἴπερ as concessive, 'even though,' and understands εἰσιν both times as only 'are,'—in the meaning of the heathen,—imagining it impossible that Paul should have seriously said in an objective sense, 'there are gods many.' But in the sense in which he uses θεοὶ (see above) there is no unlikelihood that he should assert this. Chrys. gives the following explanation: καὶ γὰρ εἴπερ εἰσὶν λεγόμενοι θεοὶ, ὥσπερ οὖν καὶ εἰσὶν, οὐχ ἅπλως εἰσὶν, ἀλλὰ, λεγόμενοι, οὐκ ἐν πράγματι, ἀλλ' ἐν ῥήματι τοῦτο ἔχοντες: εἴτε ἐν οὐρανῷ, εἴτε ἐπὶ γῆς ἐν οὐρανῷ τὸν ἥλιον

λέγων κ. τὴν σελήην κ. τὸν λοιπὸν τῶν ἡστρον χορόν καὶ γὰρ καὶ ταῦτα προσέκηνθησαν Ἕλληνας: ἐπὶ γῆς δὲ δαίμονας, καὶ τοὺς ἐξ ἀνθρώπων θεοποιηθέντας πσάκτας. Hom. xx. p. 172. And similarly Theodoret, Theophyl., Ecum., Calv., Basm, Calov., Estius, Schrader, al. See the various minor differences of interpretation, in Pool's Synopsis and De Wette: and a beautiful note in Stanley. There is a sentence in Herodotus (ix. 27) singularly resembling this in its structure: ἡμῶν δέ, εἰ μὴδὲν ἄλλο ἐστὶ ἀποδεγμένον, ὥσπερ ἐστὶ πολλά τε καὶ εὐχροντα. . . . ἀλλὰ καὶ ἀπὸ τοῦ ἐν Μαραθῶνι ἔργου ἐξιοὶ ὁμοίαν, κ.τ.λ. Cf. also Hom. II. a. 81 f.; φ. 576 f.

6.] Yet (see reff. just given, and ch. iv. 15) to us (emphatic: however that matter may be, we hold) there is ONE GOD, the Father (ὁ πατήρ answers to Ἰησοῦς χριστός in the parallel clause below, and serves to specify what God—viz. the Father of our Lord Jesus Christ), of Whom (as their Source of being) are all things, and we unto (i. e. for) Him (His purposes—to serve His will); and one Lord Jesus Christ (notice the εἰς θεὸς opposed to θεοὶ πολλοί, and εἰς κύριος to κύριοι πολλοί), by Whom (as Him by whom the Father made the world, John i. 3; Heb. i. 2) are all things, and we (but here secondly, we as his spiritual people, in the new creation) by Him. The inference from the foregoing is that, per se, the eating of meat offered to idols is a thing indifferent, and therefore allowed. The limitation of this licence now follows.

7.] But (sonbern) not in all is the knowledge (of which we have been speaking: i. e. see above, is not in them in their individual apprehension, though it is by their profession as Christians): but (aber) some through their conscious-

ἐσθίουσιν, καὶ ἡ <sup>8</sup> συνειδήσεις αὐτῶν ἄσθενής οὖσα <sup>9</sup> μολύνεται. <sup>8</sup> βρώμα δὲ ἡμᾶς οὐ <sup>10</sup> παραστήσει τῷ θεῷ· οὔτε ἐὰν μὴ φάγωμεν, <sup>9</sup> ὑστερούμεθα, οὔτε ἐὰν φάγωμεν, <sup>10</sup> περισσεύομεν. <sup>9</sup> βλέπετε δὲ <sup>10</sup> μή <sup>11</sup> πῶς ἡ ἐξουσία ὑμῶν αὐτῇ <sup>12</sup> πρὸς κομμα γένηται τοῖς ἄσθενέσιν. <sup>10</sup> ἐὰν γάρ τις ἰδῇ οὐ τὸν ἔχοντα <sup>13</sup> γινώσκῃ ἐν <sup>14</sup> εἰδωλείῳ <sup>15</sup> κατακεῖ-  
μενον, σέτλῃ ἡ <sup>16</sup> συνειδήσεις αὐτοῦ ἄσθενούς ὄντος

x ch. i. 7 reff.

a — Rom. xi. 21.

only t. Eadr. ii. 10. 1 Macc. i. 47. x. 88 only.

y = ch. xiv. 13 al.

b = ch. vii. 37 al.

(Rom. iii. 7 reff.)

c Rom. ix. 32, 33 reff.

s = Acta xiii. 40 reff.

d here

e = Mark ii. 16 l. xiv. 3. Luke 37

for ἐσθίουσιν, ἐστιν N<sup>1</sup> (txt N-corr<sup>1</sup>).

8. υμας N<sup>1</sup> c k l m 17 [Damasc]. rec παριστήσι (corr<sup>n</sup> to suit the follg presenses), with DLPN<sup>1</sup> rel vulg Orig<sub>1</sub> Ath-4 mss Chr<sub>1</sub> [Bas<sub>1</sub> Euthal-ms] Thdrt Jac-nisib<sub>1</sub> [Tert<sub>1</sub> Cyr<sub>1</sub>]: συνίστησιν F [συνιστ. G]: txt ABN<sup>1</sup> 17 coptt Clem<sub>2</sub> Orig<sub>2</sub> Ath<sub>1</sub> Damasc<sub>2</sub>. rec aft ουτε ins γαρ, with DFLP rel latt syrr Clem<sub>1</sub> Orig<sub>1</sub> Chr<sub>1</sub> Thdrt [Bas<sub>1</sub> Damasc] Jac-nisib<sub>1</sub> Ambrst: om ABN<sup>1</sup> 17 am(with tol) coptt sath arm Orig<sub>1</sub> [Bas<sub>1</sub> Euthal-ms] Cyr<sub>1</sub> Aug<sub>2</sub> (Tert<sub>1</sub>). rec ουτε εαν φαγ. περισσευομεν bef ουτε εαν μη φαγ. υστερουμεθα (appy to bring closer the clause φαγωμ. περισ., to βρωμ. ου παριστ., as being logically connected with it), with DFLPN rel [vulg-clem fuld sath] syrr Clem<sub>1</sub> Orig<sub>2</sub> Chr<sub>2</sub> [Bas<sub>1</sub> Cyr<sub>1</sub>-p Euthal-ms Damasc] Thdrt Jac-nisib<sub>1</sub> Cyr<sub>1</sub> [Tert<sub>1</sub> Ambrst Aug<sub>2</sub>]: εαν μη φαγωμεν περισσευομεν ουτε εαν φαγωμεν υστερουμεθα A<sup>1</sup> (but in A "περισ. usque ad υστ. voces rescriptæ: quid olim non liquet") 17<sup>1</sup> [om μη altogether 17<sup>2</sup>]: txt (A<sup>1</sup>?) B am(with demid flor mar tol) coptt arm Bas<sub>1</sub>—περισσευομεθα B Orig<sub>1</sub>.

9. ημων P. rec ασθενουσιν (appy corr<sup>n</sup> to suit ασθενων below, which however is gradually introduced,—ασθενειν,—ασθενους οντος,—ασθενων), with L rel Chr<sub>1</sub> Thdrt [Antch.] Thl Ec: txt ABDFFPN 17 Clem<sub>2</sub> [Euthal-ms] Damasc<sub>2</sub>.

10. ειδη A 17. om σε BF vulg Orig-int<sub>1</sub> [Ambrst Aug<sub>2</sub>]: ins ADLPN rel syrr coptt goth arm [(Bas<sub>1</sub> Chr<sub>1</sub> Euthal-ms Thdrt Antch. Damasc<sub>2</sub>]. γινωσκῃ bef εχοντα N<sup>1</sup> 17 Orig-int<sub>1</sub>. ειδωλειω (for -λειω) AB D[P] (Tischdf) L[P] N<sup>1</sup> h k [I] m 17 (ιδωλ. AFN 17).

ness (or, according to the other reading, habitation) to this day, of the (particular) idol (i.e. through their having an apprehension to this day of the reality of the idol, and so being conscientiously afraid of the meat offered, as belonging to him: not wishing to be connected with him. τῇ συνειδήσει ἕως ἔρτι is not = τῇ ἕως ἔρτι συν., but ἕως ἔρτι stands separate, as above: so διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς, Phil. i. 26) eat it as offered to an idol, and their conscience, in that it is weak, is defiled. By ἕως ἔρτι, it is shewn that these ἀσθενεῖς must have belonged to the *Gentile* part of the Corinthian church: to those who had once, before their conversion, held these idols to be veritable gods. Had they been *Jewish* converts, it would not have been *συνειδήσεις* τοῦ εἰδώλου which would have troubled them, but apparent violation of the Mosaic law.

8.] Reason why we should accommodate ourselves to the prejudices of the weak in this matter: because it is not one in which any spiritual advantage is to be gained, but one perfectly indifferent: not, with Calv., al., an objection of the strong among the Corinthians: no such assumption must be made, without a plain indication in words that the saying of

another is being cited: see Rom. ix. 19; xi. 19; and as Meyer well remarks, if the eaters had said this, they would have expressed it, οὔτε ἐὰν μὴ φάγωμεν περισσ., οὔτε ἐὰν φάγ., ὑστερ., as it has actually been corrected (see var. readd.) in some mss., and adopted by Lachm. in his last edn. The δέ carries on the argument.

Bengel remarks (against the ordinary rendering, which takes παριστήμ = συνίστημ, 'commendo,' which meaning it will not bear) that παραστήσει = a verbum μέσος, after which may follow a good or a bad predicate:—will not affect our (future) standing before God;—and to this indifferent meaning of παραστήσει answers the antithetic alternative which follows.

9.] 84—q. d. "I acknowledge this indifference—this licence to eat or not to eat; but it is on that very account, because it is a matter indifferent, that ye must take heed," &c. The particular πρὸς κομμα in this case would be, the tempting them to act against their conscience:—a practice above all others dangerous to a Christian, see below, ver. 11.

10.] Explanation how the πρὸς κομμα may arise. τίς, scil. (see below) ἀσθενής ὢν. τὸν ἔχοντα γινώσκῃ seems to imply that the weak brother is aware of this, and looks up



Ἰησοῦν τὸν κύριον ἡμῶν ἑώρακα; οὐ τὸ ἔργον μου ἡμεῖς ἐστε ἐν κυρίῳ; <sup>2</sup> εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἄλλά γε ὑμῖν εἰμὶ ἢ γὰρ σφραγίς μου τῆς ἀποστολῆς ὑμεῖς ἐστε ἐν κυρίῳ. <sup>3</sup> ἢ ἐμὴ ἀπολογία τοῖς ἐμέ· ἀνακρίνουσιν ἐστὶν αὕτη. <sup>4</sup> μὴ οὐκ ἔχομεν ἐξου-

only. Dent. xxii. 7.  
a Acts iv. 9 ref. y w. dat., 1 Pet. iii. 15 only. see Acts xxii. 1 (xxv. 16 ref.).  
a here bis. Rom. x. 18, 19. ch. xi. 22 only. F. b ch. vii. 37 ref.

rec aft. *ησ.* adds *χριστον*, with DKLP rel Syr syr-w-aest copt [goth aeth-pl arm] Chr Thdrt: om ABN a am(with [fuld] harl tol) sah aeth[-rom] Orig<sub>1</sub> [(Tert.)] Ambrst: pref, F vulg-ed(with demid) Tert<sub>1</sub> Aug<sub>1</sub> [Pel]. (17 illeg.) *εώρακα B<sup>1</sup> D<sup>1</sup> F[P] N e.*

<sup>2</sup> om A (i. e. from *εν κυριω* to *εν κυριω*). rec (for *μου της*) *της εμης*, with DFKL rel Chr<sub>1</sub> [Euthal-ms] Thdrt, *apostolatus mei* vulg D-lat [Ambrst Aug<sub>1</sub>]: txt (*Meyer objects to txt, that σφρ. μου is prob a corrū to suit εργ. μου above. This is surely improb*) BPN 17 Orig<sub>1</sub> [Damasc], *mei apostolatus* F-lat G-lat. om *εν κυριω* D<sup>1</sup> (and lat) tol [Syr] goth Chr<sub>2</sub>.

<sup>3</sup> rec *αυτη* bef *εστιν*, with DFKL rel [vulg syr copt arm Euthal-ms] Thdrt Thl Cc: txt ABPN m 17 Chr<sub>2</sub> Damasc.

*abstaining from demanding them* (vv. 1—22). *This self-denying conduct he further exemplifies*, vv. 23—27, *for their imitation*. See Stanley's introductory note; and Conyb. and Howson, vol. i. pp. 61, 457, edn. 2.

1.] He sets forth, (1) his independence of men (contrast ver. 19); (2) his apostolic office (for the order, see var. readd.):—(3) his dignity as an Apostle, in having been vouchsafed a sight of Christ Jesus our Lord;—(4) his efficiency in the office, as having converted them to God. [Act<sup>18</sup>.] So that the resolution of ch. viii. 13 is not necessitated by any dependence on my part on the opinion of others.

*εώρακα*] Not, during the life of our Lord on earth, as Schrader, nor is such an idea supported by 2 Cor. v. 16; see note there;—but, in the appearance of the Lord to him by the way to Damascus (Acts ix. 17; ch. xv. 8: see Neand. Pf. u. Leit. p. 151, note); and also, secondarily, in those other visions and appearances,—recorded by him, Acts xviii. 9 (P), xxiii. 18,—and possibly on other occasions since his conversion. οὐ μικρὸν δὲ καὶ τοῦτο ἐξέλωμα ἦν, Chrys. Hom. xxi. p. 180. *εν κυριω* is not a mere humble qualification of τὸ ἔργον μου, as Chrys. ib., *τουτέστι τοῦ θεοῦ τὸ ἔργον ἐστιν, οὐκ ἐμου*,—but designates, as elsewhere, the element, in which the work is done: they were his work as an Apostle, i. e. as the servant of the Lord enabled by the Lord, and so in THE LORD. See ch. iv. 15.

2.] At least my apostleship cannot be denied by you of all men, who are its seal and proof. el . . . οὐκ εἰμ[ι] οὐκ, because it belongs closely to the hypothesis: 'if I am no-Apostle,' see ch. vii. 9. ἄλλως, to others, i. e. in the estimation of others. Ἀλλά γε, yet at least, is stronger than ἀλλὰ alone. The particle shews that the sentiment which it introduces has more weight than

the other to which the ἀλλὰ is a reply. See Hartung, Partikellehre, i. 385. Meyer (after Klotz) remarks that "in the classics ἀλλὰ γε is never found without one or more words intervening:" those words being emphatic: e. g. Aristoph. Nub. 399, *πῶς οὐχὶ Σίμων' ἐνέπρησεν . . . ἀλλὰ τὸν αὐτὸν γε νεὼν βάλλει; σφραγίς* as being the proof of his apostolic calling and energy, by their conversion: better than,—by the signs and wonders which he wrought among them, as Chrys. (al.) from 2 Cor. xii. 11—13, and perhaps misled by the similarity of σημείον and σφραγίς. Their conversion was the great proof: so Theodoret, *ἀποδείκνυ γὰρ τῶν ἀποστολικῶν κατορθωμάτων τὴν ὑμετέραν ἔχω μετὰβολήν. εν κυρ.* belongs to the whole sentence, see above, on ver. 1.

3.] This belongs to the preceding, not to the following verses: αὕτη, viz. the fact of your conversion: this word is the predicate, not the subject—as in John i. 19; xvii. 3, and stands here in the emphatic place before the verb; referring to what went before. With ver. 4 a new course of questions begins, which furnish no ἀπολογία. τοῖς ἐμὲ ἀναγκ[α]. For the dat. see Acts xix. 33; 2 Cor. xii. 19:—to those, who call me in question: ἐμὲ, emphatic, as Chrys. says, of ver. 2, *πάν βούληται τις . . μαθεῖν ποθεν ἐτι ἀπόστολός εἰμι, ὡς πρόβαλλομαι*, p. 181.

4.] He resumes the questions which had been interrupted by giving the proof of his Apostleship. μὴ οὐκ ἔχ[ω]. μὴ asks the question: οὐκ ἔχομεν is the thing in question: Is it so, that we have not power. . . . † The plur. seems to apply to Paul alone: for though Barnabas is introduced momentarily in ver. 6, there can be no reference to him in ver. 11. It may perhaps be used as pointing out a matter of right, which any would have had on the same conditions (see ver.

c trans., here only. Ezek. xxvii. 2. intrans., Acts xiii. 1 reff. d = Acts xiv. 4 (note), 14. e constr., Acts xiv. 9 reff.

σίαν φαγεῖν καὶ πίνειν; <sup>5</sup> μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὡς καὶ οἱ λοιποὶ ἀπόστολοι καὶ οἱ ἀδελφοὶ τοῦ κυρίου καὶ Κηφᾶς; <sup>6</sup> ἡ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν. [τοῦ] μὴ

ABD<sup>1</sup> L<sup>1</sup> P<sup>1</sup> c e f g k l m o 17.

4. (πειν, so B<sup>1</sup> [Tischd<sup>f</sup>], πιν D<sup>1</sup> FN<sup>1</sup>.)

5. for ἀδελφὴν γυναῖκα, γυναῖκα F (Clem.) Tert.; ἀδελφας γυναῖκας arm (and mss mentioned by Jer): ἀδελφοὶ γυναῖκα lectt 8. 56: Sedul says, in *græco sorores, non mulieres, legitur: uxores* Helvid Cassiod: *mulierem sororem* vulg (with harl<sup>1</sup>, [*sororem mulierem*] am demid fuld [Aug.]). (The variations shew, as in ch vii., how the sacred text was tampered with by the parties in the controversy on celibacy.) om 2nd of K [Damasc].

6. om του (to conform to vv 4 and 5) ABD<sup>1</sup> FPN 17 Orig[-c, Euthal-mss] Isid<sub>1</sub>: ins D<sup>1</sup> K L rel [Bas.] Chr<sub>1</sub> Thdrt Damasc Thl Gc.

11), and as thus not belonging personally to Paul, as do the things predicated in vv. 1, 2, 15. This however will not apply to ver. 12, where the emphatic *ἡμεῖς* is personal.

φαγεῖν κ. πίνειν] To eat and to drink, sc. at the cost of the churches: not with any reference to the eating of things offered to idols (as Schrader, iv. 132), nor to Jewish distinctions of clean and unclean (as Billroth and Olshausen);—see below, vv. 6, 7.

5.] Have we not the power to bring about with us (also to be maintained at the cost of the churches, for this, and not the power to marry, is here the matter in question) as a wife, a (believing) sister (or, 'to bring with us a believing wife': these are the only renderings of which the words are legitimately capable. Augustine, *De Opere Monachorum*, 4 (5), vol. vi. p. 552, explains it thus: "Ostendit sibi licere quod ceteris Apostolis, id est ut non operetur manibus suis, sed ex Evangelio vivat: . . . ad hoc enim et fideles mulieres habentes terrenam substantiam ibant cum eis, et ministrabant eis de substantia sua," &c., and similarly Jerome adv. Jovin. i. 26, vol. ii. p. 277. So likewise Tertull., Theodoret, (Ecum., Isid. Pelus., Theophylact, Ambrose, and Sedul. Sotoo Corn.-a-Lap. and Estius. See Estius, and Suicer, *γυνή*, II. And from this misunderstanding of the passage grew up a great abuse, and such women are mentioned with reprobation by Epiphanius. Hær. 78, vol. i. (ii. Migne), p. 1043, under the name of ἀγαπηταί. They were also called ἀδελφαί: and were forbidden under the name of συνετακτοὶ by the 3rd Canon of the 1st Council of Nicæa. See these words in Suicer), as also the other Apostles (in the wider sense, not only the twelve, for ver. 6, Barnabas is mentioned. It does not follow hence that all the other Apostles were married: but that all had the power, and some had used it) and the brethren of the Lord (mentioned not because distinct from the ἀπόστολοι, though they were absolutely

distinct from the *Twelve*, see Acts i. 14, —but as a further specification of the most renowned persons, who travelled as missionaries, and took their wives with them. On the ἀδ. τοῦ κυρ. see note, Matt. xiii. 55. They were in all probability the actual brethren of our Lord by the same mother, the sons of Joseph and Mary. The most noted of these was James, the Lord's brother (Gal. i. 19; ii. 9, 12, compare Acts xii. 17; xv. 13; xxi. 18), the resident bishop of the Church at Jerusalem: the others known to us by name were Joses (or Joseph), Simon, and Judas, see note on Matt. ib.), and Cephas (Peter was married, see Matt. vii. 14. A beautiful tradition exists of his encouraging his wife who was led to death, by saying μέμνησο, ὁ ἀδὴρ τοῦ κυρίου, Clem. Alex. Strom. vii. § 11 (63), p. 868 P. Euseb. H. E. iii. 30. Clem. Alex. Strom. iii. § 6 (52), p. 535 P., relates that he had children.)† On a mistake which has been made respecting St. Paul's (supposed) wife, see note on ch. vii. 8.

6.] Or (implying what the consequence would then be, see ch. vi. 2, 9: does not introduce a new ἐξουσία, but a consequence of the denial of the last two) have only I and Barnabas (why Barnabas? Perhaps on account of his former connexion with Paul, Acts xi. 30; xii. 25; xiii. 1—xv. 39; but this seems hardly enough reason for his being here introduced. It is not improbable that having been at first associated with Paul, who appears from the first to have abstained from receiving sustenance from those among whom he was preaching, Barnabas, after his separation from our Apostle, may have retained the same self-denying practice. "This is the only time when he is mentioned in conjunction with St. Paul, since the date of the quarrel in Acts xv. 39." Stanley) not power to abstain from working (i. e. power to look for our maintenance from the churches, without manual labour of our own. The Vulg. has 'Acc





v Acts xxi. 23  
w ch. vii. 36 ref.  
x Rom. iv. 18  
y here bis.  
Luke xvii. 7  
only. Deut.  
xxii. 10.  
v Acts xiv. 9 ref.  
v. 40 al.  
18 only. Gen. xlv. 28.

ἡ πάντως λέγει; δι' ἡμᾶς γὰρ ἐγράφη, ὅτι ὁφείλει ἐπ' ἐλπίδι ὁ ἄροτριῶν ἄροτριᾶν, καὶ ὁ ἄλοῶν ἐπ' ἐλπίδι τοῦ μετέχειν. 11 εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπεύραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικά θερисσομεν;

ABCD  
KLPW  
beef  
ht  
ne 17  
47

10. rec επ' ελπιδι bef οφειλει ο αροτριων (arry connected with the next var read,—to throw the 1st επ ελπιδι more into emphasis at the beginning, as the 2nd is at the end of the sentence), with D<sup>2</sup>[-gr] KLN<sup>3</sup> rel [Syr] Chr Thdrt[-ms] Thl Ec [Orig-int]; ο επ ελπ. ap. οφ. D<sup>1</sup>[-gr]: οφειλει ο επ ελπ. ap. οφειλει F[-gr]: in spe qui arat debet arare F-lat, so also D<sup>3</sup>(and lat): txt ABCPN<sup>1</sup> m 17 Orig, Dial, Eus, Cyr[-p Euthal-ms] Damasc, debet in spe qui arat arare vulg Aug, Pel Bede. rec (for επ ελπ. του μετεχειν) της ελπιδος αυτου μετεχειν επ ελπιδι, with D<sup>2</sup>\*KLN<sup>3</sup> rel Chr, Thdrt Damasc Thl Ec: της ελπιδος αυτου μετεχειν D<sup>1</sup>[and lat] F[-gr](and G-lat): txt ABCPN<sup>1</sup> 17 (vulg [F-lat]) syrr (copt) sah (æth) Orig[-c, -int, Euthal-ms] Eus, Cyr, Aug, (Meyer's account seems to be the right one, that, it being overlooked that αλων must be supplied αλων, μετεχειν was supposed to be infim aft οφειλει, and so του altered to αυτου; then the sense bettered by insq της ελπιδος and transposing the original επ ελπιδι to the end.)

11. ins ου bef μεγα D<sup>1</sup>(and lat).  
txt ABKN Chr, Cyr, Damasc Thl Ec.

θερισσομεν CDFLP e m latt Thdrt [lat-f]:

vel pedibus calcantes (see Micah iv. 13), vel curruum quoddam genus trahentes super frumenta, ex aristis eliciunt grana." Rosenmüller. Is it for oxen (generic) that God is taking care? We must not, as ordinarily, supply μόνον, only for oxen, and thus rationalize the sentence: the question imports, 'In giving this command, are the oxen, or those for whom the law was given, its objects?' And to such a question there can be but one answer. Every duty of humanity has for its ultimate ground, not the mere welfare of the animal concerned, but its welfare in that system of which MAN is the head: and therefore man's welfare. The good done to man's immortal spirit by acts of humanity and justice, infinitely outweighs the mere physical comfort of a brute which perishes. So Philo (de victimas offerentibus, § 1, vol. ii. p. 251) rightly explains the spirit of the law: οὐ γὰρ ὑπὲρ τῶν ἀλόγων ὁ νόμος, ἀλλ' ὑπὲρ τῶν νοῦν κ. λόγον ἐχόντων ὥστε οὐ τῶν θυμῶν φροντίς ἐστίν, ἵνα μηδεμίαν ἔχοι λάβην, ἀλλὰ τῶν θυόντων, ἵνα περὶ μηδὲν πάθος κηραίνωσι.

10.] Or (the other alternative being rejected) on OUR account (δι' ἡμᾶς, emphatic—not on account of men generally, but as Estius, "propter nos evangelii ministros:" cf. the ἡμεῖς of vv. 11, 12, with which this ἡμᾶς is inseparably allied) altogether (τὸ πάντως προσεῖπεν, . . . ἵνα μὴ συγχωρήσῃ μηδ' ὁτιοῦν ἀντειπεῖν τῷ ἀκροατῇ. Chrys. p. 183) does it (ὁ νόμος: or perhaps ὁ θεός, but better the former, as above, τῷ θεῷ being only incidentally introduced as the confessed Author of the law, and ὁ νόμος remaining the subject of the sentence) say (this)? (on our account): for on our account it (viz. οὐ κημέσεις κ.τ.λ., not, that which follows,

q. esset γέγραπται) was written: because (argumentative, as the ground of ἐγράφη,—not, as in some of my earlier editions, containing the purpose of ἐγράφη, expressed in its practical result) the plougher (not literal but spiritual, see below) ought to plough in hope, and the thresher (to thresh, see var. readd.) in hope of partaking (of the crop). The words used in this sentence are evidently spiritual, and not literal. They are inseparably connected with δι' ἡμᾶς which precedes them: and according to the common explanation of them as referring to a mere maxim of agricultural life, would have no force whatever. But spiritually taken, all coheres. "The command (not to muzzle, &c.) was written on account of us (Christian teachers) because we ploughers (in the γάρμων θεοῦ, ch. iii. 9) ought to plough in hope,—and we threshers (answering to the βοῦν ἀλοῶν) ought to work in hope of (as the ox) having a share." So Chrys. and Theophyl.: τούτῳ, ὁ διδάσκαλος ὀφείλει ἀροτριᾶν, καὶ κοπιᾶν ἐπ' ἐλπίδι ἀμοιβῆς κ. ἀντιμισθίας. So also Meyer and De Wette: but by far the greater part of interpreters (also Stanley) take it literally; understanding ἡμᾶς of mankind in general, and ὁ ἀροτριῶν and ὁ ἀλοῶν of labourers in agriculture. No minute distinction must be sought between the ἀροτριῶν and the ἀλοῶν. The former is perhaps mentioned on account of the process answering to the breaking up the fallow ground of Heathenism:—the latter on account of its occurrence in the precept. 11.] The ἡμεῖς (both times strongly emphatic:—we need sorely some means of marking in our English Bible, for ordinary readers, which words have the emphasis) is categorical, but

13 εἰ ἄλλοι τῆς ἑμῶν ἐξουσίας ἠμετέχουσιν, οὐ μᾶλλον ἡμεῖς; ἀλλ' οὐκ ἔχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ, ἀλλὰ πάντα ἰστέγομεν, ἵνα μή τινα ἐγκοπὴν δώμεν τῷ εὐαγγελίῳ τοῦ χριστοῦ. 13 οὐκ οἴδατε ὅτι οἱ τὰ ἱερὰ ἔργαζόμενοι [τὰ] ἐκ τοῦ ἱεροῦ ἐσθίουσιν, οἱ τῷ ἑθυσιαστηρίῳ παρεδρεύοντες τῷ ἑθυσιαστηρίῳ συμμερίζονται; 14 οὕτως

j here only τ. (πρωτ., Rom. xv. 22.) k — 2 Cor. vi. 3. l ch. vi. 2, &c. m adq., 2 Tim. i. 11. n here only. p ch. x. 18 reff. o = Jer. xxxvii. (xxx.) 9. (ἀργαρία, q here only. Prov. i. 21

12. rec εξουσίας bef ὑμῶν, with KL rel vulg Chr, Thdrt [Cyr, Damasc]: txt ABCDFPN m 17. 47 arm Chr, for ου, ουχί N<sup>3</sup>. ου κεχρημεθα Α. for ταυ., αυτη F[-gr]. rec εγκοπήν bef τινα, with D[-gr] F[-gr] KLP rel syr Chr, Thdrt [Cyr, Damasc]: txt ABCN 17 vulg D-lat [Euthal-ms] Tert Ambret [Auglic]: om τινα F-lat G-lat sah arm Clem, Orig-int. εκκοπήν D<sup>1</sup>LN a b<sup>1</sup> f g k o Orig[-c, Chr-ms, Euthal-ms Thdrt Damasc]: συνεκ. m. 13. rec om τα (bef εκ), with AC D<sup>2</sup>[-g-gr] KLP rel syr arm [Chr, Thdrt Damasc]: ins B D<sup>1</sup>[-gr] FN 46 coptt, quæ de sacrario sunt vulg G-lat coptt [Auglic]. (F-lat omits sacrario and reads quæ desunt [Aug has templo for sacr.]) rec προεδρεύοντες (see ch vii. 36), with KLN<sup>3</sup> rel Chr, Thdrt Thl Ec: txt ABCD F[παρεδρ., so Euthal-ms] PN<sup>1</sup> 17. 47 Eus, Damasc. [m<sup>1</sup> repeats προεδρ. bef συμμερ.]

in fact applies to Paul alone. The secondary emphasis is on ὑμῶν . . . ὑμῶν. It is one of those elaborately antithetical sentences which the great Apostle wields so powerfully in argument. The ἡμεῖς—ἡμεῖς, being identical, stand out in so much the stronger relief against the triple antithesis, ὑμῶν, πνευματικά, ἱστέομεν, —and ὑμῶν, σαρκικά, θέρσσομεν. If we read the subjunctive, for the usage after εἰ, see Winer, edn. 6, § 41. b. 2, end; ch. xiv. 5; 1 Thess. v. 10; Kühner, § 818 A. 1. The usage is common in Homer, Od. a. 204, al. fr.,—doubtful in Herod. ii. 13; viii. 49, 118,—and hardly ever found in Attic writers. See Soph. Œd. Tyr. 198, εἰ τι νῦν ἀφῆ, and (Ed. Col. 1442, εἰ σου στερηθῶ. πνευμ. and σαρκ. (see Rom. xv. 27) need no explanation. The first are so called as belonging to the spirit of man (De W. and Meyer, as coming from the Spirit of God; but it is better to keep the antithesis exact and perspicuous), the second as serving for the nourishment of the flesh. 13.] ἄλλοι does not necessarily point at the false teachers; others may have exercised this power. ὑμῶν is the objective genitive: power over you,—see reff. The second ἀλλὰ is not in apposition with the first, but in opposition to the idea implied in ἐχρ. τῇ ἐξ. ταύτῃ. Meyer compares Hom. Il. a. 24 f., ἀλλ' οὐκ Ἀρτεῖδῳ Ἀγαμέμνονι ἦνδανε θυμῷ, Ἄλλὰ κακὸς ἄφει. ἰστέγομεν] The word was commonly used, as may be seen in Wetst., of vessels containing, holding without breaking, that which was put into them; thence of concealing or covering, as a secret; and also of enduring or bearing up against. In this last sense

Diod. Sic. iii. 34, uses it literally of ice, στέγοντος τοῦ κρυστάλλου διαβάσεις στρατοῖδων κ. ἀμαζῶν ἐφόδους,—and (xi. 25, Wetst. but ?) of a besieged fort, οὐ μήνῃς τὴν ὀρμὴν . . . ἴστανεν . . . τὸ . . . ταῦχος, . . . ἀλλὰ ὕπελειν ἠναγκάζετο. So also Esch. Sept. c. Theb. 216, πύργον στέγειν εἵχεσθε πολέμιον δόρυ. These last usages are very near akin to this of our text,—We endure all things: viz. labour, privations, hardships. The ἐγκοπή (hindrances—so Diod. Sic. i. 32, speaks of the Nile as being πολλάκις διὰ τὰς ἐγκοπὰς ἀνακλύμενος) would arise from his being charged with covetousness and self-seeking, which his independence of them would entirely prevent. 13, 14.] Analogy of the maintenance of the Jewish priesthood from the sacred offerings, with this right of the Christian teacher, as ordained by Christ. Meyer rightly remarks, that οἱ τὰ ἱερὰ ἐργαζόμενοι can only mean the priests, not including the Levites: and therefore that both clauses apply to the same persons. ἐργάζεσθαι, ἔρδειν, βέειν, are technical words for the offering of sacrifice. See reff. to LXX.

ἱεροῦ here, as ἑθυσιαστηρίου is parallel with it below, is probably not 'the sacrifice,' 'the holy thing,' but the temple—'the holy building.' Similarly Jos. B. J. v. 18. 6, makes the Zealots say, δεῖ . . . τοὺς τῷ ναῷ στρατευομένους ἐκ τοῦ ναοῦ τρέφεσθαι. παρεδρ.] So Jos. contra Apion. i. 7, speaks of the priests as τῇ θειᾷ τοῦ θεοῦ προεδρεύοντας. On the practice referred to, see Num. xviii. 8 ff.; Deut. xviii. 1 ff. No other priesthood but the Jewish can have been in the mind of the Apostle. The Jew knew of no ἑθυσιαστή-

s constr. dat., Matt. xi. 1.  
 Acta xlii. 31. 5 Kings xi. 18. inf.  
 Luke viii. 55 al. dat. and inf., here only. Dan. i. 5 Theod.  
 t = Acta xlii. 5 reff.  
 u = Matt. iv. 4; L. (from Deut. viii. 3) only.  
 v ch. vii. 21 reff.  
 w Matt. xlii. 12. Luke xlii. 37. xliii. 31. John xiv. 30.  
 x Mark ii. 42. constr., Acta xi. 36.  
 a arrang. of words, 2 Cor. ii. 4 reff.  
 d Acta xvii. 30 reff. κρατερή δ' ἐπέκειντο ἀνάγκη, Hom. II. ζ. 468.  
 only. gossop. (but not John) and Rev. passim. f here only. Hos. ix. 12.  
 z = ch. vii. 1, 8, 26. Jonah s Rom. iv. 3 reff. Prov. xli. 6.  
 c absol., Rom. xv. 20 reff. e Paul, here only. epp., Jude 11  
 no 17 47

15. rec ουδενι εκρησαμην τούτων, with K rel Thdr̄t Thl (Ec: ουδενι τούτων εκρησαμην c [Chr<sub>2</sub>]: ουκ εκρησαμην ουδενι τ. N<sup>1</sup> 23: ουδενι ου κερχημαι τ. 80: ουδενι κερχημαι τ. D<sup>2</sup> L[sic (Tischdf)]: txt ABCD<sup>1-3</sup>FPN<sup>1</sup> m 17 [Euthal-ms] Damasc. \*οὐδεις B D<sup>1</sup>[and lat] N<sup>1</sup> 17 sah Tert Ambrst-ed[and mas]: ουδεις μη A: τις F 26: ινα τις ου μη 109: ινα τις C D<sup>2-3</sup>[gr] KLPN<sup>3</sup> rel vulg[and F-lat] Chr[alic Bas<sub>2</sub>] Thdr̄t Damasc Thl (Ec Jer<sub>2</sub> Aug<sup>alic</sup>). rec κενώσει, with K rel Chr[alic Bas<sub>2</sub> Euthal-ms Damasc] Thdr̄t: txt ABCDFLPN<sup>1</sup> k 17. 47<sup>1</sup>.

16. ευαγγελισομαι LP f k Damasc: ευαγγελισαυομαι [ευαγγελισαυορο] DF [vulg Aug<sup>alic</sup>]. for κευχημα, χαρις gratia DF N<sup>1</sup>(txt N-corr<sup>1</sup>) Ambrst-ms. rec ουαι δε (clumsy alteration, not seeing that γαρ explains αναγκη), with KLN<sup>3</sup> rel syrr meth arm Chr<sub>2</sub> Thdr̄t [Damasc]: txt ABCDFPN<sup>1</sup> 17 lat coptt Orig<sup>int</sup>, Ath, Chr<sub>1</sub>, Cyr<sub>1</sub> [Euthal-ms Aug<sup>alic</sup>] Ambrst Jer. for 2nd εστιν, εσται (alteration, to apply it better to the last day) F Ambrst: est aut erit G-lat: om 119. rec ευαγγελισομαι (from -σομαι above), with AKN rel Orig<sup>int</sup>, Ath, [Chr<sub>2</sub> Euthal-ms Thdr̄t Damasc]: evangelizem D-lat G-lat(2nd altern): -σομαι LP f m [Cyr-p<sub>1</sub>]: txt BCDF Chr<sub>1</sub>: evangelizavero vulg[and F-lat] G-lat(1st altern) [Orig<sup>int</sup>, Aug, praedicatoro euange- lium Ambrst].

ριον but one: and he certainly would not have proposed heathen sacrificial customs, even in connexion with those appointed by God, as a precedent for Christian usage: besides that the idea is inconsistent with οὕτως καί: see below. 14.] So also (i. e. in analogy with that His other command) did the Lord (Christ; the Author by His Spirit of the O. T. as well as the New) command (viz. Matt. x. 10; Luke x. 7, 8) to those who are preaching the gospel, to live of (be maintained by. Themistius (Kypke) has (ἦν ἐξ ἐργασίας) the gospel. Observe, that here the Apostle is establishing an analogy between the rights of the sacrificing priests of the law, and of the preachers of the gospel. Had those preachers been likewise sacrificing priests, is it possible that all allusion to them in such a character should have been here omitted? But as all such allusion is omitted, we may fairly infer that no such character of the Christian minister was then known. As Bengel remarks on ver. 13: 'Si missa esset sacrificium, plane Paulus versus sequente apodosin huc accommodasset.' 15.] οὐδενι τούτων is best explained of the different forms of ἐξουσία,—not, with Chrys. al., τῶν πολλῶν παραδειγμάτων—πολλῶν γὰρ μοι παρεχόντων ἐξουσίαν, τοῦ στρατιώτου, τοῦ γεωργου, τοῦ ποιμενος, τῶν ἀποστόλων, τοῦ

νόμου, τῶν παρ' ἡμῶν εἰς ὑμᾶς γενομένων, τῶν παρ' ὑμῶν εἰς τοὺς ἄλλους, τῶν ἱερῶν, τοῦ προτάγματος τοῦ χριστοῦ, οὐδενι τούτων ἐπέσθην εἰς τὸ καταλῦσαι τὸν ἱμαντοῦ νόμον, καὶ λαβεῖν. Hom. xxii. p. 193. True, that each of these examples pointed to a form of ἐξουσία, and none of these forms had he made use of. See ref. on ch. vii. 21.

ἔγραψα is the epistolary aorist—I wrote (write) not these things however, that it may be thus (viz. after the examples which I have alleged) done to me (in my case, see reff.):—for it were good (reff.) for me rather to die (or, better for me to die, see ref. Mark) than that any one should make void (the remarkable reading of the great Mas. appears to have arisen from the unnatural look of the future with ινα. It can only be explained by supposing an aposiopesis; the Apostle breaking off at ἡ, and exclaiming with fervour, τὸ καύχημά μου οὐδεὶς κενώσει) my (matter of) boasting. To understand ἀποθανεῖν as Chrys., Theophyl., Ec., Estius, Billroth, al., ἀποθ. λιμῶ, seems quite unnecessary. Further on, Chrys. himself expresses the true sense: οὕτω καὶ ζωῆς ἀντὶ γλυκύτερον ἦν τὸ γινόμενον:—and Calvin, "tantum Evangelii promovendi facultatem nimirum propriæ vitæ præferebat." 16 ff.] The reason why he made so much of this materies glori-

ABCDI  
 KLPN  
 abce  
 ghkl  
 no 17  
 47

17 εἰ γὰρ ἔκων τούτο πρᾶσσω, ἡ μισθὸν ἔχω· εἰ δὲ ἔκων, ὁ οἰκονομῶν ἡ πεπλῶτευσμαι. 18 τίς οὖν μοῦ ἐστίν

d lra...  
ABCDP  
KLPN  
a b c d e  
f g h k l  
m n o  
17. 47

9. Col. i. 25. 1 Tim. i. 4 only. L.P. Isa. xlii. 19, 21 only.  
m here only. xxi. 12. Wind. x. 31. n constr., Matt. xxii. 44 s (from Ps. cix. 1). Rom. iv. 17 (from Gen. xlvii. 5). Gen. c. vii. 31 only. Ep. Jer. 28 only. 3 Macc. v. 22.  
p w. dā, here only. w. dāw, Rom. vii. 3.

18. rec (for 1st μου) μοι, with DFLPN<sup>3</sup> rel syr Chr[allc Euthal-ms<sup>2</sup> Damasc] Thdr̄t Aug[allc]: txt A B(Tischdf [N. T.] Vat[expt], not N. T. edd 7, 8) CKN<sup>1</sup> n 17 vulg Syr coptt [Chr, Euthal-ms] Cyr, Ambrst Jer, Pel Bede.—εἰσται[εστιν D<sup>3</sup>gr(anc E)] μοι erit mihi D<sup>1</sup>F. rec aff το ευαγγελιον ins του χριστου (see ver 12), with D<sup>3</sup>FKLP rel syrr Thdr̄t Jer: om ABCD<sup>1</sup>N a 17 vulg(not F-lat) D-lat coptt sēth arm Chr, Cyr, [Euthal-ms] Ambrst Aug[allc] Pel Bede. καταχρασθαι A 17 [Orig-c<sup>1</sup>]. εν(but marked for erasure) τη εἰ. N<sup>1</sup>: την εξουσιαν D<sup>1</sup>F. for 2nd μου, μοι F[-gr] (not G). at end add μου D<sup>1</sup>[-gr].

and: viz. that his mission itself gave him no advantage this way, being an office entrusted to him, and for which he was solemnly accountable: but in this thing only had he an advantage so as to be able to boast of it, that he preached the gospel without charge. οὐαλ γάρ—explains the ἀνδραγ. On οὐαλ ἐστιν, see ref. Hos.

17.] For (illustration and confirmation of οὐαλ γάρ κ.τ.λ. above) if I am doing this (preaching) of mine own accord (as a voluntary undertaking, which in Paul's case was not so, as Chrys., τὸ ἐκὼν κ. ἔκων ἐπὶ τοῦ ἐγκεχειρισθαι καὶ μὴ ἐγκεχειρισθαι λαμβάνον: not, as E. V., al., willingly, for this was so), I have a reward (i. e. if of mine own will I took up the ministry, it might be conceivable that a μισθός might be due to me. That this was not the case, and never could be, is evident, and the μισθός therefore only hypothetical): but if involuntarily (which was the case, see Acts ix. 15; xxii. 14; xxvi. 16), with a STEWARDSHIP (olk. emphatic) have I been entrusted (and therefore from the nature of things, in this respect I have no μισθός for merely doing what is my bounden duty, see Luke xvii. 7—10: but an οὐαλ, if I fail in it. Chrys. observes well: οὐδὲ γὰρ εἶπεν, εἰ δὲ ἔκων, οὐκ ἔχω μισθόν, ἀλλ' οἷα πεπλῶστ. δεικνύς ὅτι καὶ οὕτως ἔχει μισθόν, ἀλλὰ τοιοῦτον, οἷον δὲ τὸ ἐπιταχθὲν ἐξαύσας, οὐχ οἷον ἐκείνος δὲ ἐκ τῶν αὐτοῦ φιλοτιμησάμενος κ. ὑπερβάς τὸ ἐπιτάγμα. p. 194). The above interpretation, which is in the main that of Chrys., Theophyl., Ecum. (altern.) al., Meyer, and De Wette, is the only one which seems to me to satisfy, easily and grammatically, all the requirements of the sentence, and at the same time to suit the logical structure of the context. The other Commentators go in omnia alia, and adopt various forced and arbitrary constructions of the verse.

18.] Ordinarily, and even by De

Wette, thus arranged and rendered: 'What then is my reward? (It is), that in preaching I make the gospel to be without cost, that I use not my power in the gospel.' But this, though perhaps philologically allowable (against Meyer,—see John xvii. 3,—ἀβη ἐστίν ἡ ἀλῆς ῥῆς, ἵνα γινώσκωσι . . . also John xv. 8; 1 John iv. 17 (P)), is not true. His making the gospel to be without cost, was not his μισθός, but his καύχημα only: and these two are not identical. The καύχημα was present: the μισθός, future. Meyer's rendering is equally at fault. He would make τίς οὖν μοῦ ἐστίν δ μισθός; a question implying a negative answer—'What then is my reward? None: in order that I preach gratuitously,' &c. But thus he severs off (see below) the whole following context, vv. 19—23: and as it seems to me, stultifies the καύχημα, by robbing it altogether of the coming μισθός. I am persuaded that the following is the true rendering: What then is my reward (in prospect) that I (ἵνα, like εἶπας in classical Greek, with a fut. indic., also in 1 Thess. ii. 4. 31, Κύριος, ὁ Ἀρμένιος, κελύει οἱ-α ποιεῖν σε, εἶπας ὡς τάχιστα ἔχων οἰσιν καὶ τὸν δαυδὸν καὶ τὸ σπράτευμα,—Kühner, Gramm. ii. 490, where see more examples) while preaching, reader the gospel without cost (i. e. what reward have I in prospect that induces me to preach gratuitously) in order not to use (as carrying out my design not to use) [to the full] (καταχρ. see ref. and note: not, to abuse, as E. V.) my power in the gospel (= τῇ ἐξουσίᾳ μου τῇ ἐν τῷ εὐαγγ., as often; cf. τοῖς κυρίοις κατὰ σάρκα, Eph. vi. 5; οἱ νεκροὶ ἐν χριστῷ, 1 Thess. iv. 16, al. fr.)? 19 ff.] He now proceeds to answer the question, 'What prospect of reward could induce

q Acta vii. 8 πᾶσιν ἐμαυτὸν ἑδούλωσα, ἵνα τοὺς πλείονας κερδήσω ABCD  
 r (Luke vii. 43, sing.) Acta KLPN  
 xix. 32. xxvii. 12. ch. x. 6. 20 καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰου- abcd  
 xv. 6 al. 21 τοῖς ἀνόμοις ὡς ἄνομος, μὴ ὦν ἄνομος θεοῦ fghk  
 Exod. xxiii. 3 Ed-vat. Ec. (om art. AD.) 21 τοῖς ἀνόμοις ὡς ἄνομος, μὴ ὦν ἄνομος θεοῦ 17. 41  
 = Matt. xviii. 15. 1 Pet. iii. 1. 21 τοῖς ἀνόμοις ὡς ἄνομος, μὴ ὦν ἄνομος θεοῦ  
 (Matt. xvi. 26 al. fr. x. Job xxii. 3 Symm. 21 τοῖς ἀνόμοις ὡς ἄνομος, μὴ ὦν ἄνομος θεοῦ  
 -8, v. Phil. i. 21.) t Rom. vi. 14, 18. Gal. iv. 4, 5, 21. u = here 4 times. Acta ii. 23  
 only. Wlad. xii. 2. (-μωσ, Rom. ii. 12.) v = here (Acta xix. 30) only t. w = Rom. v. 6.

19. ins en bef πασιν D<sup>1</sup>(and lat).

20. om και D<sup>1</sup>(and lat) m coptt.

om 1st vs F-gr 39. 67<sup>2</sup> (Clem) Orig<sub>1</sub>[-int<sub>1</sub>] Tert Sedul. (vs quasi G-marg.) [F-gr reads ιουδαιος ιουδαιος, G<sup>1</sup> ιουδαιος(-corr -es) ιουδαιος, F-lat judaicus judaicus.] rec om μη εν αυτοις υπο νομον (i. e. from νομον το νομον, dy oversight of copyist), with D<sup>3</sup>[-gr] K rel Syr copt æth Orig<sub>1</sub> Thdrt [Chr<sub>allc</sub> (Cyr<sub>1</sub>) Thl Ec (Mar-merc, (quoting Nest))] ins ABCD<sup>1</sup>FPN 17 latt syr sah goth arm Chr[-txt<sub>1</sub>] Cyr, Damac Orig-int, [not ed Delarue].—om from κερδῶσιν to κερδῶσιν L [Euthal-ms].

21. rec θεω and χριστω (confusion of vowels and not observing the constr: see note), with D<sup>3</sup>[-gr] KL rel sah [arm Cyr-p<sub>1</sub>] Thdrt: txt ABCD<sup>1</sup>FPN d m 17 latt syr copt [goth] Orig<sub>1</sub>[-c] Did, Chr, Cyr[-p<sub>2</sub> Euthal-ms] Isid, Damac Ath[-int, Ambrst-txt Aug, Mar-merc (quoting Nest)]. rec κερδῶσιν (from ver 20), with D<sup>3</sup>KL<sup>3</sup> rel Orig<sub>1</sub>[-c<sub>1</sub>] Did, Chr, Thdrt [Cyr-p<sub>1</sub> Euthal-ms Isid, Damac]: txt ABCFPN<sup>1</sup> [m] 17 (κερδῶσιν Clem.), and m Orig<sub>1</sub>[-c] in next verse.—τους ανωμοις bef κερδ. D. rec om τους (probably to suit ιουδαιος above), with FKLN<sup>3</sup> rel Chr Thdrt [Euthal-ms Isid Damac]: ins ABCDPN<sup>1</sup> 17 Orig<sub>1</sub> Did.

22. aft γενομεν ins δε και αυτωι et F. ασθενουσιν DF. rec aft ασθε-  
 σιν ins vs (to tally with the three former), with C D[-gr] FKLPN<sup>3</sup> rel [syrr coptt goth æth arm] Orig<sub>1</sub>[-c] Chr, Thdrt [Euthal-ms Damac] Thl om ABN<sup>1</sup> vulg(not F-lat) D-lat Orig<sub>1</sub>(retaining the three former) Orig-int, Cyr<sub>1</sub> Ambr<sub>allc</sub> Ambrst Aug Bede.

me to do this? [Yes (literally) For, q. d. the reward must have been great and glorious in prospect] being free from (the power of) all men, I enslaved myself (when I made this determination: and have continued to do so) to all, that I might gain (not τοὺς πάντας, which he could not exactly say, but) the largest number (of any: that hereafter Paul's converts might be found to be of πλείονες: see below on ver. 24). Bengel has remarked on κερδῶσιν, 'congruit hoc verbum cum consideratione mercedis': but 'congruit' is not enough: it is actually THE ANSWER to the question τίς μου ἐστιν ὁ μισθός; This 'lucrifice' the greater number is distinctly referred to by him elsewhere, as his reward in the day of the Lord: τίς γὰρ ἡμῶν ἐλπὶς ἢ χαρὰ ἢ στέφανος καυχῆσθαι; ἢ οὐχὶ καὶ ὑμεῖς, ἐμπροσθεν τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν τῇ αὐτοῦ παρουσίᾳ; ὑμεῖς γὰρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρὰ. 1 Thess. ii. 19, 20. And it is for this reason that ἵνα . . . κερδ. is three times repeated: and, as we shall presently see, that the similitude at the end of the chapter is chosen. 20—22.] Specializes the foregoing assertion πᾶσιν ἐμ. ἐδούλωσα, by enumerating various parties to whose weaknesses he had conformed himself, in order to gain them.

20. τοῖς Ἰουδ. ὡς Ἰουδ.] See examples,

Acts xvi. 3; xxi. 26. οὐκ εἶπεν, Ἰουδαῖος, ἀλλ' ὡς Ἰουδαῖος, ἵνα δείξῃ ὅτι οἰκονομία τὸ πρᾶγμα ἦν, Theophyl. after Chrys. The Jews here are not Jewish converts, who would be already *vos* in the sense of this passage. τοῖς ὑπὸ νόμον . . . These again are not Jewish converts (see above); nor proselytes, who would not be thus distinguished from other Jews, but are much the same as Ἰουδαῖοι, only to the number of these the Apostle did not belong, not being himself (αὐτὸς contrasts with ὡς above) under the law, whereas he was nationally a Jew. 21. τοῖς ἀνόμοις ὡς ἄν.] The ἄνομοι are the Heathen: hardly, with Chrys., such as Cornelius, fearing God but not under the law. Paul became as a Heathen to the Heathen, e.g., when he discoursed at Athens (Acts xvii.) in their own manner, and with arguments drawn from their own poets. μὴ ὦν κ.τ.λ.] not being (being conscious of not being, remembering well in the midst of my ἀνομία that I was not. This is implied by μὴ, which is subjective, giving the conviction of the subject, not merely the objective fact, as οὐκ ἔν would do) an outlaw from God (θεοῦ and χριστοῦ are genitives of dependence, as after κατήκοος, ἐνοχος, &c.) but a subject-of-the-law of Christ (the words seem inserted rather to put before the reader the true position of a Christian

\* κερδήσω. \* τοῖς \* πᾶσιν γέγονα πάντα, ἵνα ὅ πάντως x Rom. xi. 33  
 τινὰς \* σώσω. 23 πάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα 7 Acta xxi. 23  
 \* συγκοινωνὸς αὐτοῦ γένωμαι. 24 οὐκ οἶδατε ὅτι οἱ 7 Rom. xi.  
 ἐν ὁ σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν, εἰς δὲ 14 reff.  
 λαμβάνει τὸ ἄ βραβεῖον; οὕτως ὁ τρέχετε, ἵνα ἱ καταλά- a Rom. xi. 17.  
 v. 11.)  
 only. Polyb. xviii. 29. 4 al. c — here [Luke xxiv. 13. John vi. 19. xi. 18. Rev. xiv. 20. xxi. 16]  
 f — Rom. ix. 30. Phil. iii. 12. Exod. xv. 9. d Phil. iii. 14 only γ. e — Rom. ix. 16 reff.

for γέγονα, εγενομην F Clem., rec ins τα bef πάντα (proō to enit tois pasin : διὲ  
 often when πάντα occurs, τα is insd bef it in some mss), with D<sup>2</sup> KLP rel Orig. [-c]  
 Mac, Chr, Thdr̄t [Cyr-p, Damasc]: txt ABCD<sup>1</sup> FN Clem, Orig, Naz, Chr, Cyr, jer,  
 Euthal-ms]. for παντας τινας, παντας (conformation to the foregoing clauses) DF  
 latt lat-ff, tous παντας 17 Clem, Orig, (but πάντα, [Mac, παντας η τινας Orig-c]).  
 23. rec (for πάντα) τουτο, with KL rel syr̄r goth Thdr̄t Damasc Thl (Ec: txt  
 ABCDFN m 17 latt coptt sath arm Orig. [-c] Naz, Chr, (schol on 7) [Euthal-ms]  
 Ambrst Pel.

24. aft βραβεῖον ins εγω δε λεγω υμιν ego autem dico vobis F.

with regard to God's law revealed by Christ, than merely with an apologetic view to keep his own character from suffering by the imputation of ἀνομία) that I might gain those who had no law. κερδανῶ (here only in N. T.) and κερδήσω are both found in the classics: see Matthiæ, § 239, and Lobeck on Phrynichus, p. 740. 22.] The ἀσθενεῖς here can hardly be the weak Christians of ch. viii. and Rom. xiv., who were already won, but as in ref., those who had not strength to believe and receive the Gospel. This sentence then does not bring out a new form of condescension, but recapitulates the preceding two classes, τοῖς ὑπὸ νόμον . . . τοῖς ἀνόμοις.

τοῖς πᾶσιν . . .] This sums up the above, and others not enumerated, in one general rule,—and the various occasions of his practising the condescension (aorists) in one general result (perfect). To all men I am become all things (i. e. to each according to his situation and prejudices) that by all means ('omnino: or perhaps as Meyer, in all ways: but I prefer the other) I may save some (τινὰς is emphatic: some, out of each class in the σώσας. It is said, as is the following verse, in extreme humility, and distrust of even an Apostle's confidence, to shew them the immense importance of the μισθός for which he thus denied and submitted himself. 23.] But (q. d. 'not only this of which I have spoken, but all') all things I do on account of the gospel, that I may be a fellow-partaker (with others) of it (of the blessings promised in the gospel to be brought by the Lord at His coming).

24 ff.] 'This is my aim in all I do: but inasmuch as many run in a race, many reach the goal, but one only receives the prize,—I as an Apostle run my course, and you must so run yours, as each to labour not to be rejected at last, but to gain the glorious and incorruptible prize.'

This, as compared with the former context, seems to be the sense and connexion of the passage. He was anxious, as an Apostle, to labour more abundantly, more effectually than they all: and hence his condescension (συγκατάβασις) to all men, and self-denial: accompanied with which was a humble self-distrust as to the great matter itself of his personal salvation, and an eager anxiety to secure it. These he proposes for their example likewise.

24.] The allusion is primarily no doubt to the Isthmian games ['celebrated under the shadow of the huge Corinthian citadel' (Stanley)]; but this must not be pressed too closely: the foot-race was far too common an element in athletic contests, for any accurate knowledge of its predominance in some and its insignificance in others of the Grecian games to be here supposed. Still less must it be imagined that those games were to be celebrated in the year of the Epistle being written. The most that can with certainty be said, is that he alludes to a contest which, from the neighbourhood of the Isthmian games, was well known to his readers. See Stanley's note: who, in following out illustrations of this kind, writes with a vivid graphic power peculiarly his own.

βραβεῖον] Wetst. quotes from the Schol. on Pindar, Olymp. 1, λέγεται δὲ τὸ διδόμενον γράψας τῇ νικήσαντι ἀθλητῇ ἀπὸ μὲν τῶν διδόντων αὐτὸ βραβευτῶν βραβεῖον, ἀπὸ δὲ τῶν ἀθλούντων ἄλλος, and from the Etymol., βραβεῖον λέγεται ὁ κατὰ τὸν βραβευτῶν διδόμενος στέφανος τῷ νικάντι.

οὕτως τρ.] Thus (after this manner—viz. as they who run all, each endeavouring to be the one who shall receive the prize:—not, as the one who receives it (Meyer, De Wette),—for the others strive as earnestly as he: still less must we take ἵνα καταλάβητε for ὅς καταλαβεῖν, which is barely



βητε. <sup>25</sup> πᾶς δὲ ὁ ἄγωνιζόμενος ἅπαντα ἑγκρατεύεται ἈΒCDE  
 ἐκείνοι κ' μὲν οὖν ἵνα ἴ φθαρτὸν στέφανον λάβωσιν, ἡμεῖς KLP  
 δὲ ἁφθαρτον. <sup>26</sup> ἐγὼ τολῶν οὕτως τρέχω ὥς οὐκ a b c d e  
 ὀδῶλως, οὕτως πρυκτεύω ὥς οὐκ ἄέρα δέρνω. f g h i  
 1 Tim. iv. 12. h constr., Acts xx. 36 reff. i ch. vii. 9 (reff.) only. k ch. vi. 4 reff.  
 1 Rom. i. 23 (reff.). m Luke xx. 25. Heb. xii. 13 (James ii. 24 v. r.) only. Isa. iiii. 10. v. 13. n ch.  
 iiii. 16 reff. o here only t. (-Aoc, ch. xiv. 8. -Aotys, 1 Tim. vi. 17.) p here only t. Xen.  
 Rep. Lac. iv. 6. q Acts xxi. 23. ch. xiv. 9. Eph. ii. 3. 1 Thess. iv. 7. Rev. ix. 2. xvi. 17 only. Wind.  
 v. 11, 12. r Acts v. 40 reff.

25. om οὖν K k 6. 119 arn Clem, Iren[-int.] : insd in syr with an asterisk.  
 (α at the beginning of αφθαρτον is written over the line by N<sup>1</sup>.)

allowable, and here would not suit the sense; the οὕτως being particularized presently by one point of the athletes' preparation being specially alleged for their imitation) run (not καὶ ὁμοῖς τρέχετε, because the evident analogy between the race and the Christian conflict is taken for granted. If, as Dr. Peile imagines, a contrast had been intended, between the stadium where *one only* can receive the prize, and the Christian race where *all* may, it must have stood οὕτως δὲ ὁμοῖς τρέχετε, ὥς καὶ (πάντας;) καταλαβεῖν. But such contrast would destroy the sense), in order that ye may fully obtain (the prize of your calling, see Phil. iii. 14. On λαμβάνω and καταλαμβάνω see note, ch. vii. 31).

25.] The point in the οὕτως, the conduct of the athletes in regard of temperance, which he wishes to bring into especial prominence for their imitation:—as concerning the matter in hand,—his own abstinence from receiving the world's pelf, in order to save himself and them that heard him. The δὲ specifies, referring back to οὕτως. The emphasis is on πᾶς, thus *showing οὕτως to refer to the πάντες who τρέχουσιν*.

Ἀγωνιζόμενος is more general than τρέχων, —q. d. 'Every one who engages, not only in the race, but in *any athletic contest*,' and thus strengthening the inference. The art. (ὁ ἄγων.) brings out the man as an enlisted and professed ἀγωνιζόμενος, and regards him in that capacity. Had it been πᾶς δὲ ἀγωνίζ., the sense would have been, 'Now every one, *while contending*,' &c., making the discipline to be merely accidental to his contending—which would not suit the spiritual antitype, where we are enlisted for life. Examples of the practice of abstinence in athletes may be seen in Wetst. in loc. I will give but two: (1) Hor. de Arte Poet. 412: "Qui studet optatam cursu contingens metas, Multa tulit fecitque puer, sudavit et alsit: Abstiniuit venerere et vino." (2) Epict. c. 35: θέλεις δαλμυκία ρικτῆσαι; κἀγὼ νῆ τοὺς θεοὺς, κομπὸν γάρ ἐστιν. ἀλλὰ σκύπει καὶ τὰ καθηγούμενα καὶ τὰ ἀκόλουθα, καὶ οὕτως ἀπτον τῶν ἔργων. δεῖ σ' εὐτακτεῖν, ἀναγκοτροφεῖν, ἀπέχεσθαι πεμμάτων, γυμνά-

ζεσθαι πρὸς ἀνάγκην ἐν ἑρᾷ τεταγμένη, ἐν καύματι, ἐν ψύχει, μὴ ψυχρὸν πίνειν, μὴ οἶνον ὥς ἔτυχεν ἀπλῶς, ὥς ἱατρὸς παραδεδοκέναι αὐτὸν τῷ ἐπιστάτῃ, εἰτα εἰς τὸν ἑκείνοι;) scil.

ἐγκρατεύονται. μὲν οὖν, 'immo vero' (reff.). The Schol. on Pind.

Isthm. ὑπόθεσις, cited by Meyer, says: στέφος δὲ ἐστὶ τοῦ ἀγῶνος πῖτος, τὸ δὲ ἀνέκαθεν σέλινα καὶ αὐτοῦ ἦν ὁ στέφανος.

ἡμεῖς δὲ, scil. ἐγκρατεύομεθα ἵνα λάβωμεν στέφανον. He takes for granted the Christian's temperance in all things, as his normal state.

26.] I then (ἐγὼ emphatic—recalls the attention from the incidental exhortation, and reminiscence of the Christian state, to the main subject, his own abstinence from receiving, and its grounds. τολῶν, as distinguished from other particles which imply restriction of what has been generally said to some particular object, indicates the *dropping of minute or collateral points, and returning to the great necessary features of the subject*,—and this, as introducing some short and pithy determination or conclusion: see Hartung, Partikellehre, ii. 348. E. g.,—Xen. Cyr. vi. 3. 17, τούτων μὲν τολῶν ἄλις εἶη, ἀ δὲ καιρὸς ἡμῖν εἰδέναι, ταῦτα, ἔφη, διηγοῦ) so run as (οὕτως—ὥς, see reff.) not uncertainly (reff.: cf. also Polyb. iii. 54. 5, τῆς χιόνος ἀθλον ποιούσης ἐκδοτοῖς τὴν ἐπίβασιν:—'uncertainly,' i. e. without any sure grounds of contending or any fixed object for which to contend; both these are included. Chrysostom rightly brings it into subordination to the main subject, the participation with idolaters:—τί δὲ ἐστίν, οὐκ ἀδήλως: πρὸς σκοπὸν τινα βλέπων, φησὶν, οὐκ εἰκὴ καὶ μάτην, καθάπερ ὁμοῖς, τί γὰρ ὁμῶν γίνεται πλέον ἀπὸ τοῦ εἰς εἰδωλεία εἰσεῖναι, καὶ τὴν τελειότητα δῆθεν ἐκέλην ἐπιδείκνυσθαι; οὐδέν. ἀλλ' οὐκ ἐγὼ τοιοῦτος, ἀλλὰ πάντα ἄπερ ποιῶ, ὑπὲρ τῆς τῶν πλησίων σωτηρίας ποιῶ. κὰν τελειότητα εἰδελθῶμαι, δι' αὐτούς: κὰν συγκατάβασιν, δι' αὐτούς: κὰν ὑπερβῶ Πέτρον ἐν τῇ μὴ λαμβάνειν, ἵνα μὴ σκανδαλισθῶσι: κὰν καταβῶ πλέον πᾶντων, περιτεμνόμενος καὶ θυρώμενος, ἵνα μὴ ὑποσκελισθῶσι. Hom. xxiii. p. 201; so

fight I, as not striking the air (and not



27 ἄλλ' ὕπνωϊζῶ μου τὸ σῶμα καὶ ὁ δουλαγωγῶ, ὡς Luke xviii. 8  
 "μή" πως ἄλλοις κηρύττας αὐτὸς ὁ ἁδόκιμος γένωμαι.

30.) ὁ here only τ. Gen. xliii. 18 Symm. (Fischer, but not in Montf. or Bahrdt. [Field believes  
 it to be from a scholium].) u ch. viii. 9 [Rom. xi. 21] al. P. (Exc. Acts xxvii. 29 v. r.)  
 v Rom. i. 28 reff. Prov. xx.  
 (-πῶν, only τ.)

27. ἀλλὰ B m. ὑπνωϊζῶ D<sup>2</sup> (ὑπνω-) e l<sup>1</sup> m<sup>1</sup> (Treg [and Tischdf: m Scr]) 46.  
 113-marg Clem, Eus, Naz, Chr-ms, Thdr, : ὑπνωϊζῶ FKL P a b<sup>1</sup> c f g<sup>2</sup> n o Ephr,  
 Naz, Bas-2, mss, Chr-ms Cyr, [Euthal-ms] Damasc. (castigo vulg (and F-lat) G-lat (lat  
 altern) Ambr[ale Ambrst] Aug; lividum facio D-lat G-lat (2nd altern) [spec] Iren-int,  
 Paulin,) στομα F-gr. [Steph δουλαγωγῶ (not C).]

my adversary). The allusion is not to a *σκιαμαχία* or rehearsal of a fight with an *imaginary* adversary, as Chrys. (ἔχω γὰρ ὅν πληξῶ), Theophyl. al. m., but to a fight with a *real* adversary (viz. here, *the body*) in which the boxer vainly hits into the air, instead of striking his antagonist. So Entellus in the pugilistic combat, *Æn.* v. 446, 'vires in ventum effudit,' when Dares 'ictum venientem a vertice velox Prævidit, celerique elapsus corpore cessit.' See examples both of what is really meant, and of the *σκιαμαχία*, in Wetst. Obs., in both places *οὐκ* is used and not *μή*, as importing the matter of fact, and joined closely with the adverb in one case and the verb in the other.

27.] But I bruise my body (ὕπνωϊζῶ, lit. to strike heavily in the face so as to render black and blue,—"ὕπνωϊα, τὰ ὅντ τοὺς ὄπας τῶν πληγῶν ἔχρη, ut ait Pollux: sed latius dici sic cōpere ὁφ' ὁλίσθητο τοὺν πληγῆς τραύματα, ut ait Scholiastes ad Aristoph. Acharn., Cicero Tusc. 2, 'Pugiles castibus contusi,' i. e. ὑπνωϊζόμενοι." Grot. The *body* is the adversary, considered as the seat of the temptations of Satan, and especially of that self-indulgence which led the Corinthians to forget their Christian combat, and sit at meat in the idol's temple. The abuse of this expression to favour the absurd practice of the Flagellants, or to support ascetic views at all, need hardly be pointed out to the rational, much less to the Christian student. It is not even of fasting or prayer that he is here speaking, but as the context, vv. 19—23, shews, of breaking down the pride and obstinacy and self-seeking of the natural man by laying himself entirely out for his great work—the salvation of the greatest number: and that, denying himself "solatium" from without: "My hands have been worn away (cf. χεῖρες ἀβταί, Acts xx. 34) with the black tent-cloths, my frame has been bowed down with this servile labour (cf. ἐλεύθερος . . . ἐδούλωσα, ver. 19)." Stanley) and enslave it ('etiam δουλαγωγεῖν a pectis desumptum est; nam qui vicerat, victum (vinctum?) trahebat adversarium quasi servum.' Grot. But this seems to want confirmation. I can find no account of such a practice in any of the ordinary

sources of information. Certainly Dares is not made the slave of Entellus in *Æn.* v.: and Virgil is generally accurate in such matters. I had rather give a more general meaning: that viz. of the necessary subjection, for the time, of the worsted to the prevailing combatant), lest perchance having proclaimed (κηρ. absolute [answering to our use of *preach*]: as in *Æsch.* Eum. 566, κήρυσσε, κήρυξ, καὶ στρατὸν κατεργάδθου (Peile). The subject of the proclamation might be the *laws* of the combat, or the *names* of the victors (*Æn.* v. 245), each by one in the capacity of *herald*: probably here the former only, as answering to the preaching of the Apostles. The nature of the case shews, that the Christian herald differs from the agonistic herald, in being himself *a combatant as well*, which the other was not: and that this is so, is no objection to thus understanding κηρύττας. "This introduces indeed a new complication into the metaphor: but it is rendered less violent by the fact, that . . . sometimes the victor in the games was also selected as the herald to announce his success. So it was a few years after the date of this Epistle, in the case of Nero. Suet. Nero, c. 24." Stanley) to others, I myself may prove rejected (from the *prize*: not, as some Commentators, from the *contest altogether*, for he was already *in it*). An examination of the victorious combatants took place after the contest, and if it could be proved that they had contended unlawfully, or unfairly, they were deprived of the prize and driven with disgrace from the games. Such a person was called *ἐκκεκρήμενος*, and *ἀποδοκιμασμένος*, see Philo de Cherub., § 22, vol. i. p. 152. So the Apostle, if he had proclaimed the laws of the combat to others, and not observed them himself, however successful he might apparently be, would be personally rejected as *ἁδόκιμος* in the great day. And this he says with a view to shew them the necessity of more self-denial, and less going to the extreme limit of their Christian liberty; as Chrys. εἰ γὰρ ἐμοὶ τὸ κηρύττειν, τὸ διδάσκειν, τὸ μὴ οὐκ ἀγαγεῖν οὐκ ἀρκεῖ εἰς σωτηρίαν, εἰ μὴ καὶ τὰ κατ' ἐμᾶντὸν παρασχολήμην ἔλπητα,

w Rom. xi. 25

reff.

x Acts v. 30

reff.

y John i. 49.

Acts iv. 12.

ch. ix. 20.

Gal. iv. 21.

v. 18.

z Acts ix. 32

reff.

a Acts viii. 16

reff.

1 al.) only, exc. 1 Pet. ii. 8 bis r.

X. 1 \* Οὐ θέλω γὰρ ὑμῖς \* ἀγνοεῖν, ἀδελφοί, ὅτι οἱ

\* πατέρες \* ἡμῶν πάντες ὑπὸ τὴν νεφέλῃν ἦσαν καὶ πάν-

τες \* διὰ τῆς θαλάσσης \* διήλθον, <sup>2</sup> καὶ πάντες \* εἰς τὸν

Μωυσὴν \* ἐβαπτίσαντο ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσῃ,

3 καὶ πάντες το αὐτὸ βρώμα <sup>c</sup> πνευματικὸν ἔφαγον, <sup>4</sup> καὶ

b Rom. xiv. 15 reff.

c Paul (here 3cc. Rom. i. 11. ch. ii. 13. xii. i. xiv.

CHAP. X. 1. rec (for γὰρ) δε (the connexion not being perceived or wrong word supplied aft omn at beg of lection), with KLN<sup>3</sup> rel syr Chr, Thdr̄t [Euthal-ms Damasc] : om goth arm: txt ABCDFPN<sup>1</sup> 17 latt copt Clem, Orig, Meion-e, Did, [Bas,] Cyr, Iren-int, Cypr.

2. ἐβαπτίσθησαν ACDFN 17 Dial, Bas, Did, Chr, Cyr[-p] Thdr̄t<sup>allq</sup> Thl: txt BKL<sup>P</sup> rel Orig, Chr, Thdr̄t, Damasc (Ec. (Notwithstanding the strong manuscript evidence, the passive appears to have been a corrn to the more usual expression in the case of Christian baptism.) transp νεφ. and θαλ. F.

3. om αυτο A C<sup>1</sup>(appy) 46 s<sup>eth</sup> [Did, Chr, Promiss<sup>2</sup>]: om το αυτο N<sup>1</sup>. πνευματικὸν βρώμα BC<sup>3</sup>PN<sup>1</sup> 93 [Cyr, Euthal-ms]: πνευματικὸν ἔφαγον bef βρώμα A 17. 137 Meion-e: txt (C<sup>1</sup>?)DFKLN<sup>3</sup> rel [latt syr copt goth arm] Orig<sup>2</sup>[-int<sup>2</sup>], Dial, Chr, Thdr̄t [(Did,) Damasc] Iren-int.

πολλῷ μᾶλλον ὁμῖν. p. 202. X. 1—23.] He proceeds, in close connexion with the warnings which have just preceded, to set before them the great danger of commerce with idolatry, and enforces this by the example of the rebellions and rejections of God's ancient people, who were under a dispensation analogous to and typical of ours (1—11); and by the close resemblance of our sacrament of the Lord's Supper,—their eating of meats sacrificed,—and the same act among the heathen, in regard of the UNION in each case of the partakers in one act of participation. So that THEY COULD NOT EAT THE IDOL'S FEASTS WITHOUT PARTAKING OF IDOLATRY = VIRTUALLY ABJURING CHRIST (vv. 15—22).

1.] γὰρ joins to the preceding. He had been inculcating the necessity of self-subduing (ch. ix. 24—27), and now enforces it in the particular departments of abstaining from fornication, idolatry, &c., by the example of the Jews of old. οὐ θέλω . . . , see reff.

οὐ πατ. ἡμῶν] He uses this expression, not merely speaking for himself and his Jewish converts, but regarding the Christian church as a continuation of the Jewish, and the believer as the true descendant of Abraham.

πάντες . . . πάντες . . . πάντες, each time with strong emphasis, as opposed to τοῖς πλείοσιν, ver. 5. ALL had these privileges, as all of you have their counterparts under the Gospel: but most of them failed from rebellion and unbelief.

ὑπὸ τὴν νεφ. ἦσαν] The pillar of cloud, the abode of the divine Presence, went before them, and was to them a defence: hence it is sometimes treated of as covering the camp, e. g. Ps. civ. 39, διεπέτασε νεφέλῃν εἰς σκῆπν αὐτοῖς: and thus they would be

under it. So also Wisd. x. 17, xix. 7,—ἢ τὴν παρεμβολὴν σκιδούσα νεφέλῃ. See Exod. xiii. 21, xiv. 20.

2.] εἰς τ. Μωυσ. ἔβαπτ., received baptism (lit. baptized themselves: middle, not passive, see var. read.) to Moses; entered by the act of such immersion into a solemn covenant with God, and became His church under the law as given by Moses, God's servant,—just as we Christians by our baptism are bound in a solemn covenant with God, and enter His Church under the Gospel as brought in by Christ, God's eternal Son; see Heb. iii. 5, 6. Others (Syr., Beza) explain it 'per Moses,' or (Calv., al.) 'auspiciis Mosia,' which eis will not bear,—not to mention that the formula βαπτίζω eis was already fixed in meaning, see reff.

ἐν τῇ ν. καὶ ἐν τῇ θ.] The cloud and the sea were both aqueous; and this point of comparison being obtained, serves the Apostle to indicate the outward symbols of their initiation into the church under the government of Moses as the servant of God, and to complete the analogy with our baptism. The allegory is obviously not to be pressed minutely: for neither did they enter the cloud, nor were they wetted by the waters of the sea; but they passed under both, as the baptized passes under the water, and it was said of them, Exod. xiv. 31, "Then the people feared the Lord, and believed the Lord and his servant Moses." To understand, as Olsh., the sea and cloud, of water and the Spirit respectively, is certainly carrying the allegory too far: not to mention that thus the baptism by the Spirit would precede that by water.

3.] They had what answered to the one Christian sacrament, Baptism: now the Apostleshews that they were not without a

πάντες τὸ αὐτὸ <sup>c</sup>πνευματικὸν ἔπιον <sup>d</sup>πόμα· ἔπιον γὰρ <sup>d</sup> Heb. ix. 10  
ἐκ <sup>c</sup>πνευματικῆς ἀκολουθούσης πέτρας, ἡ πέτρα δὲ <sup>e</sup> ἦν ὁ only. Ps.  
cl. 9 only.  
Dan. i. 16  
Theod.

e = Matt. xxi. 26. xiii. 37. John xv. 1. Gen. xli. 26, 27. Exod. xii. 11. Ezek. xxxvii. 11.

4. om αυτο A 46 with Orig. [(ins., int.) Chr<sub>1</sub>]. rec πομα bef πνευματικον επιον  
(to conform with the preceding), with D<sup>8</sup>KL rel latt syrr [copt goth arm] Orig<sub>1</sub> int<sub>2</sub>  
Dial, Chr<sub>4</sub> Thdrt [Damasc] Iren-int<sub>1</sub> [Aug<sub>2</sub>]: txt ABCP<sup>8</sup> 17. 137 Orig<sub>1</sub> [int<sub>1</sub> Did<sub>2</sub>  
Euthal-ms Mcion-in-] Epiph<sub>2</sub> Jer (επιον [m<sup>2</sup>] 137 Orig<sub>1</sub> [Did<sub>2</sub>]: επιαν D<sup>1</sup>).  
rec δε bef πετρα (not observing the emphasis), with ACD<sup>2</sup>KL<sup>2</sup> rel Mcion[-e.] Orig<sub>4</sub>  
Eus<sub>2</sub> Chr<sub>1</sub> [alic Did<sub>2</sub> Cyr, Euthal-ms Damasc] Thdrt: txt BD<sup>1-2</sup>N Orig<sub>2</sub> Eus<sub>2</sub>.—πετρα δε,  
omg the ἡ preceding, F.

symbolic correspondence to the other, the Lord's Supper. The two elements in this Christian sacrament were anticipated in their case by the manna and the miraculous stream from the rock: these elements, in their case, as well as ours, symbolizing THE BODY AND BLOOD OF CHRIST. The whole passage is a standing testimony, incidentally, but *most providentially*, given by the great Apostle to the importance of the Christian sacraments, as necessary to membership of Christ, and not mere signs or remembrances: and an inspired protest against those who, whether as individuals or sects, would lower their dignity, or deny their necessity.

βρώμα πνευματικὸν κ.τ.λ.] The manna is thus called, from its being no mere physical production, but miraculously given by God—the work of His Spirit. Thus Isaac is called, Gal. iv. 29, ὁ κατὰ πνεῦμα γεννηθεὶς, in opposition to Ishmael, ὁ κατὰ σάρκα γεννηθεὶς. Josephus calls the manna θεῖον βρώμα καὶ παράδοξον, Ant. iii. 1. 6: and in Ps. lxxvii. 24, it is said ἄρτον οὐρανοῦ ἔδωκεν αὐτοῖς.

We can scarcely avoid recognizing in these words a tacit reference to our Lord's discourse, or at all events to the substance of it,—John vi. 31—58. "For the sense of πνευματικός, as 'typical,' 'seen in the light of the spirit,' cf. Rev. xi. 8, ἥτις καλεῖται πνευματικῶς Σόδομα." Stanley.

4.] It is hardly possible here, without doing violence to the words and construction, to deny that the Apostle has adopted the tradition current among the Jews, that the rock followed the Israelites in their journeyings, and gave forth water all the way. Thus Rabbi Solomon on Num. xx. 2: "Per omnes quadraginta annos erat iis puteus" (Lightf.); and Schöttgen cites from the Bammidbar Rabba, "Quomodo comparatus fuit ille puteus (de quo Num. xxi. 16)? Resp. Fuit sicut petra, sicut alveus apum, et globosus, et volutavit se, et ivit cum ipsis in itineribus ipsorum. Cum vexilla castra ponerent, et tabernaculum staret, illa petra venit, et consedit in atrio tentorii. Tunc venerunt Principes, et juxta illum steterunt, dicentes, 'Ascende, putee, &c.' (Num. xxi. 17) et ascendit." See other testimonies in Schöttgen. The

only ways of escaping this inference are, (1) by setting aside the *natural* sense altogether, as Chrys. (οὐ γὰρ τῆς πέτρας φύσις τὸ ὕδωρ ἠφείη, . . . ἀλλ' ἐτέρη τις πέτρα πνευματικὴ τὸ πᾶν εἰργάζετο, τούτῳστιν ὁ χριστός, ὁ παρὼν αὐτοῖς πανταχοῦ, καὶ πάντα θαυματουργῶν διὰ γὰρ τοῦτο εἶπεν, ἀκολουθούσης. p. 203), Theophyl.,—or (2) by taking πέτρα = τὸ ἐκ τῆς πέτρας ὕδωρ, as Erasm., Beza, Grot., Estius, Lightf.—and so Calvin, who says: "Quomodo, inquit, rupes quæ suo loco fixa stetit, comitata esset Israelitas? Quasi vero non palam sit sub petræ voce notari aquæ fluxum, qui nunquam populum deseruit." But against both of these we have the plain assertion, representing matter of physical fact, ἐπιον ἐκ πνευματικῆς ἀκολουθούσης πέτρας, they drank from a (or, after a preposition, *the*) [spiritual, or] miraculous rock which followed them: and I cannot consent to depart from what appears to me the only admissible sense of these words. How extensively the traditionary reliques of unrecorded Jewish history were adopted by apostolic men under the inspiration of the Holy Spirit, the apology of Stephen may bear witness.

ἡ πέτρα δὲ ἦν ὁ χριστός.] But (distinction between what they saw in the rock and what we see in it: they drank from it and knew not its dignity: but the Rock was Christ. In these words there appear to be *three allusions*: (1) to the *ideas of the Jews themselves*: so the Targum on Isa. xvi. 1: "Afferent dona Messie Israelitarum, qui robustus erit, propterea quod in deserto fuit RUPES ECCLESIA ZIONIS:" so also in Wisd. x. 15 ff, the σοφία θεοῦ (see note on John i. 1) is said to have been present in Moses, to have led them through the wilderness, &c. That the MESSIAH, the ANGEL OF THE COVENANT, was present with the church of the Fathers, and that His upholding power was manifested in miraculous interferences for their welfare, was a truth acknowledged no less by the Jew than by the Christian. (2) To the frequent use of this appellation, A ROCK, for the God of Israel. See, *inter alia*, Deut. xxxii. 4, 15, 18, 30, 31, 37; 1 Sam. ii. 2; 2 Sam. xxii. 2, and passim; xlii. 8,

† Matt. iii. 17  
 † Mk. i. L.  
 2 Cor. xii. 10.  
 [3 Thess. ii.  
 12.] Jer. xiv.  
 12.

κ ch. ix. 19  
 ref.  
 h here only.  
 Num. xiv.  
 16.

i = Rom. v.  
 14 f.  
 34 (only?).

χριστός. ὁ ἀλλ' οὐκ ἐν τοῖς πλεοσιν αὐτῶν ἡνδ-  
 κησεν ὁ θεός, κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.  
 6 ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ εἶναι  
 ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς ἀκακεῖνοι ἐπεθύμησαν.  
 7 μηδὲ ὁ εἰδωλολάτραι γίνεσθε, καθὼς τινες αὐτῶν, ὥσπερ

κ plur., ver. 11 ref., but see note.  
 n absol., Rom. vii. 7 ref.

1 Rom. iv. 11 ref.  
 o ch. v. 10, 11 ref.

m here only. Num. xi.

ABCDP  
 KLPW  
 a b c d f  
 g h k l m  
 n o p q r  
 47

5. (ἡνδοκῆσεν, so AB<sup>1</sup>C Clem, Mcion-e, Chr, [Euthal-ms].)

7. εἰδωλολάτραι γίνεσθαι F c k 8. 116-22 arm, *effici aut efficiamini* G-lat. aft  
 καθὼς ins kai D<sup>1</sup>[-gr] Syr. ins ἐξ αὐτῶν A [vulg D-lat (not Iren-int)].  
 rec (for ὥσπερ) ὥς, with CD<sup>4</sup>KP d k Mcion-e, [Euthal-ms]: καθὼς 17 Mcion-e; txt  
 ABD<sup>3</sup>LN rel Chr, Thdrt Damasc Thl.—om καθὼς τινες αὐτῶν ὥσπερ F.

&c.; Psalms passim, and especially lxxviii. 20, compared with ver. 35: see also Rom. ix. 33; 1 Pet. ii. 8. Hence it became more natural to apply the term *directly to Christ*, as the ever-present God of Israel. (3) To the sacramental import of the water which flowed from the rock, which is the point here immediately in the Apostle's mind. As well in sacramental import as in upholding physical agency, that rock was Christ. The miraculous (spiritual) food was (sacramentally) the flesh of Christ: the miraculous (spiritual) drink was the blood of Christ: so that the Jews' miraculous supplies of food and drink were sacramentally significant of the Body and Blood of Christ, in kind analogous to the two great parts of the Christian Supper of the Lord.

In the contents prefixed to the chapters in the E. V., we read as the import of these verses, "The sacraments of the Jews are types of ours," which though perhaps correctly meant, is liable to be erroneously understood; inasmuch as no sacramental ordinance can be a type of another, but all alike, though in different degrees of approximation, and by different representations, types of HIM, who is the fountain of all grace. The difference between their case and ours, is generally, that they were unconscious of the sacramental import, whereas we are conscious of it: "they knew not that I healed them," Hos. xi. 3: and in this particular case, that Christ has come to us "not by water only, but by water and blood," 1 John v. 6: HIS DEATH having invested our sacramental ordinance with another and more deeply significant character. To enter more minutely into the import of the words, 'the rock was Christ,' would be waste of time and labour. The above reasons abundantly justify the assertion, without either pressing the verb ἦν beyond its ordinary acceptance, or presuming to fix on the Apostle a definiteness of meaning which his argument does not require. See in Meyer's note an example of the proceeding which I blame. 5.] How-

beit with the more part of them (in fact the exceptions were Joshua and Caleb only) God was not well pleased. κατεστρ.

γὰρ . . .] The very words of the LXX, see ref.

6.] Now (δε) transitional; the contrast being, between the events themselves, and their application to us) these things happened as figures (not 'types' as we now use the word, meaning by type and antitype, the material representation, and the ultimate spiritual reality,—but figures, as one imperfect ceremonial polity may figure forth a higher spiritual polity, but still this latter may not itself be the ultimate antitype) of us (the spiritual Israel as distinguished from the literal),—in order that we might not be (God's purpose in the τύποι: of course an ulterior purpose, for they had their own immediate purpose as regards the literal Israel) lusters [the use of the substantive forcibly depicts the habit] after evil things (generally: no special reference yet to the Corinthian feasters, as Grot. supposes. So Theophyl. rightly: καθολικῶς περὶ πάσης κακίας λέγει, εἰδείη καὶ πάντα κακία ἐξ ἐπιθυμίας. εἰτα καὶ κατ' εἶδος τίθησι τὰς κακίας. Similarly Chrys.) as they also (καὶ, i.e. supposing us to be like them) lusted. The construction (ταῦτα . . . ἐγενήθησαν) may be a verb substantive attracted into the plur. (or sing.) by the predicate,—one often found: so Herod. i. 93, ἡ μὲν περίοδος, . . . εἰσι στάδιοι ἑξ: and ii. 15, αἱ Θῆβαι Αἰγυπτῶς ἐκαλέετο: so in Latin, Ter. Andr. iii. 3. 23, 'Aman-tium iræ amoris integratio est:' see many other examples in Kühner, § 429: or, which is perhaps better, as in ver. 11, where see note. The rendering, 'Now in these things they were figures of us' (I know not by whom suggested, but I find it in Dr. Peile's notes on the Epistles), is inconsistent both with the arrangement of the words,—in which ταῦτα has the primary emphasis,—and with ἐγενήθησαν, which should be ἦσαν.

7.] Now, the special instances of warning follow, coupled to the general by μηδέ in this

γέγραπται <sup>ρ</sup> Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πίνειν, καὶ <sup>ρ</sup> ἄν- <sup>ρ</sup> ἔστησαν <sup>ρ</sup> παίζειν. <sup>8</sup> μηδὲ <sup>ρ</sup> πορνεύωμεν, καθὼς τινες αὐ- <sup>ρ</sup> τῶν <sup>ρ</sup> ἐπόρνευσαν καὶ ἔπесαν [ἐν] μιᾷ ἡμέρᾳ εἰκοσιτρεῖς <sup>ρ</sup> χιλιάδες. <sup>9</sup> μηδὲ <sup>ρ</sup> ἐκπειράζωμεν τὸν κύριον, καθὼς τινες

<sup>ρ</sup> Chron. Jer. xxxviii. (xxx.) 4. Hom. Od. θ. 351.

<sup>ρ</sup> Luke iv. 12 & Mt. (from Deut. vi. 16). x. 25 (John viii. 4) only. Ps. lxxvii. 18.

<sup>ρ</sup> ch. vi. 18 reff.

<sup>ρ</sup> N. m. xxv. 1—6.

(πειν, so B<sup>1</sup> (Tischdf) D<sup>1</sup> F: πιν N.) ανεστη F[-gr].

8. ἐκπορνεύωμεν D<sup>1</sup> F. ἐξορνεύσαν (see LXX) D<sup>1</sup> F 67<sup>1</sup> Chr. [txt.]. (πε- <sup>ρ</sup> σαν, so ABCD<sup>1</sup> FPN l m 17 Chr-ms, Thdrt Damasc.) om εν BD<sup>1</sup> FN<sup>1</sup> Iren [-int.].

9. ἐκπειράσωμεν F [-{ομεν KP: πειράσωμεν 17 Epiph. (txt.)]. rec (for κυριον) <sup>ρ</sup> χριστον (see note), with DFKL rel latt syrr copt-wilk sah Thdrt Mcion, (Epiph says: <sup>ρ</sup> ὁ δὲ Μαρκίαν ἀπὸ τοῦ κυρίου χριστὸν ἐποίησεν) Chr, Ec Thl Iren-int, (citing "Seniores") Ambr Ambrt Aug, Pel: θεον A 2 [Euthal-ms]: txt BCPN 17 syr-mg copt-ms with arm [Syn-ep-ant] Epiph, Chr, Thdrt Damasc, Sedul Cassiod., rec aft καθως ins <sup>ρ</sup> και, with D<sup>3</sup> [-gr] KL rel Syr Chr, Thdrt: om ABCD<sup>1</sup> FPN a m n 17 [vulg syr coptt arm Syn-ep-ant Chr, Euthal-ms Damasc.] Iren-int, [Ambrst].

negative sentence, as so often by καὶ in an affirmative one. Notice, that all four of these were brought about by the ἐπιθυμῶν κακῶν, not distinct from it. This first instance is singularly appropriate. The Israelites are recorded to have sat down and eaten and drunken *at the idol feast of the golden calf* in Horeb: the very temptation to which the Corinthians were too apt to yield. And as the Israelites were *actually* idolaters, doing this *as an act of worship* to the image: so the Corinthians were *in danger of becoming such*, and the Apostle therefore puts the case in the strongest way, *neither be (become) ye idolaters.* παίζειν, πρῆς, 'choreas agere,' saltare accinentibus tympanis vel cantoribus: see reff., where the same word (or its cognate πρῆς) occurs in the Heb. The dance was an accompaniment of the idol feast: see Hor. ii. 12. 19: 'Quam nec ferre pedem dedecuit choris . . . sacro Dianæ celebris die.' 8.] Another prominent point in the sins of the Corinthian church. εἰκοσιτρεῖς χ.] The number was *twenty-four* thousand, Num. xxv. 9, and is probably set down here from memory. The subtleties of Commentators in order to escape the inference, are discreditable alike to themselves and the cause of sacred Truth. Of the principal ancient Commentators, Chrysostom and Theophyl. do not notice the discrepancy: Ecum. notices it, and says that some ancient copies εἰκοσιτέσσαρες θῆσαν here (so in tol syr-txt arm), but passes it without comment. Although the sin of Baal-peor was strictly speaking *idolatry*, yet the form which it exhibited was that of *fornication, as incident to idolatrous feasting*, see Num. xxv. 1, 2. Thus it becomes even more directly applicable to the case of the Corinthians. 9.] ἐκπειρ.

—tempt beyond endurance, 'tempt tho-

roughly.' Similarly ἐξαρνεῖσθαι, 'to persist in denying,' al., as Suidas, ἡ γὰρ ἐξ ἀρνήσεως, ἐπὶ τῶν θεῶν. See Musgr. on Eurip. Iph. Taur. 249, and cf. ἐκκληρώς, Acts xiii. 32. So also in Latin, 'oro' and 'exoro,' &c. τὸν κύριον] There may be two views taken of the internal evidence concerning the reading here. On the one hand it may be said that *χριστὸν* being the original reading, it was variously altered to *κύριον* or *θεόν* by those who found a difficulty in supposing that the Jews of old tempted *Christ*, or even by those who wished to obliterate this assertion of His pre-existence: and so De Wette, al. On the other it may be said, that *κύριον* being the original, it was variously explained in the margin *χριστὸν* and *θεόν*, as is often the case: and so Meyer. On comparing these, it seems to me that the latter alternative is the more probable. The inference that *τινες αὐτῶν ἐπειράσαν* requires *τὸν χριστὸν* as an object, is not a necessary one, and hardly likely to have produced the alteration, closely connected as τ. χρ. is with the verb in the first person. I have therefore with Meyer adopted the reading *κύριον*. The *tempting of the Lord* was,—as on the other occasions alluded to Num. xiv. 22, where it is said that they *tempted God ten times*,—the *daring Him, in trying His patience by rebellious conduct and sin*. Cf. the similar use of *πειράω* Acts v. 9; xv. 10. And he warns the Corinthians, that they should not in like manner provoke God by their sins and their partaking with idols. Chrys., Theophyl., and Ec. understand the temptation of God to be the *seeking for signs*: Theodoret, to be *in danger arising from those who spoke with different tongues*, ἐπειράσαν δὲ κ. οἱ ταῖς διαφόροις κεχρημένοι γλώτταις, κατὰ φιλοτιμίαν μᾶλλον ἢ χρεῖαν ταῦτας ἐπ' ἐκκλησίας προσφέροντες.

αὐτῶν ἡ ἐπίβρασαν καὶ ὑπὸ τῶν ὄφειων ἀπώλοντο. <sup>ABCD</sup> <sup>KL</sup> <sup>abcd</sup> <sup>ehkl</sup> <sup>mo</sup> <sup>11</sup> <sup>47</sup>  
 10 μηδὲ γογγύετε, καθὼς τινες αὐτῶν ἐγόγγυσαν καὶ  
 ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ. <sup>11</sup> ταῦτα δὲ [πάντα]  
 ὑψικῶς συνέβαινον ἐκείνοις, ἐγράφη δὲ ἄπρὸς ἡν-  
 θεσίαν ἡμῶν, εἰς οὗς τὰ τέλη τῶν αἰώνων κατήντηκεν.  
 12 ὥστε ὁ δοκῶν ἐστάναι, βλεπέτω μὴ πέσει.  
 (διαγογ. B). Num. xiv. 29. x here only t. (-σύν, Heb. xii. 28, from Exod. xii. 23. -σύν, <sup>KL</sup> <sup>abcd</sup> <sup>ehkl</sup> <sup>mo</sup> <sup>11</sup> <sup>47</sup>  
 Josh. xvii. 13 A.) y here only t. <sup>a</sup> Acts iii. 10 reff. plur., var. 6. Luke xxiv. 11. John  
 xix. 31. James ii. 19. Rev. i. 19. iii. 2. Ps. cxlv. 10. <sup>a</sup> = ch. vii. 36 reff. <sup>b</sup> Eph. vi.  
 4. Tit. iii. 10 only t. Judith viii. 27 (23) Ald. compl. (-ησις, ABN). Wind. xvi. 6 only. (-θεσίαν, Acts xxi. 31.)  
 c here only. see Matt. xiii. 39. xxviii. 20. Heb. ix. 26. d Acts xxi. 7 reff. e ch. iii. 18 reff.  
 f Rom. xiv. 4 (reff.). g = Acts xiii. 40 reff.

om αυτων N<sup>1</sup> [αυτων L Syn-ep-ant]. ἐπεβρασαν CD<sup>1</sup>FPN a m 17 [Syn-ep-ant  
 Euthal-ms Damasc<sup>1</sup>(txt.)]. απωλλυντο BN [Cyr<sup>1</sup>-p]. (A is doubtful.)

10. for γογγύετε, γογγύομεν D F-gr N 17 copt arm Orig<sup>1</sup>[-c] Chr<sup>1</sup>(txt.) Aug<sup>1</sup>,  
 rec ast καθως ins kai, with KL rel Chr<sup>1</sup>b.l. (but mss vary): om ABCDFPN a d m 17 latt  
 syrr coptt [arm] Orig<sup>1</sup>[-c<sub>1</sub>-int.] Eus [Bas, Chr, Euthal-ms Thdrt Damasc.] Iren-int<sub>1</sub>.—  
 καθωπερ B<sup>1</sup>N 93 Orig<sup>1</sup>[-c<sub>1</sub> Bas<sup>1</sup>]. απωλλυντο A. ολεθρευτου D<sup>1</sup>: ολεθρου F-gr.

11. om παντα (as ver 6) AB 17 sah Mcion-e-t, Orig<sup>1</sup>[-int.] Dial, Hip<sup>1</sup>, Cyr-jer,  
 Cyr[-p, Bas, Chr, Iren-int-2-mss.] Pac<sub>1</sub>: ins CKLP rel [vulg D-lat syrr copt arm  
 Chr, Euthal-ms Damasc] Thdrt, Thl Ec [Orig-int<sub>1</sub>] Iren-int<sub>1</sub>, Jer, and, but παντα δε  
 ταυτα, D[-gr] FN d aeth Orig<sup>1</sup>[-int.] Chr, Iren-int-ms, Aug<sup>1</sup>. rec τυποι (as  
 ver 6), with DFL rel syr-txt coptt [Dial, Nyss, Chr.] Thdrt<sub>1</sub> (h. l. expressly: αντι του  
 ως τυποι, and elsw expl ταυτα τυπικως εκεινοις συνεβη): txt ABCKPN d 17. 47<sup>1</sup> syr-mg  
 Mcion-e, Orig, Eus, Mac, Cyr-jer, Chr, Cyr<sup>1</sup>pe[-p: in figura latt Iren-int-from-  
 Sen, Orig-int, Ambrst Aug<sup>1</sup>ae: figuratiter Orig-int<sub>1</sub>]. συνεβαιναν (see note)  
 BCKPN d 17. 47 Mcion-e, Orig, Dial, Hip<sup>1</sup>, Cyr-jer (γενετο.) Chr-3-mss, [Bas, Nyss,  
 Cyr, Euthal-ms]: txt ADFL rel Dial, Chr, Thdrt<sub>1</sub>, [Damasc.] for pros, eis N<sup>1</sup>  
 [Epiph<sup>1</sup>]. rec κατηντησεν (alteration of the perf into the aor, so common with  
 the copyists), with ACD<sup>1</sup>KL rel Orthod Orig, Dial, Epiph, Chr, [Cyr-ms<sub>1</sub>-p] Thdrt,  
 -σαν P Hip<sup>1</sup>, [Damasc]: txt BD<sup>1</sup>FN Hip<sup>1</sup>, Orig<sup>1</sup>[-c<sub>1</sub>] Bas, Cyr<sup>1</sup>[-p Euthal-ms].

ὑπὸ τῶν ὄφειων, by the (well-  
 known) serpents. The art. is so often  
 omitted after a preposition, that wherever  
 it is expressed, we may be sure there was  
 a reason for it. 10.] γογγύετε has

been by Estius, Grot., al., and De Wette,  
 understood of murmuring against their  
 teachers, as the Israelites against Moses  
 and Aaron, Num. xiv. 2; xvi. 41. But  
 not to mention that this was in fact mur-  
 muring against God, such a reference  
 would require something more specific  
 than the mere word γογγύετε. The  
 warning is substantially the same as the  
 last, but regards more the spirit, and its  
 index the tongue. Theophyl.: αὐνττεται  
 δὲ αὐτοὺς καὶ διὰ τούτου, ὅτι ἐν τοῖς πει-  
 ρασμοῖς οὐκ ἔφερον γενναίως, ἀλλ' ἐγόγ-  
 γυσον λέγοντες Πότε ἔξει τὰ ἀγαθὰ, καὶ  
 ὥς πότε αἱ κακώσεις; similarly Chrys.

The destruction referred to must be that  
 related Num. xvi. 41 ff. when the pesti-  
 lence (which though it is not so specified  
 there, was administered on another occa-  
 sion by a destroying angel, 2 Sam. xxiv.  
 16, 17, see also Exod. xii. 23) took off  
 14,700 of the people. The punishment of  
 the unbelieving congregation in Num. xiv.,  
 to which this is commonly referred, does  
 not seem to answer to the expression  
 ἀπώλοντο ὑπὸ τ. ὀλοθρευτοῦ, nor to the  
 times, seeing that all except Joshua and

Caleb were involved in it. 11.]  
 τυπικῶς, see var. readd., by way of  
 figure. Meyer cites from the Rabbis,  
 'Quidquid evenit patribus, signum filiis.'

The plural συνέβαινον expresses the  
 plurality of events separately happening:  
 the singular ἐγράφη, their union in the  
 common record of Scripture. Similarly  
 2 Pet. iii. 10, στοιχεῖα . . . λυθίσονται . . .  
 τὰ ἐν αὐτῇ ἔργα κατακαήσεται. See reff.

and Winer, edn. 6, § 58. 3. a. δὲ con-  
 vey a slight opposition to συνέβαινον ἐκεί-  
 νοις.

τὰ τέλη τ. αἰών.] = ἡ συν-  
 τέλεια τοῦ αἰῶνος of reff. Matt., and τὸ  
 ἔσχατον τῶν ἡμερῶν τούτων of Heb. i. 1,  
 where see note: the ends of the ages of  
 this world's lifetime. So Chrys.: οὐδὲν  
 ἄλλο λέγει ἢ ὅτι ἐφίστηκε λοιπὸν τὸ δι-  
 καστήριον τὸ φοβερόν. The form νο-  
 θεσία belongs to later Greek. The classi-  
 cal word is νοθεῖσις or νοθερία: see

Lobeck on Phrynichus, p. 512.  
 κατήντ.] have reached. The ages are  
 treated as occupying space, and their extent  
 as just coincident with our own time. See

a similar figure in ch. xiv. 36. 12.]  
 ἐστάναι, viz. in his place as a member of  
 Christ's church, to be recognized by him at  
 His coming for one of His. To such an one  
 the example of the Israelites is a warning  
 to take heed that he fall not, as they did  
 from their place in God's church

13<sup>h</sup> πειρασμός ὑμᾶς οὐκ ἔειληφεν εἰ μὴ ἡ ἀνθρώπινος·  
 1 πιστὸς δὲ ὁ θεός, ὃς οὐκ ἑάσει ὑμᾶς πειρασθῆναι ὑπὲρ  
 ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ ἡ πειρασμῷ καὶ τὴν ὁ ἐκ-  
 βασιν<sup>p</sup> τοῦ δύνασθαι ἡ ὑπενεγκεῖν. 14 τὸ διόπερ, ἀγαπητοί  
 μου, φεύγετε ἀπὸ τῆς ἡ εἰδωλολατρίας. 15 ὥς φρονι-  
 μοις λέγω· κρίνατε ὑμεῖς ὁ φημι. 16 τὸ ποτήριον τῆς

only 7. Wisd. ii. 17. viii. 8. xi. 14 only. ἡ ἐκβ. 4x τ. πολέμου, Polyb. iii. 7. 2.  
 xlii. 3. Acts iii. 2. xviii. 10. xxvi. 18. Rom. xi. 8, 10. Ps. cxlix. 7, 9.  
 11. 1 Pet. ii. 19 only. Job ii. 10. Ps. lxxv. 12. Prov. vi. 33. r ch. viii. 13 (xiv. 13 v. r.) only.  
 s Acts xv. 26 reff. t ch. vi. 18 reff. u Gal. v. 20. Col. iii. 5. 1 Pet. iv. 3 only. q 2 Tim. iii.  
 ver. 7.) v = Acts xvii. 22. 2 Cor. vi. 13. w Matt. vii. 24. ch. iv. 10 al. Prov.  
 xiv. 17. x att., Matt. xxi. 42 (from Ps. cxvii. 22) al.

13. for οὐκ εἰληφεν, ου καταλαβη F; non apprehendat latt. for εασει, αψησει  
 DF. πειρασθῆναι bef umas B [m]. ins ου bef δυνασθε F 123<sup>2</sup> D-lat, adding  
 ὑπενεγκειν F Aug[us]t[us] (txt) [u]ia. rec ins umas bef ὑπενεγκειν, with K[onstantinopolis] N<sup>5</sup>  
 rel Thdrt, Damasc Thl-ed Ec: aft, D<sup>3</sup> [but erased]: om ABCD<sup>1</sup> FLPN<sup>1</sup> n 17. 47  
 [arm Orig.] Mac, Bas, Chr-comm, and 2-mss, Cyr<sup>us</sup> Thdrt, Thl-mss.  
 15. aft φρονιμοις ins υνιυ D c (coptt). for κρινετε υμεις ο φημι, κρινετε ουν φημι  
 D<sup>1</sup> [gr]. umas N<sup>1</sup> (txt N-corr<sup>1</sup>).

13.] There are two ways of understanding the former part of this verse. Chrys., Theophyl., Grot., Est., Bengel, Olsh., De Wette, al., take it as a *continuation*, and *arguing of the warning of the verse preceding*, by the consideration that no temptation had yet befallen them but such as was ἀνθρώπινος, 'within the power of human endurance': but 'major tentatio imminet,' Beng. :—while Calvin, al., and Meyer regard it as a consolation, tending to shew them that βλεπέτω μὴ πέση is within the limits of their power, seeing that their temptation to sin was nothing extraordinary or unheard of, but only 'according to man': and they might trust to God's loving care, that no temptation should ever befall them which should surpass their power to resist. This latter seems to me beyond doubt the correct view. For (1) in the parallel which they bring for the former sense, Heb. xii. 4, οὕτως is distinctly expressed,—and would have been here also, had it been intended. Besides, in that case, οὕτως, as having the primary emphasis, would have been *pre-fixed*, as in Heb. xii. 4: οὕτως πειρασμοὺς ὑμᾶς εἰληφεν . . . Then again (2) this restricts the sense of πειρασμός to *persecution*, which it here does not mean, but *solicitation to sin*, in accordance with the whole context. εἰληφεν—has taken you, not ἔλαβεν, 'took you,' shews that the temptation was still *soliciting* them. ἀνθρώπινος not, as Piscator, al., and Olsh., *originating with man*, as opposed to other temptations originating with the devil, or even with God's Providence: but, as Chrys.: ἐξμετρος,—opposed to ὑπὲρ ὃ δύνασθε, adapted to man. πιστός] He has entered into a covenant with you by calling you: if He suffered temptation beyond your power to overcome you, He would be violating that covenant. Com-

pare 1 Thess. v. 24, πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει. ὃς = ὅτι οὗτος. ποιήσει . . . καὶ τὴν ἐκβ.] Then God makes the temptation too: arranges it in His Providence, and in His mercy will ever set open a door for escape. τὴν ἐκβ.] the [way to] escape, i. e. which belongs to the particular temptation: τὴν ἀπαλλαγὴν τοῦ πειρασμοῦ, Theophyl. τοῦ δύν.] in order that you may be able to bear (it): obs., not, 'will remove the temptation': but, 'will make an escape simultaneously with the temptation, to encourage you to bear up against it.' 14.] Conclusion from the above warning examples: IDOLATRY IS BY ALL MEANS TO BE SHUNNED; not tampered with, but fled from. φεύγετε ἀπὸ ('fugiendo discedite a,' Meyer) expressing even more strongly than the accus. with φεύγω, the entire avoidance. This verse of itself would by inference forbid the Corinthians having any share in the idol feasts; but he proceeds to ground such prohibition on further special considerations. 15—22.] By the analogy of the *Christian participation in the Lord's Supper*, and the *Jewish participation in the feasts after sacrifices*, joined to the fact that the *heathens sacrifice to devils*, he shews that the partaker in the idol feast is a PARTAKER WITH DEVILS; which none can be, and yet be a Christian. 15.] An appeal to their own sense of what is congruous and possible,—as introducing what is to follow. ὥς ex-presses an assumption on the Apostle's part, that they are φρόνιμοι. De W. compares Plato, Alcib. i. 104, ὥς ἀκουσομένη λέγω. λέγω and φημί both refer to what follows, vv. 16—21. ὑμεῖς is emphatic—be ye the judges of what I am saying. 16.] The analogy of the *Lord's Supper*, which, in both its parts,

Gal. iii. 14. James iii. 10. Rev. v. 12. 13. vii. 12. Gen. xxviii. 4. Matt. xxi. 26. Luke ix. 16. xiv. 30. ch. xiv. 16 al. 1 Kings ix. 13. 14. 1 Pet. i. 2. 1 John i. 7 al. e Rom. v. 15 reff. *ἡ εὐλογίας δ ὡς εὐλογοῦμεν, οὐχὶ ὡς κοινωνία τοῦ ἁγίου τοῦ ἡριστοῦ ἐστιν; ὡς τὸν ἄρτον ὃν ὡς κλῶμεν, οὐχὶ ὡς κοινωνία τοῦ σώματος τοῦ ἡριστοῦ ἐστιν; 17 ὅτι εἰς ἄρτος, ἐν σώμα ὡς οἱ πολλοὶ ἐσμεν ὡς γὰρ πάντες ἐκ τοῦ ἐνὸς* ABCDI KLPM abed ghikl no 17 47  
a 2 Cor. vi. 14 reff. b (ch. xi. 26, 27.) Eph. ii. 12. Heb. ix. (12) c Acts ii. 46 reff. d Rom. vii. 4. (ch. xi. 24, 27, 29.)

16. for εὐλογίας, ευχαριστίας F 71. 80. 213 Syr. *κοινωνίας* N<sup>1</sup> (marked for correction by N-corr<sup>1</sup>). *ἡ εὐλογοῦμεν* D<sup>1</sup>[-gr]. 1st εστιν bef τ. αμ. τ. χρ. (transposed to avoid the harshness of εστιν at the end) ABP Syr coptt [arm(Tischdf)] Cyp<sup>2</sup>[-p] Aug<sup>1</sup>: txt CDFKLN rel latt syr goth Chr, Thdrt [Euthal-ms Damasc] Ambrst. 2nd εστιν bef τ. σμμ. τ. χρ. A Syr copt Cyr, Aug, (see above): om sah: txt BCDFKLPM rel [latt syr goth Chr, Euthal-ms Cyr-p, Thdrt Damasc]. for 2nd *ἡριστοῦ*, κυρίου D<sup>1</sup>F 21 latt goth (Dial.) Thdrt Ambrst Aug, (goth Thdrt Ambrst syrmg κυρίου before): αὐτοῦ n. 17. aft αρτου ins και του (ενος) ποτηριου DF vulg-sixt(with demid harl tol, not am) [goth] Ambrst Pel. (om ενος D[-gr].)

is a participation in Christ. The stress throughout to ver. 20, is on κοινωνία, and κοινωνία. τὸ ποτήριον is the accus., by attr. corresponding to τὸν ἄρτον. τὸ π. τῆς εὐλ.] i. e. δ εὐλογοῦντες κατασκευάζομεν (Ec.), as explained immediately by δ εὐλογοῦμεν,—over which we speak a blessing, the Christian form of the Jewish קָדַשׁ הַכּוּפ, the cup in the Passover over which thanks were offered after the feast,—in blessing of which cup, our Lord instituted this part of the ordinance: see Lightfoot in loc., and note on the history in Matt. xvi. The rendering of Olsh., al., the cup which brings a blessing, is wrong, as being against this analogy. δ εὐλογοῦμεν] which we bless, i. e. consecrate with a prayer of thanksgiving: not, as Erasmus, Beza, 'quod cum gratiarum actione sumimus' (περὶ οὗ εὐχαριστοῦμεν). Observe, the first person plural is the same throughout: the blessing of the cup, and the breaking of the bread, the acts of consecration, were not the acts of the minister, as by any authority peculiar to himself, but only as the representative of the οἱ πάντες, the whole Christian congregation (and so even Estius, but evading the legitimate inference). The sign of sacerdotal consecration of the elements by transmitted power, is as alien from the apostolic writings as it is from the spirit of the Gospel. κοινωνία] the participation (i. e. that whereby the act of participation takes place) of the Blood of Christ? The strong literal sense must here be held fast, as constituting the very kernel of the Apostle's argument. The wine is the Blood, the bread is the Body, of Christ. (In what sense the Blood and the Body, does not belong to the present argument.) We receive into us, make by assimilation parts of ourselves, that wine, that bread: we become therefore, by participation of that Bread, one Bread, i. e. ONE BODY:

hence the close and literal participation in and with Christ. If we are to render this εστιν, represents or symbolises, the argument is made void. On the other hand it is painful to allude to, though necessary to reprobate, the caricature of this real union with Christ which is found in the gross materialism of transubstantiation. See further on ch. xi. 26, 27. δν κλῶμεν] probably already the breaking of the bread in the communion was part of the act of consecration, and done after the example of our Lord in its institution. See ch. xi. 24; Acts ii. 42, xx. 7, 11. For the rest, see above. 17.] Because we, the (assembled) many, are one bread (by the assimilation of that one bread partaken: not 'one loaf'), one Body (by the κοινωνία of the Body of Christ, of which that bread is the vehicle); for the whole of us partake of that one bread. Meyer and De Wette and many other Commentators take εἰς ἄρτος alone, 'there is one bread'; and impugn the interpretation given above by saying that it is evidently not so, because the following clause uses ἄρτος in its literal sense. But it is for that very reason, that I adhere to the interpretation given. By partaking of that bread, we become, not figuratively but literally, one bread: it passes into the substance of our bodies, and there is in every one who partakes, a portion of himself which is that bread. The bread which was before, is now ἡμεῖς. But that loaf, broken and blessed, is the medium of κοινωνία of the Body of Christ; we then, being that one bread, are one Body; for we all partake of that one bread. So that there is no logical inversion, and no arguing (Meyer) from the effect to the cause. The argument is a very simple and direct one:—the bread is the Body of Christ; we partake of the bread: therefore we partake of the Body of Christ. Of these propositions, the con-



ἄρτου ἡμετέροισιν. <sup>18</sup> ἡ βλέπετε τὸν Ἰσραὴλ <sup>1</sup> κατὰ <sup>1</sup> σάρκα· <sup>h</sup> ch. ix. 10, 12  
οὐχ οἱ ἐσθιόντες τὰς θυσίας, <sup>k</sup> κοινωνοὶ τοῦ <sup>1</sup> θυσιαστηρίου <sup>h</sup> ch. i. 26.  
εἰσιν; <sup>19</sup> τί οὖν φημι; ὅτι <sup>m</sup> εἰδωλόθυτόν <sup>n</sup> τί ἐστίν, ἢ ὅτι <sup>i</sup> Phil. iii. 2.  
<sup>7</sup> Heb. x. 33. <sup>1</sup> Pet. v. 1. <sup>Isa.</sup> i. 23. <sup>1</sup> ch. ix. 13 bis. <sup>Rom.</sup> xi. 3 (from 3 Kings xix. 10) al.  
<sup>m</sup> ch. viii. 1 reff. <sup>n</sup> = Acta v. 36. ch. iii. 7. <sup>Gal.</sup> ii. 6. <sup>vi.</sup> 3, 15. <sup>Demosth.</sup> 862. 27.

18. rec ουχ, with BD<sup>2</sup>KLPN<sup>3</sup> rel Thdrt [Euthal-ms Damasc]: txt ACD<sup>1</sup>FPN<sup>1</sup> 17 Chr., <sup>εσθοντες</sup> D<sup>1</sup>.

19. rec transp εἰδωλόθυτον and εἰδωλον, with KL rel syrr goth Chr, Thdrt [Damasc]: εἰδωλόθυτον twice F[-gr]; but G-lat has over the 1st *idolis immolatum sit*, and over the 2nd *idolum aut idolothitum*: εἰδωλόθυτον, omg from *τι ἐστιν τοις ἐστιν*, AC<sup>1</sup>N<sup>1</sup> (omg *τι* also) Epiph.: εἰδωλον, omg the other clause by homocotel, 17. 71: txt BC<sup>2</sup>DP N-corr<sup>1</sup> m vulg (and F-lat) coptt wth arm [Euthal-ms] Ambrst Aug, Pel Bede. (*The received reading seems to have been adopted as the most natural order on the reinsertion of the omitted clause. For the remarks of Epiph and Aug, see Tischdöf.*)  
<sup>εστιν</sup> bef *τι* (twice) D<sup>1</sup> [only 1st D<sup>1</sup>-gr] F latt. for *η* οτι, ουχ οτι DF [spec] (Tert,) Ambrst Aug-mss., (for 1st *ετι*, ουχ οτι [k] Chr[-4]-mss.,)

clusion is implied in the form of a question in ver. 16: the minor stated in the latter clause of ver. 17; its connexion with the major producing the conclusion given in the former clause *ετι* . . . *εσμεν*. The major itself, *τοῦτο ἐστίν τὸ σῶμα μου*, is suppressed, as axiomatic. The above remarks shew also the untenableness of the rendering of Calv., Beza, Bengel, al.,—“because there is one bread (antecedent), we being many are one body” (consequent): for this would parenthesize ver. 17, and take it altogether out of the argument, giving it a sense which, as occurring here, would be rapid—“obiter hoc dicit, ut intelligant Corinthii, externa quoque professione colendam esse illam unitatem quæ nobis est cum Christo,” Calv. Meyer objects to rendering *ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν*, we partake of that one bread: saying rightly that *μετέχω* is always found with a gen. or an acc., never with *ἐκ*. He would render, *for we all, by means of that one bread, partake* (viz. in the one Body: so *μετέχ.* is absol. ver. 30). This is exceedingly harsh, besides as it seems to me (see above) confusing the whole argument: and we may safely say would not have been thus expressed by the Apostle, leaving the most important words to be supplied from the context,—but would have been *οἱ γὰρ πάντες ἐν τῷ ἑνὶ ἄρτῳ τοῦ ἑνὸς σώματος μετέχομεν*. The usage of *ἐκ*, too, would, though perhaps barely allowable, be very harsh, especially when it is remembered that the *ἄρτος* is not (by the hypothesis) the ultimate, but only the mediate object of participation. None of the examples given in Bernhardt, Syntax, p. 230, which Meyer quotes for his sense of *ἐκ*, seem to justify it. They apply mostly to the subjective source, *ἐκ προνομίας*, and the circumstances originating, *ὡς ἐκ τούτων*,—not to the medial instrument, which it appears to me would require *διὰ*. (In a subsequent edn. Meyer

seems to have slightly modified his view, rendering, *for from the one bread we all receive a portion.*) 18.] Another example of *κοινωνία*, from the Jewish feasts after sacrifice. τ. Ἰσρ. κατὰ σάρκα.] (= τ. Ἰσρ. τὸν κατὰ σάρκα: so we have τοῖς κυρίοις κατὰ σάρκα, Eph. vi. 5), the actual material Israel, as distinguished from δ Ἰσρ. κατὰ πνεῦμα, see Rom. ii. 29; Gal. iv. 29; and δ Ἰσρ. τοῦ θεοῦ, Gal. vi. 16. οἱ ἑσθ. τ. θς.] viz. those parts of the sacrifices which were not offered; see on ch. viii. 1. The parts to be offered are specified, Levit. iii. 3; the practice of eating the remainder of the meat sanctioned and regulated, ib. vii. 15—18. κοινωνοὶ τοῦ θς.] partakers with the altar (in a strict and peculiar sense,—the altar having part of the animal, the partaker another part; and by the fact of the religious consecration of the offered part, this connexion becomes a religious connexion. The question has been raised, and with reason, why the Apostle did not say *κοινωνοὶ τοῦ θεοῦ*? Meyer answers,—because the Jew was already in covenant with God, and the Apostle wished to express a closer connexion, brought about by the sacrifice in question:—De Wette,—because he was unwilling to ascribe so much to the mere act of sacrifice, see Heb. x. 1 ff.: and to this latter view I incline, because, as De W. remarks, *θεοῦ* would have suited the analogy better than *θυσιαστηρίου*, but Paul avoids it, and evidently is reluctant to use it. But to carry this view further, and suppose with Rückert that he would not concede to the Ἰσρ. κατὰ σάρκα any *κοινωνία* θεοῦ, is (Meyer) contradicted by Rom. ix. 4, 5. Still the inference lies open, to which our Saviour's saying points, Matt. xxiii. 20, 21. The altar is God's altar). 19, 20.] The inference from the preceding analogies would naturally be, that Paul was then representing the idols as being in reality what the heathen sup-

Gal. iii. 14. James iii. 10. Rev. v. 12, 13, vi. 12. Gen. xxviii. 4. Matt. xxvi. 26 Mk. Luke ix. 16. xiv. 30. ch. xiv. 16 al. 1 Kings ix. 13. 14. 1 Pet. i. 2. 1 John i. 7 al. Rom. v. 18 reff. 2 Cor. vi. 14 reff. Acts ii. 46 reff. b (ch. xi. 26, 27). Eph. ii. 13. Heb. ix. (13) d Rom. vii. 4. (ch. xi. 24, 27, 29).

ἡ εὐλογίας δ ἡ εὐλογοῦμεν, οὐχὶ ἡ κοινωνία τοῦ ἁΐματος τοῦ ἡριστοῦ ἐστιν; τὸν ἄρτον δν κλῶμεν, οὐχὶ ἡ κοινωνία τοῦ σώματος τοῦ ἡριστοῦ ἐστιν; 17 ὅτι εἰς ἄρτος, ἐν σώμα ὁ οἱ πολλοὶ ἐσμεν οἱ γὰρ πάντες ἐκ τοῦ ἐνὸς

ABCD  
KLP  
abc d  
gh kl  
no i  
47

16. for εὐλογίας, εὐχαριστίας F 71. 80. 213 Syr. κοινωνίας N<sup>1</sup> (marked for correction by N<sup>corr</sup>). ἡλογοῦμεν D<sup>1</sup>[-gr].  
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mg κυριου before): αυτου n.  
17. aft αρτου ins και του (ενος) ποτηριου DF vulg-sixt(with demid harl tol, not am)  
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is a participation in Christ. The stress throughout to ver. 20, is on κοινωνία, and κοινωνοί. τὸ ποτήριον is the accus., by attr. corresponding to τὸν ἄρτον. τὸ π. τῆς εὐλ.] i. e. δ εὐλογοῦντες κατασκευάζομεν (Ec.), as explained immediately by δ εὐλογοῦμεν,—over which we speak a blessing; the Christian form of the Jewish קַדַּשׁ הַכּוּפ, the cup in the Passover over which thanks were offered after the feast,—in blessing of which cup, our Lord instituted this part of the ordinance: see Lightfoot in loc., and note on the history in Matt. xxvi. The rendering of Olsh., al., the cup which brings a blessing, is wrong, as being against this analogy. δ εὐλογοῦμεν] which we bless, i. e. consecrate with a prayer of thanksgiving: not, as Erasmus, Beza, 'quod cum gratiarum actione sumimus' (μετὰ οὐ εὐχαριστοῦμεν). Observe, the first person plural is the same throughout: the blessing of the cup, and the breaking of the bread, the acts of consecration, were not the acts of the minister, as by any authority peculiar to himself, but only as the representative of the οἱ πάντες, the whole Christian congregation (and so even Estius, but evading the legitimate inference). The sign of sacerdotal consecration of the elements by transmitted power, is as alien from the apostolic writings as it is from the spirit of the Gospel. κοινωνία] the participation (i. e. that whereby the act of participation takes place) of the Blood of Christ! The strong literal sense must here be held fast, as constituting the very kernel of the Apostle's argument. The wine is the Blood, the bread is the Body, of Christ. (In what sense the Blood and the Body, does not belong to the present argument.) We receive into us, make by assimilation parts of ourselves, that wine, that bread: we become therefore, by participation of that Bread, one Bread, i. e. ONE BODY:

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ἄρτου ἐμετέχομεν. <sup>18</sup> ἢ βλέπετε τὸν Ἰσραὴλ <sup>1</sup> κατὰ <sup>1</sup> σάρκα: <sup>ε</sup> ch. ix. 10, 12  
οὐχ οἱ ἐσθιόντες τὰς θυσίας, <sup>κ</sup> κοινωνοὶ τοῦ <sup>1</sup> θυσιαστηρίου <sup>h</sup> ch. i. 26.  
εἰσιν; <sup>19</sup> τί οὖν φημι; ὅτι <sup>1</sup> εἰδωλόθυτον <sup>1</sup> τί ἐστίν, ἢ ὅτι <sup>i</sup> Phil. iii. 2.  
<sup>1</sup> Rom. i. 3 ref.  
<sup>30</sup> 2 Cor. i.  
<sup>30</sup> 2 Cor. i.

7. Heb. x. 23. 1 Pet. v. 1. Isa. i. 23. 1 ch. ix. 13 bis. Rom. xi. 3 (from 3 Kings xix. 10) al.  
m ch. viii. 1 ref. n = Acts v. 36. ch. iii. 7. Gal. ii. 8. vi. 3, 15. Demosth. 582, 27.

18. rec ουχ, with BD<sup>3</sup>KLPN<sup>3</sup> rel Thdrt [Euthal-ms Damasc]: txt ACD<sup>1</sup>FPN<sup>1</sup> 17  
Chr., εσθοντες D<sup>1</sup>.

19. rec transp εἰδωλόθυτον and εἰδωλον, with KL rel syrr goth Chr, Thdrt [Damasc]:  
ιδωλοθυτον twice F[-gr]; but G-lat has over the 1st *idolis immolatum sit*, and over  
the 2nd *idolum aut idololatrium*: εἰδωλοθυτον, omg from τι εστιν to τι εστιν, AC<sup>1</sup>N<sup>1</sup>  
(omg τι also) Epiph.: εἰδωλον, omg the other clause by homocotel, 17. 71: txt BC<sup>2</sup>DP  
N-corr<sup>1</sup> m vulg (and F-lat) coptt æth arm [Euthal-ms] Ambrst Aug, Pel Bede. (*The  
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clusion is implied in the form of a question in ver. 16: the minor stated in the latter clause of ver. 17; its connexion with the major producing the conclusion given in the former clause οτι . . . ἐσμέν. The major itself, τοῦτο ἐστίν τὸ σῶμά μου, is suppressed, as axiomatic. The above remarks shew also the untenableness of the rendering of Calv., Beza, Bengel, al.,—“because there is one bread (antecedent), we being many are one body” (consequent): for this would parenthesize ver. 17, and take it altogether out of the argument, giving it a sense which, as occurring here, would beapid—“obiter hoc dicit, ut intelligant Corinthii, externa quoque professione colendam esse illam unitatem quæ nobis est cum Christo,” Calv. Meyer objects to rendering ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν, *we partake of that one bread*: saying rightly that μετέχω is always found with a gen. or an acc., never with ἐκ. He would render, *for we all, by means of that one bread, partake* (viz. in the one Body: so μετέχω. is absol. ver. 30). This is exceedingly harsh, besides as it seems to me (see above) confusing the whole argument: and we may safely say would not have been thus expressed by the Apostle, leaving the most important words to be supplied from the context,—but would have been οἱ γὰρ πάντες ἐν τῷ ἐνὶ ἄρτῳ τοῦ ἑνὸς σώματος μετέχομεν. The usage of ἐκ, too, would, though perhaps *barely allowable*, be very harsh, especially when it is remembered that the ἄρτος is not (by the hypothesis) the ultimate, but only the mediate object of participation. None of the examples given in Bernhardy, Syntax, p. 230, which Meyer quotes for his sense of ἐκ, seem to justify it. They apply mostly to the subjective source, ἐκ προνομίας, or the circumstances originating, ἐκ τούτων,—not to the medial instrument, which it appears to me would require διδ. (In a subsequent edn. Meyer

seems to have slightly modified his view, rendering, *for from the one bread we all receive a portion.*)

18.] Another example of κοινωνία, from the Jewish feasts after sacrifice. τ. Ἰσρ. κατὰ σάρκα.]

(= τ. Ἰσρ. τὸν κατὰ σάρκα: so we have τοῖς κυρίοις κατὰ σάρκα, Eph. vi. 5), the actual material Israel, as distinguished from δ Ἰσρ. κατὰ πνεῦμα, see Rom. ii. 29; Gal. iv. 29; and δ Ἰσρ. τοῦ θεοῦ, Gal. vi. 16.

οἱ ἱερεῖς τ. θυσιῶν.] viz. those parts of the sacrifices which were not offered; see on ch. viii. 1. The parts to be offered are specified, Levit. iii. 8; the practice of eating the remainder of the meat sanctioned and regulated, ib. vii. 15—18.

κοινωνοὶ τοῦ θυσιῶν.] partakers with the altar (in a strict and peculiar sense,—the altar having part of the animal, the partaker another part; and by the fact of the religious consecration of the offered part, this connexion becomes a religious connexion. The question has been raised, and with reason, why the Apostle did not say κοινωνοὶ τοῦ θεοῦ? Meyer answers,—because the Jew was already in covenant with God, and the Apostle wished to express a closer connexion, brought about by the sacrifice in question:—De Wette,—because he was unwilling to ascribe so much to the mere act of sacrifice, see Heb. x. 1 ff.: and to this latter view I incline, because, as De W. remarks, θεοῦ would have suited the analogy better than θυσιαστηρίου, but Paul avoids it, and evidently is reluctant to use it. But to carry this view further, and suppose with Rückert that he would not concede to the Ἰσρ. κατὰ σάρκα any κοινωνία θεοῦ, is (Meyer) contradicted by Rom. ix. 4, 5. Still the inference lies open, to which our Saviour's saying points, Matt. xxiii. 20, 21. The altar is God's altar.)

19, 20.] The inference from the preceding analogies would naturally be, that Paul was then representing the idols as being in reality what the heathen sup-

Gal. iii. 14. James iii. 10. Rev. v. 12. 13. vii. 12. Gen. xxviii. 4. Matt. xxvi. 26. Mk. Luke ix. 16. xiv. 30. ch. xiv. 16 al. 1 Kings ix. 13. 14. 1 Pet. i. 2. 1 John i. 7 al. a 2 Cor. vi. 14 ref. c Acta ii. 46 ref. b (ch. xi. 26, 27.) Eph. ii. 13. Heb. ix. (12) d Rom. vii. 4. (ch. xi. 24, 27, 29.)

ἡ εὐλογίας δ ὡς εὐλογοῦμεν, οὐχὶ ὡς κοινωνία τοῦ αἵματος τοῦ χριστοῦ ἐστίν; τὸν ἄρτον δὲ κλάωμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ χριστοῦ ἐστίν; 17 ὅτι εἰς ἄρτος, ἐν σώμα ὡς οἱ πολλοὶ ἐσμεν· οἱ γὰρ πάντες ἐκ τοῦ ἐνὸς

16. for εὐλογίας, ευχαριστίας F 71. 80. 213 Syr.

ηυλογοῦμεν D[-gr].

κοινωνίας N<sup>1</sup> (marked for correction by N<sup>corr</sup>).

1st ἐστιν bef τ. αμ. τ. χρ.

(transposed to avoid the harshness of ἐστιν at the end) ABP Syr coptt [arm (Tischdf)] Cyp[rean] Aug; txt CDFKL<sup>N</sup> rel latt syr goth Chr, Thdrt [Euthal-ms Damasc] Ambrst.

2nd ἐστιν bef τ. αμ. τ. χρ. A Syr copt Cyr, Aug, (see above): om sah: txt BCDFKL<sup>N</sup> rel [latt syr goth Chr, Euthal-ms Cyr-p, Thdrt Damasc]. for 2nd χριστον, κυριου D<sup>1</sup> F 21 latt goth (Dial.) Thdrt Ambrst Aug, (goth Thdrt Ambrst syrmg κυριου before): αυτου n.

17. aft αρτου ins και του (ενος) ποτηριου DF vulg-sixt (with demid harl tol, not am) [goth] Ambrst Pel. (om ενος D[-gr].)

is a participation in Christ. The stress throughout to ver. 20, is on κοινωνία, and κοινωνοί.

τὸ ποτήριον is the accus., by attr. corresponding to τὸν ἄρτον.

τὸ π. τῆς εὐλ.] i. e. ὃ εὐλογοῦντες κατασκευάζομεν (Ec.), as explained immediately by ὃ εὐλογοῦμεν,—over which we

speak a blessing, the Christian form of the Jewish כּוּפּוֹת, the cup in the Passover over which thanks were offered after the feast,—in blessing of which cup, our Lord instituted this part of the ordinance: see Lightfoot in loc., and note on the history in Matt. xxvi. The rendering of Olsh., al., the cup which brings a blessing, is wrong, as being against this analogy.

ὃ εὐλογοῦμεν] which we bless, i. e. consecrate with a prayer of thanksgiving: not, as Erasmus, Beza, 'quod cum gratiarum actione sumimus' (κατὰ οὐ εὐχαριστοῦμεν). Observe, the first person plural is the same throughout: the blessing of the cup, and the breaking of the bread, the acts of consecration, were not the acts of the minister, as by any authority peculiar to himself, but only as the representative of the οἱ πάντες, the whole Christian congregation (and so even Estius, but evading the legitimate inference). The sign of sacerdotal consecration of the elements by transmitted power, is as alien from the apostolic writings as it is from the spirit of the Gospel.

κοινωνία] the participation (i. e. that whereby the act of participation takes place) of the Blood of Christ! The strong literal sense must here be held fast, as constituting the very kernel of the Apostle's argument. The wine is the Blood, the bread is the Body, of Christ. (In what sense the Blood and the Body, does not belong to the present argument.) We receive into us, make by assimilation parts of ourselves, that wine, that bread: we become therefore, by participation of that Bread, one Bread, i. e. ONE BODY:

hence the close and literal participation in and with Christ. If we are to render this ἐστιν, represents or symbolizes, the argument is made void. On the other hand it is painful to allude to, though necessary to reprobate, the caricature of this real union with Christ which is found in the gross materialism of transubstantiation. See further on ch. xi. 26, 27.

δὲ κλάωμεν] probably already the breaking of the bread in the communion was part of the act of consecration, and done after the example of our Lord in its institution. See ch. xi. 24; Acts ii. 42, xx. 7, 11. For the rest, see above.

17.] Because we, the (assembled) many, are one bread (by the assimilation of that one bread partaken: not 'one loaf'), one Body (by the κοινωνία of the Body of Christ, of which that bread is the vehicle); for the whole of us partake of that one bread. Meyer and De Wette and many other Commentators take εἰς ἄρτος alone, 'there is one bread'; and impugn the interpretation given above by saying that it is evidently not so, because the following clause uses ἄρτος in its literal sense. But it is for that very reason, that I adhere to the interpretation given. By partaking of that bread, we become, not figuratively but literally, one bread: it passes into the substance of our bodies, and there is in every one who partakes, a portion of himself which is that bread. The bread which was before, is now ἡμεῖς. But that loaf, broken and blessed, is the medium of κοινωνία of the Body of Christ; we then, being that one bread, are one Body; for we all partake of that one bread. So that there is no logical inversion, and no arguing (Meyer) from the effect to the cause. The argument is a very simple and direct one;—the bread is the Body of Christ; we partake of the bread: therefore we partake of the Body of Christ. Of these propositions, the con-

ἄρτου ἡμετέροισιν. <sup>18</sup> ἡ βλέπετε τὸν Ἰσραὴλ <sup>1</sup> κατὰ <sup>1</sup> σάρκα. <sup>h</sup> ch. ix. 10, 12  
 οὐχ οἱ ἐσθιόντες τὰς θυσίας, <sup>k</sup> κοινωνοὶ τοῦ <sup>1</sup> θυσιαστηρίου <sup>h</sup> ch. i. 26.  
 εἰσιν; <sup>19</sup> τί οὖν φημι; ὅτι <sup>m</sup> εἰδωλόθυτον <sup>n</sup> τί ἐστίν, ἢ ὅτι <sup>i</sup> Rom. i. 3 reff.  
<sup>7.</sup> Heb. x. 33. <sup>1</sup> Pet. v. 1. <sup>Isa.</sup> i. 23. <sup>1</sup> ch. ix. 13 bis. <sup>Rom.</sup> xi. 3 (from 3 Kings xix. 10) al.  
<sup>m</sup> ch. viii. 1 reff. <sup>n</sup> = Acts v. 36. ch. iii. 7. <sup>Gal.</sup> ii. 6. vi. 3, 15. <sup>Demosth.</sup> 562, 27.

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ABCD  
KLP  
abcd  
ghkl  
noil  
47

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18.] Another example of *κοινωνία*, from the Jewish feasts after sacrifice. τ. ἴσρ. κατὰ σάρκα.]

(= τ. ἴσρ. τὸν κατὰ σάρκα: so we have τὸν κυρίον κατὰ σάρκα, Eph. vi. 5), the actual material Israel, as distinguished from δ ἴσρ. κατὰ πνεῦμα, see Rom. ii. 29; Gal. iv. 29; and δ ἴσρ. τοῦ θεοῦ, Gal. vi. 16. οἱ ἴσρ. τ. θυσ.] viz. those parts of the sacrifices which were not offered; see on ch. viii. 1.

The parts to be offered are specified, Levit. iii. 8; the practice of eating the remainder of the meat sanctioned and regulated, ib. vii. 15—18.

κοινωνοὶ τοῦ θυσ.] partakers with the altar (in a strict and peculiar sense,—the altar having part of the animal, the partaker another part; and by the fact of the religious consecration of the offered part, this connexion becomes a religious connexion. The question has been raised, and with reason, why the Apostle did not say *κοινωνοὶ τοῦ θεοῦ*? Meyer answers,—because the Jew was already in covenant with God, and the Apostle wished to express a closer connexion, brought about by the sacrifice in question:—De Wette,—because he was unwilling to ascribe so much to the mere act of sacrifice, see Heb. x. 1 ff.: and to this latter view I incline, because, as De W. remarks, *θεοῦ* would have suited the analogy better than *θυσιαστηρίου*, but Paul avoids it, and evidently is reluctant to use it. But to carry this view further, and suppose with Rückert that he would not concede to the ἴσρ. κατὰ σάρκα any *κοινωνία* θεοῦ, is (Meyer) contradicted by Rom. ix. 4, 5. Still the inference lies open, to which our Saviour's saying points, Matt. xxiii. 20, 21. The altar is God's altar.)

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16. for *εὐλογίας, ευχαριστίας* F 71. 80. 213 Syr.

*κοινωνίας* N<sup>1</sup> (marked for correction by N<sup>1</sup> cor<sup>1</sup>). (*transposed to avoid the harshness of εστιν at the end*) ABP Syr coptt [arm(Tischdf)] Cyr<sub>2</sub>-p] Aug.; txt CDFKL<sup>N</sup> rel latt syr goth Chr, Thdrt [Euthal-ms Damasc] Ambrst.

2nd εστιν bef τ. συμ. τ. χρ. A Syr coptt Cyr, Aug, (*see above*): om sah: txt BCDFKL<sup>N</sup> rel [latt syr goth Chr, Euthal-ms Cyr-p, Thdrt Damasc]. for 2nd *χριστου, κυριου* D<sup>1</sup>F 21 latt goth (Dial), Thdrt Ambrst Aug, (goth Thdrt Ambrst syrmg *κυριου* before): αυτον n.

17. aft αρτου ins και του (ενος) ποτηριου DF vulg-sixt (with demid harl tol, not am) [goth] Ambrst Pel. (om ενος D[-gr].)

is a participation in Christ. The stress throughout to ver. 20, is on *κοινωνία*, and *κοινωνοί*.

τὸ ποτήριον is the accus., by attr. corresponding to τὸν ἄρτον.

τὸ π. τῆς εὐλ.] i. e. δ̄ εὐλογοῦντες κατασκευάζομεν (Ec.), as explained immediately by δ̄ εὐλογοῦμεν,—over which we speak a blessing, the Christian form of the Jewish קַדַּשׁ הַכּוּפ, the cup in the Pass-

over over which thanks were offered after the feast,—in blessing of which cup, our Lord instituted this part of the ordinance: see Lightfoot in loc., and note on the history in Matt. xxvi. The rendering of Olsh., al., the cup which brings a blessing, is wrong, as being against this analogy. δ̄ εὐλογοῦμεν] which we bless, i. e. consecrate with a prayer of thanksgiving: not, as Erasmus, Beza, 'quod cum gratiarum actione sumimus' (περὶ οὗ εὐχαριστοῦμεν).

Observe, the first person plural is the same throughout: the blessing of the cup, and the breaking of the bread, the acts of consecration, were not the acts of the minister, as by any authority peculiar to himself, but only as the representative of the οἱ πάντες, the whole Christian congregation (and so even Estius, but evading the legitimate inference). The signment of sacerdotal consecration of the elements by transmitted power, is as alien from the apostolic writings as it is from the spirit of the Gospel. κοινωνία] the participation

(i. e. that whereby the act of participation takes place) of the Blood of Christ! The strong literal sense must here be held fast, as constituting the very kernel of the Apostle's argument. The wine is the Blood, the bread is the Body, of Christ. (In what sense the Blood and the Body, does not belong to the present argument.) We receive into us, make by assimilation parts of ourselves, that wine, that bread: we become therefore, by participation of that Bread, one Bread, i. e. ΟΝΕ BODY:

ηυλογούμεν D<sup>1</sup>[-gr].

1st εστιν bef τ. συμ. τ. χρ.

1st εστιν, represents or symbolizes, the argument is made void. On the other hand it is painful to allude to, though necessary to reprobate, the caricature of this real union with Christ which is found in the gross materialism of transubstantiation. See further on ch. xi. 26, 27.

δν κλάμεν] probably already the breaking of the bread in the communion was part of the act of consecration, and done after the example of our Lord in its institution. See ch. xi. 24; Acts ii. 42, xx. 7, 11. For the rest, see above.

17.] Because we, the (assembled) many, are one bread (by the assimilation of that one bread partaken: not 'one loaf'), one Body (by the κοινωνία of the Body of Christ, of which that bread is the vehicle); for the whole of us partake of that one bread. Meyer and De Wette and many other Commentators take εἰς ἄρτος alone, 'there is one bread'; and impugn the interpretation given above by saying that it is evidently not so, because the following clause uses ἄρτος in its literal sense. But it is for that very reason, that I adhere to the interpretation given. By partaking of that bread, we become, not figuratively but literally, one bread: it passes into the substance of our bodies, and there is in every one who partakes, a portion of himself which is that bread. The bread which was before, is now ἡμεῖς. But that loaf, broken and blessed, is the medium of κοινωνία of the Body of Christ; we then, being that one bread, are one Body; for we all partake of that one bread. So that there is no logical inversion, and no arguing (Meyer) from the effect to the cause. The argument is a very simple and direct one;—the bread is the Body of Christ; we partake of the bread: therefore we partake of the Body of Christ. Of these propositions, the con-

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 KLP  
 abed  
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 no 11  
 47



ἄρτου ἐμετέχομεν. <sup>18</sup> ἡ βλέπετε τὸν Ἰσραὴλ <sup>1</sup> κατὰ <sup>1</sup> σάρκα. <sup>ε</sup> ch. ix. 10, 12  
οὐχ οἱ ἐσθιόντες τὰς θυσίας, <sup>κ</sup> κοινωνοὶ τοῦ <sup>1</sup> θυσιαστηρίου <sup>h</sup> ch. i. 26.  
εἰσιν; <sup>19</sup> τί οὖν φημι; ὅτι <sup>μ</sup> εἰδωλόθυτον <sup>η</sup> τί ἐστίν, ἢ ὅτι <sup>i</sup> Phil. iii. 2.  
<sup>1</sup> Rom. i. 3 <sup>ref.</sup> <sup>h</sup> Matt. xxiii. 30. <sup>2</sup> Cor. i. 10 al.

7. Heb. x. 33. 1 Pet. v. 1. Isa. i. 23. 1 ch. ix. 13 bis. Rom. xi. 3 (from 3 Kings xix. 10) al.  
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clusion is implied in the form of a question in ver. 16: the minor stated in the latter clause of ver. 17; its connexion with the major producing the conclusion given in the former clause *ὅτι . . . ἐσμέν*. The major itself, *τοῦτό ἐστιν τὸ σῶμά μου*, is suppressed, as axiomatic. The above remarks shew also the untenableness of the rendering of Calv., Beza, Bengel, al.,—“because there is one bread (antecedent), *we being many are one body*” (consequent): for this would parenthesize ver. 17, and take it altogether out of the argument, giving it a sense which, as occurring here, would be rapid—“obiter hoc dicit, ut intelligat Corinthii, externa quoque professione colendam esse illam unitatem quæ nobis est cum Christo,” Calv. Meyer objects to rendering *ἐκ τοῦ ἐνδς ἄρτου μετέχομεν*, *we partake of that one bread*: saying rightly that *μετέχω* is always found with a gen. or an acc., never with *ἐκ*. He would render, *for we all, by means of that one bread, partake* (viz. in the one Body: so *μετέχ.* is absol. ver. 30). This is exceedingly harsh, besides as it seems to me (see above) confusing the whole argument: and we may safely say would not have been thus expressed by the Apostle, leaving the most important words to be supplied from the context,—but would have been *οἱ γὰρ πάντες ἐν τῷ ἐνδῷ ἄρτῳ τοῦ ἐνδς σώματος μετέχομεν*. The usage of *ἐκ*, too, would, though perhaps barely allowable, be very harsh, especially when it is remembered that the *ἄρτος* is not (by the hypothesis) the ultimate, but only the mediate object of participation. None of the examples given in Bernhardt, Syntax, p. 230, which Meyer quotes for his sense of *ἐκ*, seem to justify it. They apply mostly to the subjective source, *ἐκ προνομίας*, or the circumstances originating, *ὡς ἐκ τούτων*,—not to the medial instrument, which it appears to me would require *διδ*. (In a subsequent edn. Meyer

seems to have slightly modified his view, rendering, *for from the one bread we all receive a portion.*) 18.] Another example of *κοινωνία*, from the Jewish feasts after sacrifice. τ. Ἰσρ. κατὰ σάρκα] (= τ. Ἰσρ. τὸν κατὰ σάρκα: so we have τοῖς κυρίοις κατὰ σάρκα, Eph. vi. 5), the actual material Israel, as distinguished from δ Ἰσρ. κατὰ πνεῦμα, see Rom. ii. 29; Gal. iv. 29; and δ Ἰσρ. τοῦ θεοῦ, Gal. vi. 16. οἱ ἰσθ. τ. θυσ.] viz. those parts of the sacrifices which were not offered; see on ch. viii. 1. The parts to be offered are specified, Levit. iii. 3; the practice of eating the remainder of the meat sanctioned and regulated, ib. vii. 15—18. κοινωνοὶ τοῦ θυσ.] partakers with the altar (in a strict and peculiar sense,—the altar having part of the animal, the partaker another part; and by the fact of the religious consecration of the offered part, this connexion becomes a religious connexion. The question has been raised, and with reason, why the Apostle did not say κοινωνοὶ τοῦ θεοῦ? Meyer answers,—because the Jew was already in covenant with God, and the Apostle wished to express a closer connexion, brought about by the sacrifice in question:—De Wette,—because he was unwilling to ascribe so much to the mere act of sacrifice, see Heb. x. 1 ff.: and to this latter view I incline, because, as De W. remarks, θεοῦ would have suited the analogy better than θυσιαστηρίου, but Paul avoids it, and evidently is reluctant to use it. But to carry this view further, and suppose with Rückert that he would not concede to the Ἰσρ. κατὰ σάρκα any κοινωνία θεοῦ, is (Meyer) contradicted by Rom. ix. 4, 5. Still the inference lies open, to which our Saviour's saying points, Matt. xxiii. 20, 21. The altar is God's altar). 19, 20.] The inference from the preceding analogies would naturally be, that Paul was then representing the idols as *being in reality what the heathen sup-*



23 Πάντα ἡξεστιν, ἀλλ' οὐ πάντα συμφέρει πάντα ἡξεστιν, ἀλλ' οὐ πάντα οἰκοδομεῖ. 24 μηδεὶς τὸ ἑαυτοῦ ζητεῖτω, ἀλλὰ τὸ τοῦ ἑτέρου. 25 πᾶν τὸ ἐν μακέλλῳ πωλούμενον ἐσθίετε μηδὲν ἀνακρίνοντας διὰ τὴν συνειδήσιν 26 τοῦ κυρίου γὰρ ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς. 27 εἴ τις καλεῖ ὑμᾶς τῶν ἀπίστων καὶ θέλετε πορεύεσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε μηδὲν

xli. 56.  
1. xlix. 12.  
v. 12.

o = Acts iv. 9 reff.  
h = Mark viii. 20. Pa. xcv. 11.  
h = ch. vi. 6 reff.

f = ch. viii. 7. 2 Cor. i. 12.  
i = Matt. xxii. 3, &c. John ii. 3 al. Euth.  
i = Mark vi. 41. Acts xvi. 34 al. Gen. xliii. 31, 32.

23. rec (twice) ins μοι βεβ ἔξεστ. (from ch. vi. 12), with C<sup>3</sup> (1st time) HKL (P[once]) N<sup>3</sup> rel (with 1st time, demid goth, 2nd) syrr Chr, [Bas, Euthal-ms Damasc (1st)] Thdr̄t Orig-int, [Ambrst]: txt ABCD<sup>1</sup>DM<sup>1</sup>(F 17, once) am(with fuld harl<sup>1</sup> lux tol) copt [sah] Clem, [Orig] Iren-int, [Ambr], Tert, Cyr<sup>2</sup>.—om 2nd clause (passing from πάντα τοῦ αὐτοῦ) F: om 1st cl. P 17.

24. for το (twice), τα A 47 Antch, (Tert<sup>2</sup>). rec aft ἑτερου ins εκαστος (supplementary: perhaps, as Mey, a reminiscence of Phil ii. 4), with D<sup>2</sup>-KL rel syrr goth Chr, [Bas, Antch, Damasc] Thdr̄t: om ABCD<sup>1</sup>FHPN 17 latt coptt s̄th arm Clem [Euthal-ms Ambr, Ambrst].

25. διακρίνοντας P [Thdr̄t].

26. rec γὰρ βεβ κυριου (transposed to more usual order, not observing the emphasis), with AHKL P rel Chr, Thdr̄t [Euthal-ms Damasc]: txt BCDFN a 17.

27. rec aft εἰ ins δε (for connexion; but thus perplexing the sense), with CD<sup>3</sup>HKL rel (Syr) syrr sah goth Thdr̄t, Damasc Thl Ec: [et si s̄th:] om ABD<sup>1</sup>FPN latt copt arm Antch Chr, [Euthal-ms] Thdr̄t, Jac-nisib, Ambrst Aug. aft απιστων ins eis δεικνον D<sup>1</sup>[and lat] F fuld<sup>1</sup> Ambrst Pel Bede. πάντα τα παρατιθέμενα A coptt.

ceeds to give those directions, accompanying them with their reasons, as regards mutual offence or edification.

23.] He recurs to the plea of ch. vi. 12;—re-asserts his modification of it, with a view, after what has passed since, to shew its reasonableness, and to introduce the following directions. οἰκοδομεῖ] viz. the Christian body: tend to build up the whole, or the individual parts, of that spiritual temple, God's οἰκοδομή.

24.] Further following out of οἰκοδομεῖ. This ought to be our object: the bringing on one another to perfection, not the pleasing ourselves, see Rom. xv. 2, 3. In the second clause, εκαστος must be supplied from μηδεὶς (hence it has found its way into the rec.): so Plato, Rep. ii. p. 366 D, οὐδὲς ἐκόν δικαίος, ἀλλ' . . . ψῆγει τὸ ἄδικον,—i. e. εκαστος ψῆγει. See Bernhardy, Syntax, p. 458.

25.] The key to understanding this and the following verse is, to remember that συνειδήσις is used in each case of the conscience of the person spoken of, i. e. in the two first cases, that of the reader,—in the third, as explained by the Apostle, that of the weak brother: see there. Every thing which is being sold (offered for sale) in the flesh-market (μάκαλλον) is adopted from the Latin. It was also used by the Rabbis, in the form מִקְלָח. See Stanley, and examples in Wetst., eat, making no enquiry (whether it is meat offered to idols or not),

on account of your conscience (to be joined with ἐσθίετε μηδ. ἀνακ., not with ἀνακρί- νοντες only,—as is shewn by the parallel below, ver. 28,—where the reason given is joined to ἐσθίετε). The meaning being,—‘eat without enquiry, that your conscience may not be offended.’ If you made enquiry, and heard in reply, that the meat had been offered to idols, your conscience would be offended, and you would eat διὰ προσκόμματος to yourselves. De Wette, al., understand τὴν συν., all through, of the conscience of another, and apply to all the explanation of ver. 29. But as Meyer well observes, no reader could possibly refer τὴν συν. to any one but himself, no other person having been mentioned, until ver. 28, where ἐκείνων τὸν μηνύ- σατω is introduced, and τὴν συνειδήσιν is to be referred (but even then not without special explanation given) to the new subject.

26.] The principle on which such an eating ought to rest: that all is God's, and for our use: and where no subjective scruple is cast in, all to be freely partaken of: see 1 Tim. iv. 4.

27.] The same maxim applied to their conduct at a banquet given by a heathen. A miscellaneous banquet, and not a sacrificial feast, is meant. At such, there might be meat which had been offered to idols. Grot. says well on θέλετε πορεύεσθαι, “Admonet tacite, melius forte facturos, si non eant: ire tamen non prohibet: supra,

m here only τ. : ἀνακρίνοντας διὰ τὴν ἰσυνείδησιν 28 ἐὰν δέ τις ὑμῶν  
 n Luke xx. 27. εἴπη τοῦτο ἡ ἱερόθυτον ἔστιν, μὴ ἐσθίετε δι' ἐκείνων τὸν  
 John xi. 57. ἡ μὴνύσαντα καὶ τὴν ἰσυνείδησιν. 29 ἰσυνείδησιν δέ ὁ λέγω  
 Acts xxiii. 7. οὐχὶ τὴν ἑαυτοῦ, ἀλλὰ τὴν ὁ τοῦ ἐτέρου. ἵνα τί γὰρ  
 30 only τ. ἡ ἑλευθερία μου κρίνεται ὑπὸ ἄλλης ἰσυνείδησεως ;  
 2 Macc. iii. 7. 30 εἰ ἐγὼ ἡ χάριτι ὡς μετέχω, τί ὡς βλασφημοῦμαι ὡς ὑπὲρ οὐ  
 vi. 11. xiv. 30 ἐγὼ ὡς εὐχαριστῶ ; 31 ὡς εἴτε οὖν ἐσθίετε εἴτε πίνετε εἴτε τι  
 37 only. οὐκ ἐστὶν ὡς ἐγὼ ὡς μετέχω, τί ὡς βλασφημοῦμαι ὡς ὑπὲρ οὐ  
 o = ch. i. 13. 30 εἰ ἐγὼ ἡ χάριτι ὡς μετέχω, τί ὡς βλασφημοῦμαι ὡς ὑπὲρ οὐ  
 p 2nd pers. 30 εἰ ἐγὼ ἡ χάριτι ὡς μετέχω, τί ὡς βλασφημοῦμαι ὡς ὑπὲρ οὐ  
 2 Cor. vii. 11. 30 εἰ ἐγὼ ἡ χάριτι ὡς μετέχω, τί ὡς βλασφημοῦμαι ὡς ὑπὲρ οὐ  
 q Paul, here only. Matt. 30 εἰ ἐγὼ ἡ χάριτι ὡς μετέχω, τί ὡς βλασφημοῦμαι ὡς ὑπὲρ οὐ  
 12. 4. xviii. 30 εἰ ἐγὼ ἡ χάριτι ὡς μετέχω, τί ὡς βλασφημοῦμαι ὡς ὑπὲρ οὐ  
 46. Luke xiii. 7. Acts iv. 25. vii. 26 only. Gen. iv. 6. r = Gal. ii. 4. v. 1, 13 al. s = Job xix. a b c d  
 37 BN AM. (?) t = Rom. vi. 17 reff. dat., Rom. iv. 19, see nota. u ch. ix. 10, 12 reff. f g h k  
 v = Rom. iii. 8 reff. w ellipse, ch. vii. 1 al. x = Rom. xiv. 6. i. 6 al. abool., ch. xi. 24 reff. m n e  
 y so ch. iii. 22 reff.

28. om ὑμῶν F latt goth Tert, Aug, [ins.]. rec (for ἱεροθ.) εὐλογοῦντες (see notes), with CDFKL P rel syr copt goth arm Chr, Thdr† [Euthal-ms Damasc Tert, 1: immolaticium D-lat F-lat [Ambrst] (in ver 19 simulacro immolatum D-lat, idolois immolatum F-lat vulg [Ang, 1]: txt ABHN sah Eus (Clem) Orig [de sacrificio Syr (victimam idoli ver 19)]. om κεινον τον μηνύσαντα και F. aft και ins δια D Syr ayr-w-ob. rec at end ins του γαρ κυριου η γη και το πληρωμα αυτης (repetition from ver 26: see also om ver 31), with H<sup>2</sup>KL rel syr goth Chr, [Euthal-ms] Thdr† Phot Thl (Ec: om ABCDFH<sup>1</sup>PN 17 latt Syr coptt sath arm Damasc Ambrst Aug, Pel Bede.

29. for ουχι, ου D<sup>1</sup> 17. εμαυτου H m: σεαυτου D<sup>1</sup>: tuam latt [(Syr) syr coptt Ambrst Aug]. for αλλης, απιστου F[-gr] D-lat G-lat goth Ambr Jer Sedul Primas (txt Ambrst Aug, Pel Bede).

30. rec aft εἰ ins δε (supplementary, but disturbing the sense), with (Ec: om ABCD FKLPN rel [latt syrr coptt goth sath-pl(om vv. 29, 30 sath-rom) arm] Clem, Cyr, [Chr, Euthal-ms Damasc Aug, 1].

cap. v. 10." On δια τ. συνειδ., see above, ver. 25.

28.] *Who is the person supposed to say this? not, as Grot., al., think, the host, of whom τις could hardly be said, but it would stand ἐὰν δὲ ὑμῶν εἴπῃ: nor, as Chrys., Theophyl., al., and De Wette, —some heathen guest, by whom De W. imagines it said maliciously, or to put the Christian to the proof,—for his συνείδησις would hardly be so much taken into account in the matter; but, as Neander, Pfl. u. Leit. p. 399, and Meyer,—some weak Christian, wishing to warn his brother. ἱερόθυτον is apparently placed advisedly, to represent what would be said at a heathen's table. De W. supposes it on this very account to be a correction: but surely this is giving a corrector credit for more fineness of discrimination than they ordinarily shew. Much more probable is it, that the unusual and apparently incorrect ἱερόθυτον should give place to the ordinary and more exact term.*

31. ἐκ. τ. ἡμῶν. . .] On account of the man who informed you, and (καὶ specifying the particular point or points to which the more general preceding clause applies: as, τῶνδε εἵνεκα, καὶ γῆς ἡμέρῃ . . . καὶ μέγιστα τῷ χρηστηρίῳ τίνος ἐών, καὶ τίσασθαι θέλων . . . Herod. i. 73. See Hartung, Partikellehre, i. 145) conscience: i. e. to spare the informer being wounded in his conscience.

29.] Explanation of the last διὰ τὴν συνείδησιν, as meaning not your own, but that of the informer. True to his interpretation (see above), De W. supposes τοῦ

ἐτέρου not to refer to τὸν μηνύσαντα, but to 'your weak Christian brother;' but then how very harsh and clumsy are the various references to understood persons;—and how simple, on the other interpretation, is the reference in each case of τὴν συν. to the subject of the clause. [ἵνα τί γάρ]

For why is my freedom judged by a conscience not mine own?—i. e. 'Why should I be so treated (hazard by my actions such treatment) that the exercise of my Christian freedom, eating as I do and giving thanks, should become matter of condemnation to another, who conscientiously disapproves of it?' If (no copula) I partake thankfully ([not, as E. V., 'by grace'] dat. of the manner, cf. Soph. Antig. 616, σοφία γὰρ ἐκ του κλεινὸν ἔπος πέφανται,—and Bernhardy, Syntax, p. 101), why am I to be spoken ill of for that for which I give thanks? These words have been misunderstood. It has been generally supposed that the Apostle is impressing a duty, not to give occasion for the condemnation of their liberty by another's conscience. But the ground on which he is here arguing, is the unfitness, absurdity, injustice to oneself and the cause of God, ver. 31, of so acting as to be condemned for that in which a man not only allows himself, but for which he gives thanks to God. The sentiment is the same as in Rom. xiv. 16, μὴ βλασφημεῖσθε ὑμῶν τὸ ἀγαθόν. The emphasis is each time on ἐγώ.

31—XI. 1.] General conclusion of this part of the Epistle,



p absol., Matt. vi. 8, &c. Luke ill. 21. Acta vi. 6. x. 9, 30 al. xara x. 9. Acta xiv. 9. ch. xiii. 9. xiv. 1, &c. r (Mark xiv. 3 rec.) and ellipse., Euth. vi. 12. s = ch. i. 27. ver. 22. ABCDI KLP a b c d f g h k m n o 17. 47

[om 2nd δε P.] rec om του (bef χριστου), with CFKLP rel Orig., Eus., Chr., [Cyr.-p.] Thdr̄t Damasc Thl., (Ec., ins ABDN m 17 Clem Eus., Chr., [Euthal.-ms] Thl., Ec.).

2 Thess. ii. 15), according as (according to the words in which) I delivered (them) to you. This was their general practice: the exceptions to it, or departures at all events from the spirit of those παραδόσεις, now follow. 3.] "It appears, that the Christian women at Corinth claimed for their sex an equality with the other, taking occasion by the doctrine of Christian freedom and abolition of sexual distinctions in Christ (Gal. iii. 28). The gospel unquestionably did much for the emancipation of women, who in the East and among the Ionian Greeks (not among the Dorians and the Romans) were kept in unworthy dependence. Still this was effected in a quiet and gradual manner; whereas in Corinth they seem to have taken up the cause of female independence somewhat too eagerly. The women overstepped the bounds of their sex, in coming forward to pray and to prophesy in the assembled church with uncovered heads. Both of these the Apostle disapproved,—as well their coming forward to pray and to prophesy, as their removing the veil: here however he blames the latter practice only, and reserves the former till ch. xiv. 34. In order to confine the women to their true limits, he reminds them of their subjection to the man, to whom again he assigns his place in the spiritual order of creation, and traces this precedence up to God Himself." De Wette. παντες ἀνδρες] 'of every Christian man' (as Chrys., al., Meyer, De W.), certainly,—and for such the Apostle was writing: but not only of every Christian man: the Headship of Christ is over all things to His Church, Eph. i. 22, and thus He is Head of every man. The word κεφαλῇ in each case means the head next above. This must be borne in mind, for Christ is THE HEAD of the Christian woman, as well as of the Christian man. God is the Head of Christ, not only according to His human Nature: the Son is, in His Sonship, necessarily subordinate to the Father: see ch. iii. 23, note, and ch. xv. 28. From χριστός, the order descends first: then, in order to complete the whole, ascends up to God. Observe that though (Gal. iii. 28) the distinction of the sexes is abolished in Christ, as far as the offer of

and standing in grace is concerned, yet

for practical purposes, and for order and seemliness, it subsists and must be observed.

4.] The case of the man here treated, was regarded by the ancient Commentators, Chrys., Theodoret, Theophyl., Ec., and Grot., Mosh., al., as an actually occurring one among the Corinthians:—but by recent ones, since Storr and Bengel, as hypothetically put, to bring out that other abuse which really had occurred. Had it been real, more would have been said on it below: but from ver. 5 onwards, attention is confined to the woman.

προσευχ. praying in public: προφ. discoursing in the spirit; see on ch. xii. 10. κατὰ κεφ. ἔχων] scil. τι. The Jews when praying in public put over their heads a veil, called the Tallith, to shew their reverence before God and their unworthiness to look on Him: Lightf., Hor. Heb. in loc. Grotius's note on the Greek and Roman customs is important:—"Apud Græcos mos fuit sacra facere capite aperto. Legendum enim apud Macrobi. i. Saturn. 8, *Illuc Græco ritu capite aperto res divina fit*, apparet ex loco ejusdem libri c. 10, ubi itidem de Saturno agitur, et *sacrum ei fieri dicitur aperto capite ritu peregrino*; et ex loco iii. 6, ubi Varro nem ait dicere, Græci hoc esse moris, aperto capite sacrificare. ἀνακαλύπτει κεφαλῇ ait de ejusdem Saturni sacris agens Plutarchus in Romanis questionibus. *Lucem facere* id dici solitum Festus testatur. Eodem modo, id est aperto capite, etiam Herculi in ara maxima sacrum fieri solere testatur, præter Macrobi. dicto libro iii. 6, Dion. Hal. lib. i., nimirum quia id sacrum institutum erat ab Evandro homine Græco. Sed Æneas (?) contrarium morem in Italiam intulit sacra faciendi velato capite, ne quod malum omen oculis aut auribus obveniret: ut Virg. nos docet Æn. iii. et ad eum Servius, et in Breviario Aurelius Victor: sed et Plutarchus in Romanis questionibus. Et ejus moris etiam Plautus meminit in comædiis quibusdam: ut solet admiscere Romana Græcia. Paulus Græcia Corinthiis scribens Græcum præfert morem, et causas addert quales ferebat negotii natura. Ex Pauli præscripto perpetuo hunc morem tenere Christiani veteres. Tertul. Apologetico: 'Illuc suspicientes Christiani manibus expansis, quia innocui: capite





• Rom. i. 25  
ver.  
f = as ordi-  
narily; e. g.  
Matt. x. 1  
al. fr.  
g see note.

γυνή δὲ ὁ δόξα ἀνδρός ἐστιν. <sup>8</sup> οὐ γὰρ ἐστιν ἀνὴρ ἐκ  
γυναϊκός, ἀλλὰ γυνή ἐξ ἀνδρός. <sup>9</sup> καὶ γὰρ οὐκ ἐκτίσθη  
ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνή διὰ τὸν ἄνδρα. <sup>10</sup> διὰ  
τοῦτο ὁφείλει ἡ γυνή ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς

H 1099

ABCDP  
HKL  
acde  
ghkl  
o 17. 41

[Euthal-ms] Damasc: ins ABD<sup>1</sup>FPN<sup>2</sup> Isid, Thdr̄t.

ins του bef ανδρος F.

8. om ver K.

10. η γυνη bef οφειλει H m 17.

from *man*, "τὸ θῆλυ, ἄρρεν ἀτελές, philosophis. Imperat materfamilias sum famulim, sed viri nomine." Grot. This of course is true only as regards her place in creation, and her providential subordination, not in respect of the dependence of every woman's individual soul directly on God, *not on man*, for supplies of grace and preparations for glory. The Apostle omits *εἰκόν*, because anthropologically the woman is not the *image* of the man, on account of the difference of the sexes: and also perhaps because thus he would seem to deny to the woman the being created in the *divine* image, which she is as well as the man, Gen. i. 26, 27. The former reason appears the more probable: and so De W. and Meyer. "It may be observed that, whereas in Genesis the general character of man under the Hebrew name answering to *ἄνθρωπος* is the only one brought forward, here it is merged in the word *ἀνὴρ*, which only expresses his relation to the woman." Stanley. 8.] γὰρ gives the reason of the former assertion γυνή δόξα ἀνδρός,—viz. that the man is not (emphasis on *ἐστιν*, which prevents the *ἐκ* having a figurative sense, of *dependence*:—"takes not his being," in the fact of his *original creation*. The *propagation* of the species is not here in view) out of the woman, but the woman out of the man (compare Gen. ii. 23, κληθήσεται γυνή, ὅτι ἐκ τοῦ ἀνδρός αὐτῆς ἐλήφθη).

9.] For also (parallel with ver. 8—another reason: not *subordinate* to it, as Meyer, who renders *ἐκ* in ver. 8, 'dependent on,' and regards this verse as giving the reason) the man was not created (emphasis on *ἐκτίσθη*, as before on *ἐστιν*) on account of the woman, &c. In this verse, besides the *manner* of creation, ἐκ τοῦ ἀνδρός, the *occasion* of creation, διὰ τὸν ἄνδρα, is insisted on; see Gen. ii. 18 ff. 10.] διὰ τοῦτο, on account of what has just been said, by which the subordination of the woman has been proved:—refers to vv. 7—9, not as Meyer, to ver. 9 only: for vv. 8, 9, give two parallel reasons for γυνή δόξα ἀνδρός, the inference from which proposition has not yet been given, but now follows, with ὁφείλει answering to οὐκ ὁφείλει above.

ὁφ. ἡ γ. ἐξουσίαν ἔχ. ἐπὶ τῆς κεφ. The woman ought to have power (the *sign* of power or *subjection*;

shewn by the context to mean *a veil*). So Diodor. Sic. i. 47: *εἰκόνα . . . εἰκοσι πηχῶν, μονόλιθον, ἔχουσαν τρεῖς βασιλείας ἐπὶ τῆς κεφαλῆς, ὥς διασημαίνειν ὅτι καὶ θυγάτηρ καὶ γυνή καὶ μήτηρ βασιλείας ἐπηρέε*, where *βασιλείας* evidently are *crowns*, the *tokens of kingdom*. And as there from the context it is plain that they indicated *participation* in the glory of the kingdoms, so here it is as evident from the context that the token of *ἐξουσία* indicates being *under power*: and such token is the covering. So Chrys. (τὸ καλῶντασθαι, ὑποταγῆς κ. ἐξουσίας), Theodoret, Theophyl. (τὸ τοῦ ἐξουσιάζεσθαι σύμβολον), Œcum., Beza, Grot., Est., Bengel, Wolf, al., Billroth, Rückert, Olah, Meyer, De Wette. To enumerate the various renderings would be impossible. Some of the principal are, (1) a sign of *power to pray and prophesy in public, bestowed on her by her husband*. So Schrader, iv. 158: but this would be quite irrelevant to the context. (2) Some suppose *ἐξουσία* actually to mean *a veil*, because the Heb. *טַרְטִי*, 'a veil,' comes from the root *טַרַּץ*, 'subjeceit.' So Hammond, Le Clerc, al. But (see Lexx.) 'subjeceit' is not the primary, only a tropical meaning: the primary meaning, 'extended, diduxit,' is much more likely to have given rise to the substantive. It is certainly a curious coincidence that the Heb. *terms* should be thus allied,—and that alliance may have been present to the Apostle's thoughts: but this does not shew that he used *ἐξουσία* for *a veil*. (3) Kypke would put a comma after *ἐξουσίαν*, and render 'propterea mulier potestati obnoxia est, ita ut velamen (see ver. 4) in capite habeat.' But the sense of ὁφείλειν τι would require (see Lexx.) *τραχήνην*, not *ἐξουσίαν*. (4) Pott renders, 'mulierem oportet servare jus (sive potestatem) in caput eum, sc. eo, quod illud velo obtegit.' But this, though philologically allowable (see Rev. xi. 6; xx. 6; xiv. 18; and with *ἐπ' αὐτῷ*, Luke xix. 17), is entirely against the context, in which the woman has no power over her own head, and on that very account is to be covered. (5) Hagenbach (in the Stud. und Krit. 1828, p. 401) supposes *ἐξουσία* here to mean *her origin*, *ἐξ-ουσία* from *ἐξ-εἰμι*, as *παρ-ουσία* from *παρ-εἰμι*:—to shew that she (ver. 8) *ἔστιν ἐξ ἀνδρός*. But apart from other

διὰ τοὺς ἡ ἀγγέλους.

11 ἡ πλὴν οὔτε γυνὴ χωρὶς ἀνδρὸς ἡ = as ordi-

cxxxvii. 1.

i = Matt. Luke passim (not Mark, John, nor Luke in Acts). Paul, Eph.

v. 23. Phil. i. 12. iii. 16. iv. 14 only. Rev. ii. 23. Lam. iii. 2.

11. rec απη χωρις γυν. ουτε γυνη χωρις ανδ. (appy more natural order), with D<sup>2</sup>[-gr]

objections to this, it must thus be, τὴν ἐξ. or τὴν ἐξ. αὐτῆς. Other renderings and conjectures may be seen in Meyer's note, from which the above is mainly taken: and in Stanley's a.

διὰ τοὺς ἀγγέλους] On account of the angels: i. e. because in the Christian assemblies the holy angels of God are present, and delighting in the due order and subordination of the ranks of God's servants,—and by a violation of that order we should be giving offence to them. See ref. So Chrys. (οὐκ οἶδας ὅτι μετ' ἀγγέλων ἵστασθαι; μετ' ἐκείνων ὄψαι, μετ' ἐκείνων ὁμῆσαι, καὶ ἵστασθαι γελῶν; cited by Hammond, but from what work of Chrys. I have not been able to find. In his commentary on this passage he is not clear, but seems to take this view,—εἰ γὰρ τοῦ ἀνδρὸς καταφρονεῖς, φησί, τοὺς ἀγγέλους αἰδέσθῃ, Hom. xxvi. p. 234. In the Hom. on the Ascension, vol. ii. pt. ii. p. 443 (Migne), he says, εἰ βούλει ἰδεῖν κ. μάρτυρας κ. ἀγγέλους ἐνοῦσαν τῆς πίστεως τοὺς ὀφθαλμοῖς, κ. ὅψαι τὸ θέατρον ἐκείνων· εἰ γὰρ πᾶσι δ' ἄνθρωποις ἐμπέκησται, πολλὰ μᾶλλον ἢ ἐκκλησία . . . ὅτι γὰρ ἅπας δ' ἄνθρωποις ἐμπέκησται, ἄκουσον τί φησιν ὁ ἀπόστολος, ἐντρέπων τὰς γυναῖκας ὅστε ἔχειν κάλυμμα ἐπὶ τῆς κεφαλῆς; "ὀφθαλμοῖς κ.τ.λ."), Grot. (whose note see in Pool), Estius, Wolf, Rückert, Meyer, De Wette. (1) Others, with a modification of this rendering, take τοὺς ἀγγέλους as the *guardian angels*, appointed, one to take charge of each Christian. So Theophyl. (τὸ ἀνακαλύψθαι ἀνασχυντίαν ἐμφανίζει· ἦν καὶ οἱ τοῖς πιστοῖς παρεπόμενοι ἄγγελοι βδελύσσονται), Jerome (not Aug. de Trin. xii. 7, as Meyer, see below), Theodoret. But, though such angels *certainly do minister* to the heirs of salvation,—see Matt. xviii. 10, and note,—there does not appear to be any immediate allusion to them *here*. (2) Others again understand '*bad angels*,' who might *themselves* be lustfully excited; so Tertull. de Virg. Vel. 7, vol. ii. p. 899, "propter angelos; scilicet quos legitimus a Deo et cœlo excidisse ob concupiscentiam foeminarum." See also cont. Marcion. v. 8, p. 488,—or might *tempt men so to do*,—Schöttgen, Mosh., al.,—or might *injure the unveiled themselves*: so, after Rabbinical notions, Wetst. But οἱ ἄγγελοι, absol., never means any thing in the N. T. except *the holy angels of God*. See, in Stanley's note, a modification of this view, which is consistent with that meaning. (3) Clem. Alex. fragm. ix. ὁποῦν. lib. iii. (p. 100½ P.) says, ἀγγέλους φησὶ τοὺς

δικαίους, κ. ἐναγέρους. (4) Beza, the Christian *prophets*, "in cœtu loquentes ut Dei nuncios et legatos." (5) Ambrose, the *presidents of the assemblies*. (6) Lightf., the *angeli* or *mundi desponsationum*, persons deputed to bring about *de-trothals*. (7) Rosenm., Schrader, and many others,—*exploratores* vel *speculatores*: "Poterat nempe novæ consuetudinis notitia per ἀπίστους speculatores in publicum emanare, christianasque uxores tum Judæis, de isto mulierum habitu pessime existimantibus, tum Græcis quoque in suspicionem rei christianæ probrosissimam adducere." Rosenm. Against all these ingenious interpretations is the plain sense of οἱ ἄγγελοι (Matt. xiii. 49. Mark i. 13. Luke xvi. 22. chap. xiii. 1. Col. ii. 18. Heb. i. 4, 5, 7, 13, al.), which appears to me irrefragable. But still a question remains, *WHY should the Apostle have here named the angels, and adduced them as furnishing a reason for women being veiled in the Christian assemblies?* Bengel has given an acute, but not I believe the correct answer: "mulier se tegat propter angelos, i. e. quia etiam angeli teguntur. Sicut ad Deum se habent angeli: sic ad virum se habet mulier. Dei facies patet: velantur angeli: Esa. vi. 2. Viri facies patet: velatur mulier." Surely this lies *too far off* for any reader to supply without further specification. Aug. de Trin. xii. 7 (10), vol. viii. p. 1004, gives an ingenious reason: "Grata est enim sanctis angelis sacra et pia significatio. Nam Deus non ad tempus videt, nec aliquid novi fit in Ejus visione atque scientia, cum aliquid temporaliter aut transitorio geritur, sicut inde afficiuntur sensus vel carnales animalium et hominum, vel etiam celestes angelorum." (He makes no mention,—see above,—of *guardian* angels.) I believe the account given above to be the true one, and the *reason* of adducing it to be, that the Apostle *has before his mind the order of the universal church*, and prefers when speaking of the assemblies of Christians, to adduce those beings who, as not entering into the gradation which he has here described, are conceived as *spectators* of the whole, delighted with the decency and order of the servants of God. Stanley thinks the most natural explanation of the reference to be, that the Apostle was led to it by a train of association familiar to his readers, but lost to us: and compares the intimations of a similar familiarity on their part with the subjects of which he



[αὐτῇ]. <sup>16</sup> εἰ δέ τις ὁδοκεῖ φιλονεικεῖν εἶναι, ἡμεῖς τοιαύτην <sup>17</sup> συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησίαι τοῦ θεοῦ.

109 H.  
3CDF  
.LPN  
: d e f  
i k l m  
17. 47

<sup>17</sup> Τοῦτο δὲ παραγγέλλω οὐκ ἐπαίνων, ὅτι οὐκ εἰς τὸ κρείσσον ἀλλὰ εἰς τὸ ἡσσον ἐσυνέρχεσθε. <sup>18</sup> πρῶ-

Prov. x. 12.) x John xviii. 36. ch. viii. 7 v. r. only r. Prov. xvii. 9 Symm. [or ὅψς; (-ὅψς, 2 Macc. iii. 31.) y plur., Rom. xvi. 16 ref. s ch. i. 3 ref. e here (2 Cor. xii. 15) b ver. 2. c see Rom. xiii. 4 ref. d ch. vii. 9 ref. f = Acts i. 6 ref. g [Rom. xii. 2.] only f. (Isa. xlii. 8.)

17. rec παραγγέλλων οὐκ επαῖνω (see vv. 2 and 22), with C<sup>3</sup> (appy) D<sup>3</sup> (and lat) F[-gr] KLPN rel copt [sah-mnt] Chr, Thdrt [Sedul] : -λω οὐκ -νω D<sup>1</sup> [-gr] 137 sah [-woide Euthal-ms] : -λων οὐκ -ων B d : txt AC<sup>1</sup> 17 latt syrr sēth [appy] arm Ambrst Aug Pel Bode. (κρείσσον, so ABCD<sup>1</sup> FPN 17 [Damasc.]) (ἀλλὰ, so ABCD<sup>1</sup> N m<sup>1</sup> [Euthal-ms].) (ἡσσον, so ABCD<sup>1</sup> N [Euthal-ms] : ελαττω F Thdrt : ἴσον 17.)

seems not satisfied with the *reasons* I have given, but is still disputatious;—this is the only admissible sense of δοκεῖ in this construction: see ref. :—for the meaning, 'if it pleases any one,' &c. would require τινα δοκεῖ: and 'if any one thinks that he may,' &c. would not agree with φιλονεικεῖν, which is in itself *wrong*). ἡμεῖς] declarative: let him know that . . . ; so, εἰ δὲ κατακαυχᾶσθαι, οὐ σὺ τὴν βίαν βαστάζεις, ἀλλ' ἡ βίαν σέ, Rom. xi. 18. We,—the Apostles and their immediate company,—including the women who assembled in prayer and supplication with them at their various stations, see Acts xvi. 13. τοιαύτην συνήθειαν] The best modern Commentators, e. g. Meyer and De Wette, agree with Chrys. in understanding this, τοιαύτ. συνήθ., ὅστε φιλονεικεῖν κ. ἐρίζειν κ. ἀντιτάττεσθαι. p. 235. And so Ambrose, Beza, Calvin, Estius, Calov., al. But surely it would be very unlikely, that after *so long a treatment of a particular subject*, the Apostle should wind up all by merely a censure of a fault common to their behaviour on *this and all the other* matters of dispute. Such a rendering seems to me almost to *stultify the conclusion*:—'If any will dispute about it still, remember that it is neither our practice, nor that of the Churches, to dispute.' It would seem to me, but for the weighty names on the other side, hardly to admit of a question, that the *συνήθεια* alludes to the *practices* (see ref. John) of *women praying uncovered*. So Theodoret, Grot., Michaelis, Rosenm., Billroth, Olsh., al. and Theophyl. altern. He thus cuts off all further disputation on the matter by *appealing to universal Christian usage*: and to make the appeal more solemn, adds τοῦ θεοῦ τοι ἐκκλ.,—the assemblies which are held in honour of and for prayer to God, and are *His own Churches*. Obs. αἱ ἐκκλησίαι, not ἡ ἐκκλησία. The *plurality of independent testimonies to the absence of the custom*, is that on which the stress is laid. This appeal, 'to THE CHURCHES,' was much heard again at the Reformation: but has

since been too much forgotten. See, on the influence of this passage on the Christian church, the general remarks of Stanley, edn. 2, pp. 198—200. 17—34.] *Correction of abuses regarding the Agapæ and the partaking of the Supper of the Lord.* 17.] Refers back to what has been said since ver. 2, and forms a transition to what is yet to be said. But this (viz. *what has gone before*, respecting the *ceiling of women*; not, as Chrys., Theophyl., Grot., Bengel, al., that which follows: see below) I command you (not 'announce to you,' nor 'declare to you from report,' which are senses of παραγγ., unknown to the N. T., where it only means 'to command,'—'to deliver by way of precept': see ref., and ch. vii. 10; 1 Thess. iv. 11; 2 Thess. iii. 4, 6, 10, 12. This makes it hardly possible to refer *τοῦτο* to *what follows*; for if so, some definite command should immediately succeed) not praising (refers to the *ἐπαῖνω* of ver. 2, and *excepts what has been said since* from that category); because you come together not for the better (so that edification results) but for the worse (so that propriety is violated, and the result is to the hindering of the faith). These last words εἰ . . . ἐσυνέρχ. are introduced with a manifest view to include *more* than the subject hitherto treated, and to *prepare the way* for other abuses of their assemblies to be noticed. 18.] *πρῶτον*—where is the *second* particular found, answering to this *πρῶτον*? Ordinarily, it is assumed that the σχίσματα are the *first* abuse, the disorders in the Agapæ (beginning with ver. 20), the *second*. But I am convinced, with Meyer, that this view is wrong. For (1) neither special blame, nor correction of abuse, is conveyed in vv. 18, 19: nor is it so much as intimated, on the ordinary hypothesis, what the character of these σχίσματα was. And (2) the words of ver. 22, ἐπαίνομαι ὑμᾶς ἐν τούτῳ; οὐκ ἐπαῖνω, plainly refer back to ver. 17, and shew that the whole is continuous. Again (3) the *ὅθεν* of ver. 20, as so frequently,—see ch.

h = ch. v. 3.  
 3 Cor. ix. 1.  
 i w. acc. and  
 inf., John xi  
 18 only.  
 j ch. i. 10 reff.  
 k Acts viii. 16

τον ἡ μὲν ἡ γὰρ ὁ συνερχομένων ὑμῶν ἐν ἐκκλησίᾳ ἰ ἀκούω ABCD  
ἰ σχίσματα ἐν ὑμῖν ἑ ὑπάρχειν, καὶ ἰ μέρος τι ἢ πιστεύω. acde KLP  
19 ἠ δεῖ γὰρ καὶ ο αἰρέσεις ἐν ὑμῖν εἶναι, ἵνα [καὶ] οἱ ρ δό- ghk i  
ε 7: 4

ref.  
al. fr. Jo

1 = here only. Thucyd. ii. 64. iv. 20. = ἐκ μέρους, ch. xiii. 9, &c.  
xxix. 24. n = Acts iv. 12 reff. o Acts v. 17 reff.

m = Matt. xiv. 23, 26  
p Rom. xiv. 18 ref.

18. rec ins τη bef εκκλησια (*the meaning being mistaken: see note*), with g h 47 [arm(Treg)] Thl Ec: om ABCDFKLPN rel Chr, [Euthal-ms] Damasc. uv  
αρχην bef εν υμιν D1-3F vulg-ed arm: om εν υμιν am(with demid fuld harl [tol])  
Orig[-int.] Ambrst Bede.

19. om 1st *en* *υμιν* D<sup>1</sup>F latt Orig-int, [(Tert.) Cypr, Ambrst Aug<sub>1</sub>] (not Orig, [Chr, Euthal-ms Thdrt Damasc] Jer, Primas) : ins aft *εναι* D<sup>3</sup>-gr coptt] Archel., aft *υα* ins *και* B D<sup>1</sup>(and latt) m 17 vulg sah Ambrst Pel Bede : om AC D<sup>3</sup>-gr] FKLP<sup>1</sup> rel syrr copt [arm] Orig<sub>1</sub>-int,] Epiph, Chr, [Euthal-ms] Thdrt Damasc Cypr, [(Tert.) Jer,] : *και υα και* m<sup>1</sup>.

viii. 4, and Hartung, Partikellehre, ii. 22, —resumes the subject broken off by *καὶ μέγας . . . γὰρ ἐστὶν ὁ κύριος*. The *σχηματα* before the Apostle's mind are, *specifically*, those occurring at the Agapæ, —but on the mention of them, he breaks off to shew that such divisions were to be no matters of surprise, but were ordained to test them, —and in ver. 20 he returns with the very words, *συνερχομένους ὑμῶν*, —to the immediate matter in hand, and treats it at length. See more on vv. 21 ff. But the question still remains, where is the *second* point, answering to this *πρῶτος*? Again with Meyer (and Macknight) I answer, —at ch. xii. 1. THE ABUSE OF SPIRITUAL GIFTS, which also created disorder in their assemblies, ch. xiv. 23 al., and concerning which he concludes, xiv. 40, *πάντα ἐδοχη- μόνως κ. κατὰ τὰς ἰσχύας* —was the *other* point before his mind, when he wrote this *πρῶτος*. That he takes no notice in ch. xii. 1, by any *ἑπειτα* &c or the like, of what has gone before, will be no objection to the above view to any one but the merest tiro in our Apostle's style.

There is a trajectory of the *ἀκοῖν*, which, in the sense, precedes *συνοχῇ*, &c. *ἐν ἐκκλ.* in assembly; not local, as E. V., 'in the church,' but = *ἐν τῷ αὐτῷ*, ver. 20. [In ver. 16, where the word is used of distinct bodies of Christians, it was not possible to keep the word *assemblies*, but it should be done whenever the sense admits it, and it suits the matter in hand]. *σχίσματα* of what sort, is specified below; viz. that he does not here refer to the party dissensions of ch. i. 10, nor could he say of them *μέρος τι πιστεύει*, but strictly to *σχίσματα* which took place at their meetings together, viz. that each takes before other his own supper, &c. So Chrys: οὐ λέγει, ἀκούω γὰρ μὴ κοινῇ βιάσθαι συνειπεῖν: ἀκούω κατ' ἰδίαν ὑμᾶς ἐτάσσασθαι, καὶ μὴ τῶν πενήτων ἀλλ' ὁ μάλιστα ἰκανὸν ἦν αὐτῶν διασείων τὴν διανοίαν, τοῦτο τέθεικε, τὸ τῶν σχισμάτων δόγμα, δὲ καὶ τοῦτον ἦν αἴτιον.

Hom. xxvii. p. 241; and Theophyl., (Ec., Est., Pisc., Grot., which last remarks, 'Accidebat jam illis temporibus, quod nostris multo magis evenit, ut res instituta ad concorporandos fideles in vexillum schismatis verteretur.' κ μέπος τι πιστ.] Said in gentleness: q. d. "I am unwilling to believe *all* I hear concerning the point, but *some* (hardly '*much*,' '*in great part*,' as Stanley: nor do his testimonies from Thucyd. i. 23; vii. 30, bear out this meaning. It might, of course, lie beneath the surface, but is not given by μέπος τι) I cannot help believing." 19.] θεῖ, in the divine

believing." 19.] *δεῖ*, in the divine appointment, the *ἵνα* which follows expressing *God's purpose* thereby. Our Lord had said *ἀνάγκη ἔλθειν τὰ σκάνδαλα*, Matt. xviii. 7:—and Justin Martyr, Tryph. 35, p. 132, quotes among His sayings prophetic of division in the church, *ἔσονται σχίσματα κ. αἵρέσεις*. From the pointed manner in which *δεῖ γὰρ καὶ αἵρέσεις* . . . is said, I should be inclined to think that the Apostle tacitly referred to the same saying of our Lord: for there must be (not only dissensions, but) even heresies (not in the ecclesiastical or doctrinal sense,—as Pelag., Est., Calv., Beza,—see *reff.*, but indicating a further and more matured separation, where not only is there present dissension, as in the Agapæ, but a deliberate choice and maintenance of party distinction. It does not appear, in spite of all that has been written in Germany on the supposed parties of ch. i. 10, that such separations had yet taken place among the Corinthians. Nor even in Clement's Epistle, forty years after this, do we find any allusion to such, but only, as here, to a general spirit of dissension and variance, see chaps. iii. and xiv., pp. 213, 257. Chrys. would refer *αἶν* only to the Agapæ: *οὐ ταῦτα λέγουσιν τὰς τῶν δογματῶν, ἀλλὰ τὰς τῶν σχισμάτων τούτων*, p. 242,—and so Theophyl., *Ec.* But this hardly justifies the climax, *δεῖ γὰρ καὶ αἶν*, among you, that the approved

κιμοι <sup>9</sup> φανεροὶ <sup>9</sup> γίνονται ἐν ὑμῖν. <sup>20</sup> <sup>1r</sup> συνεργομένων οὖν <sup>9</sup> Mark vi. 14.  
 ὑμῶν <sup>7</sup> ἐπὶ τὸ αὐτὸ οὐκ ἔστιν <sup>1</sup> κυριακὸν <sup>11</sup> δεῖπνον φαγεῖν <sup>17</sup> Luke viii. 17.  
<sup>21</sup> ἕκαστος γὰρ τὸ ἴδιον <sup>11</sup> δεῖπνον <sup>1</sup> προλαμβάνει <sup>11</sup> ἐν τῷ <sup>13</sup> Acts vii. 13.  
 φαγεῖν, καὶ <sup>2</sup> ὅς μὲν <sup>1</sup> πεινᾷ, <sup>2</sup> ὅς δὲ <sup>2</sup> μεθύει. <sup>23</sup> <sup>3</sup> μὴ γὰρ <sup>13</sup> ch. iii. 13.  
 οἰκίας <sup>2</sup> οὐκ ἔχετε <sup>11</sup> εἰς τὸ ἐσθίειν καὶ πίνειν; <sup>7</sup> ἡ τῆς <sup>13</sup> xiv. 25. Phil.  
 κληρίας τοῦ <sup>1</sup> θεοῦ <sup>0</sup> καταφρονεῖτε, καὶ <sup>1</sup> κατασχύνετε τοὺς <sup>13</sup> i. 13. Gen.  
<sup>1</sup> Rev. i. 10  
 only t.  
 u John xiii. 2, 4. xxi. 30 al. Dan. i. 16 (v. 1 Theod.) only. v Mark xiv. 8. Gal. vi. 1  
 only γ. Wisd. xvii. 17 only. w Acts ix. 3 reff. s = Matt. xiii.  
 8. Acts xxvii. 44. Rom. xiv. 5. 2 Cor. ii. 16 al. y Matt. iv. 2. Rom. xii. 20 (from Prov. a Rom. x. 18, 19. ch. ix. 4, 5 only. P. b Rom.  
 xxv. 31) al. s Acts ii. 15 reff. a Rom. x. 18, 19. ch. ix. 4, 5 only. P. b Rom.  
 iv. 11 reff. c = ch. x. 32. d ch. i. 2 reff. e Matt. xviii. 10. Rom.  
 ii. 4 al. Prov. xiii. 13. f ch. i. 27. vv. 4, 5.

om 2nd εν υμιν C uth Orig,[ins Delarue from Philocal] Chr,[ins,] Epiph, Damasc-comm, Jer.

20. om ουν D<sup>1</sup> (and lat) F[not F-lat] Chr.; δε 17. for εστιν, ετι D<sup>1</sup>[-gr] F (and G-lat): om D-lat: jam non est vulg (and F-lat) [Ambrst]. φαγει N<sup>1</sup>.

21. προλαμβάνει A 46. 106-8-22<sup>2</sup>. for εν τω, ετι τω D[-gr] F[-gr]: ad vulg (and F-lat) E-lat: eis τω (= το) 17, in manducandum G-lat: in manducando D-lat [Ambrst Aug<sup>1</sup>].

22. for eis το εσθ. κ. πιν., φαγειν και πινω F.

[also] (i. e. as well as the other party, who would become manifest by their very conduct) may be made manifest among you; viz. through a better and nobler spirit being shewn by them, than by the contentious and separatists. <sup>20</sup>]

The same subject—resumed from the *συνερχ.* of ver. 18: see notes on *πρῶτον*. When then ye come together (*are assembling*, pres. and perhaps here, where he deals with particulars, to be pressed,—as their *intention* in thus assembling is blamed) to one place (reff. Acts) it is not to eat (*with any idea of eating* [or, there is no eating]). But Meyer, Bengel, and many others, render *οὐκ ἔστιν* here, '*non licet*,' as in *οὐκ ἔστιν εἰπεῖν* and the like: De Wette, after Estius, al., as E. V., '*this is not*,' '*cannot be called*,'—'*id quod agitis, non est*.' But the greediness which is blamed, seems to refer *οὐκ ἔστιν* to the *συνερχεσθαι*, and *φαγεῖν* to the motive = *ἵνα φαγήτε* the Supper of the Lord (emphasis on *κυριακόν*, as opposed to *ἴδιον* below). κυρ. δεῖπν.] '*the Supper instituted by the Lord*.' This was an inseparable adjunct, in the apostolic times, to their agapæ or feasts of love.

Chrys. on ver. 17, and Tertull. Apol. § 39, vol. i. pp. 474 ff., give an ample description of these feasts, which were of the nature of *εἴματα*, or mutual contributions, where each who was able brought his own portion,—and the rich, additional portions for the poor. See Xen. Mem. iii. 14, in which the circumstances bear a remarkable similarity to those in the Corinthian church. Not before this feast, as Chrys. (*μετὰ τὴν τῶν μυστηρίων κοινωνίαν ἐπὶ κοινῇ πάντες ἦσαν εὐωχίαν*, p. 240), al.,—but during and after it, as shewn by the institution, by the custom at the Passover, by the context here, and by the rem-

nants of the ancient custom and its abuse until forbidden by the council of Carthage,—the ancient Christians partook of the Supper of the Lord. The best account of this matter is to be found in the note in Pool's Synopsis on Matt. xxvi. 26. It was necessary for the celebration of the Lord's Supper that all should eat of the same bread and drink of the same cup; and in all probability, that a prayer should be offered, and words of consecration said, by the appointed ministers. Hence cessation of the feast itself, and solemn order and silence, would be necessitated even by the outward requirements of the ordinance. These could not be obtained, where each man was greedily devouring that which he had brought with him: where the extremes were seen, of one craving, and another being drunken. This being their practice, there could be [no possibility, and at the same time] *no intention* of celebrating the Lord's Supper,—no [provision for it, nor] discernment of the solemnity of it. On the whole subject, see Stanley's note.

21.] *πρῶτον*, as in E. V., takes before another, viz. during the feast (*ἐν τῷ φ.*), not, at home, before coming. Obviously the *ἕκαστος* must be limited to the *rich*: the poor had no *ἴδιον δεῖπνον* to take, and were the losers by the selfishness of the rich. *μεθύει* one is craving (the poor), another is drunken (the rich). There is no need to soften the meaning of *μεθύει*: as Meyer says, "Paul draws the picture in strong colours, and who can say that the reality was less strong?"

22.] For (a reason for the blame in the foregoing: this should not be: for) have you no houses, to eat, &c.: meaning, '*at home* is the place to satiate the appetite, *not the assembly of the brethren*.' Or do ye shew your contempt for (pres.) the



g = Luke iii. 11. xxii. 36. Neh. viii. 10 (?). h ver. 2. i = ch. xv. 1, 3. Gal. i. 9, 12 al. j = ver. 2 reff. k = Rom. iv. 25 reff. Goepf. pascem. laboul., Luxx xiii. 19. Rom. i. (8 reff.) 21. ch. xiv. 17 al. † Wied. xviii. 2 only. m Acts ii. 46 reff. n = Mt. Mk. L. Matt. xiii. 37. John xv. 1. ch. x. 4. Gen. xii. 26, 27. Exod. xii. 11. Esak. xxxvii. 11. o ellipse, here only? p = Matt. xiii. 34. Mark i. 4. xiv. 9. q here bla. § L. Heb. x. 3 only. Lev. xxiv. 7. r § L. Matt. xxi. 30. Luke xx. 31. Rom. viii. 28. Prov. xxvii. 18.

rec υμιν bef ειπω, with KL rel syr [arm-mss] Thdr̄t: om υμιν P æth-pl arm-ed: txt ABCDFN m 17 vulg Syr coptt goth [Bas, Cyr-p.] Damasc lat-ff. for επαινεσω, επαινω (conformation to the pres follg) BF latt lat-ff: txt AC D[-gr] KLPN rel vms Chr, [Bas, Cyr, Euthal-ms] Thdr̄t Damasc.

23. for απο, παρα D [Bas-3-mss.]. om του DF. for κυριου, θεου F (with G-lat, but not F-lat). om ησους B 44. εν η νυκτι παρεδ. D<sup>1</sup>F, in qua nocte latt [Cyp̄r Ambr̄t]. rec παρεδιδωτο, with B<sup>2</sup>LP rel Chr, Thdr̄t [Bas, Euthal-ms Damasc.]: txt AB<sup>1</sup>CDFKN [17] Damasc[<sub>h.l.</sub>]. ins τον bef αργον D<sup>1</sup>F.

24. rec aft ειπεν adds λαβετε φαγετε (interpola from Matt xxvi. 26), with C<sup>3</sup>KLP rel syrr goth [æth-pl] (Cyr-jer) Chr, [Euthal-ms] Thdr̄t Damasc Thl Ec, λ. και φ. vulg [demid harl tol] arm[-usc] Ambr̄t; λαβετε (alone) æth[-rom]: om ABC<sup>1</sup>DFN 17 am (with fuld al) coptt arm(ed-1805) Bas, Cyr, (Ath.) Cyp̄r. rec aft υπερ υμων ins κλωμενον, with C<sup>3</sup>D<sup>3</sup>FKLPN<sup>3</sup> rel syrr goth [Bas, Chr, Euthal-ms] Thdr̄t<sub>h.l.</sub>(elsw.) διδομενον η κλωμενον κατα τον αποστ.) Damasc, Thl Ec; θρυπτομενον D<sup>1</sup>; διδομενον coptt; quod pro nobis tradetur vulg Cyp̄r, Ambr̄t-ed: om ABC<sup>1</sup>N<sup>1</sup> 17. 67<sup>3</sup> [arm-zoh] Cyr, Ath, Fulg., om την F.

congregation of God (θεοῦ to express, as Bengel, 'dignitatem ecclesie.' This contempt was expressed by their *not sharing* with the congregation the portion which they brought),—and put to shame those who have not (houses to eat and to drink in, and therefore come to the daily ἀγῶναι to be fed. There is no reason for rendering with the majority of Commentators τοὺς μὴ ἔχοντας, 'the poor'; the μὴ ἔχοντας has a distinct reference to the ἔχετε before. Meyer refers in support of the meaning, 'the poor,' to Wetst. on 2 Cor. viii. 13, where nothing on the subject is found: Do Wetste, to Luke iii. 11, where the case is as here, the preceding ἔχων being referred to. The meaning is allowable, e. g. πρὸς τὸν ἔχονθ' ὁ φθόνος ἔρει, Soph. Aj. 157: πρὸς τῶν ἔχόντων, Φοῖβε, τὸν νόμον τίθης, Eurip. Alc. 57: πότε μὲν ἐπ' ἡμᾶς ἔχον, ἐλτ' οὐκ ἔχον ἄν, where however it is qualified by ἐπ' ἡμᾶς! What must I say to you? Shall I praise you in this matter? I praise you not. (See ver. 17.) 23—25.] To shew them the solemnity of the ordinance which they thus set at nought, he reminds them of the account which he had before given them, of its INSTITUTION BY THE LORD. MATT. xxvi. 26—29. MARK xiv. 22—25. LUKE xxii. 19, 20. 23.] For I (see ch. vii. 28; Phil. iv. 11) received from the Lord (by special revelation, see Gal. i. 12. Meyer attempts to deny that this revelation was made to Paul himself,

on the strength of ἀπό meaning 'indirect,' παρὰ 'direct' reception from any one: but this distinction is fallacious: e. g. 1 John i. 5, αὐτὴ ἐστὶν ἡ ἐπαγγελία ἣν ἀπακούσαμεν ἀπ' αὐτοῦ. He supposes that it was made to Ananias or some other, and communicated to Paul. But the sole reason for this somewhat clumsy hypothesis is the supposed force of the preposition, which has no existence. If the Apostle had referred only to the Evangelic tradition or writings (?) he would not have used the first person singular, but παρελάβομεν. I may remark, that the similarity between this account of the Institution and that in Luke's Gospel, is only what might be expected on the supposition of a special revelation made to Paul, of which that Evangelist, being Paul's companion, in certain parts of his history availed himself) that which I also delivered (in my apostolic testimony) to you, (viz.) that the Lord Jesus, &c. παρεδό-θεο] the imperf.: He was being betrayed. "There is an appearance of fixed order, especially in these opening words, which indicates that this had already become a familiar formula." Stanley. ἄρτον] not, as Meyer, 'a loaf,' but bread: cf. the common expression, φαγεῖν ἄρτον. 24.] On εὐχ. ἐκλα-σεν, see note, Matt. xxvi. 26. Meyer well remarks, that "the filling up of τὸ ὑπὲρ ὑμῶν is to be sought in the foregoing ἐκλασεν." Hence the insertion of κλωμε-





b see ch. x. 16.  
c = ch. iii. 13  
d = ch. iv. 1.  
Gal. vi. 1.  
e = Rom. v. 12  
f = Rom. ii. 2,  
3 reff.  
g Acts xv. 9.  
James ii. 4.  
Job xii. 11.  
h Matt. xiv. 14. Mark vi. 5, 13. xvi. 18 only. 3 Kings xiv. 5 A, Ald. &c. (see xii. 24 sq. B). Mal. i. 8. Sir. vii. 26 only. (-τείν, 2 Kings xii. 15. -τημα, Sir. x. 10. -τις, Ps. xl. 3.)

τοῦ <sup>b</sup> σώματος καὶ τοῦ <sup>b</sup> αἵματος τοῦ <sup>b</sup> κυρίου. 28 <sup>o</sup> δοκιμα-  
ζέτω δὲ <sup>a</sup> ἄνθρωπος ἑαυτὸν, καὶ <sup>o</sup> οὕτως ἐκ τοῦ ἄρτου  
ἐσθιέτω καὶ ἐκ τοῦ ποτηρίου πινέτω 29 ὁ γὰρ ἐσθίων καὶ  
πίνων <sup>i</sup> κρίμα ἑαυτῷ ἐσθίει καὶ πίνει μὴ <sup>s</sup> διακρίνων τὸ  
σῶμα. 30 διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ <sup>b</sup> ἄρρω-

ABCDP  
KLPN  
abcd  
fghkl  
m o 17.  
47

rec om του (bef αματος) (as unnecessary?), with a<sup>1</sup> d h k 47[sic] Thl: ins ABCDFKLPN  
rel Clem Ps-Ath, Bas, Chr, Thdr [Euthal-ms Damasc]. for κυριου, χριστου A  
17 sath-rom Jer.

28. εαυτον bef ανθρωπος CDFP latt goth Damasc: εαυτον εκαστος 17, simly 4 Orig:  
txt ABKLN rel syrr (coptt) sath arm Clem, Orig, Cyr, [Bas, Thdr Damasc,]—ins  
o bef ανθρ. D<sup>1</sup>. aft εαυτ. ins πρωτον N<sup>2</sup> [Epiph.].

29. rec aft πινωv ins αναξις (gloss from ver 27), with C<sup>2</sup>DFKLPN<sup>2</sup> rel vulg syrr  
[copt goth sath-pl arm Bas, Chr, (αναξ. τ. κυρ.) Euthal-ms Thdr Damasc, Ambrat]:  
om ABC<sup>1</sup>N<sup>1</sup> 17 sah sath-rom. rec aft το σωμα ins του κυριου (gloss from ver 27),  
with C<sup>2</sup>DFKLPN<sup>2</sup> rel [vulg-clem am<sup>2</sup> demid fuld<sup>2</sup> harl<sup>2</sup> tol syrr copt goth arm Bas,  
Euthal-ms Damasc,] Chr, Thdr Ambrat: om ABC<sup>1</sup>N<sup>1</sup> 17. 67<sup>2</sup> am<sup>1</sup> (with fuld<sup>1</sup> harl<sup>1</sup>)  
sah sath.

unworthy spirit—with no regard to that Death as his atonement, or a proof of Christ's love: he proclaims that Death as an indifferent person: he therefore partakes of the guilt of it. Chrysostom strikingly says, σφαγήν τὸ πρᾶγμα ἀπέφηνεν, οὐκ ἐστὶ θυσία, p. 247. But the idea ἐς καὶ αὐτὸς ἐκχέας τὸ αἷμα, Theophyl. (and Chrys., τὶ δῆποτε: ὅτι ἐξέχεεν αὐτὸ, καὶ σφάγ., &c., as above), is irrelevant here, see ver. 29. The Romanists absurdly enough defend by this  $\frac{1}{2}$  (the meaning of which is not to be changed to καί, as is most unfairly done in our E. V., and the completeness of the argument thereby destroyed) their practice of communicating only in one kind. Translated into common language, and applied to the ordinary sustenance of the body, their reasoning stands thus: 'Whoever eats to excess, or drinks to excess, is guilty of sin: therefore eating, without drinking, will sustain life.'

28.] The  $\frac{1}{2}$  implies an opposition to, and wish to escape from, the ἐνχοος ἔσται.

δοκιμ. εαυτ.] prove himself—examine τὴν διάνοιαν εαυτοῦ, as Theodor. mops., in loc.: ascertain by sufficient tests, what his state of feeling is with regard to the death of Christ, and how far this feeling is evinced in his daily life—which are the best guarantees for a worthy participation.

καὶ οὕτως] i. e. 'after examination of himself.' The case in which the self-examination ends in an unfavourable verdict, does not come under consideration, because it is assumed that such a verdict will lead to repentance and amendment.

29.] For he who eats and drinks (scil. of the bread and of the cup: certainly not, as Meyer, 'the mere eater and drinker, he who partakes as a mere act of eating and drinking,' which is

harsh to the last degree, and refuted by the parallel, ver. 27. ἀναξις is spurious, see var. readd.) eats and drinks judgment to himself (i. e. brings on himself judgment by eating and drinking. κρίμα, as is evident by vv. 30—32, is not 'damnation' (κατάκριμα), as rendered in our E. V., a mis-translation, which has done infinite mischief), not appreciating (disjudicans, Vulg. μὴ ἐξετάζων, μὴ ἐννοῶν ὅς χρεῖ, τὸ μέγεθος τῶν προκειμένων, μὴ λογιζόμενος τὸν ὅγκον τῆς δωρεᾶς. Chrys. Hom. xxviii. p. 251) the Body (scil. of the Lord: here standing for the whole of that which is symbolized by the Bread and the Cup, the Body and Blood. The mystery of these, spiritually present in the elements, he, not being spiritual, does not appreciate: and therefore, as in ver. 27, falls under the divine judgment, as trifling with the death of Christ. The interpretation of Stanley, "not discerning that the body of the Lord is in himself and in the Christian society, and that it is as the body of the Lord, or as a member of that body, that he partakes of the bread," is surely somewhat far-fetched, after τοῦτό μου ἐστίν τὸ σῶμα, ver. 24).

30.] Experimental proof of the κρίμα εαυτῷ, from the present sicknesses and frequent deaths among the Corinthian believers. Meyer distinguishes ἀσθενεῖς, weaklings, persons whose powers have failed spontaneously, from ἀρρωστοί, invalids, persons whose powers are enfeebled by sickness; and cites Tittmann, Synon. p. 76.

δοθ. and ἄρρ. refer to physical, not (as Olsh., altern.) moral weaknesses.

31.]  $\frac{1}{2}$  contrasts with this state of sicknesses and deaths: it might be otherwise. This διακρίνεσθαι (parallel with δοκιμαζέτω before) should be rendered by the same word as διακρίνω

στοι, καὶ <sup>1</sup>κοιμῶνται <sup>2</sup>ἱκανοί. <sup>31</sup> εἰ δὲ <sup>1</sup>ἐαυτοὺς <sup>2</sup>διακρί-  
νομεν, οὐκ ἂν <sup>3</sup>ἐκρινόμεθα. <sup>32</sup> κρινόμενοι δὲ ὑπὸ [τοῦ]  
κυρίου <sup>4</sup>παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ <sup>5</sup>κατακριθώ-  
μεν. <sup>33</sup> ὥστε, ἀδελφοί μου, <sup>6</sup>συνερχόμενοι <sup>7</sup>εἰς τὸ φαγεῖν  
ἀλλήλους <sup>8</sup>ἐκδέχεσθε. <sup>34</sup> εἴ τις <sup>9</sup>πεινᾷ, <sup>10</sup>ἐν <sup>11</sup>οἴκῳ ἐσθιέτω,  
ἵνα μὴ <sup>12</sup>εἰς <sup>13</sup>κρίμα <sup>14</sup>συνέρχησθε. τὰ δὲ λοιπὰ <sup>15</sup>ὡς ἂν  
ἔλθω <sup>16</sup>διατάξομαι.

XII. <sup>1</sup>Περὶ δὲ τῶν <sup>2</sup>πνευματικῶν, ἀδελφοί, <sup>3</sup>οὐ θέλω

ii. 1. Euth. ii. 1. p = ch. v. 8 ref. q ver. 17.  
s Acts xvii. 16 ref. t ver. 21. u anarth, ch. xiv. 35. Deut. xi. 19. see Mark ii. 1.  
v ver. 17 ref. w ver. 29. x = Rom. xv. 24. Phil. ii. 23. y = ch. xvi.  
iv. 13. s = ch. x. 3, 4 ref. s Roma. i. 13. xi. 26. ch. x. 1. 2 Cor. i. 8. 1 Thess.

<sup>31</sup>. rec (for δε) γαρ, with CKLPN<sup>3</sup> rel syrr copt arm Chr[<sup>aepe</sup> Bas, Cyr, Euthal-ms  
Damasc.] Thdr Aug[<sup>allic</sup>]: txt ABDFN<sup>1</sup> 17 vulg goth æth Clem, Augi. εαυτον  
F(not G).

<sup>32</sup>. αφο F. ins του bef κυριου BCN m 17 Clem, Damasc-txt: om ADFKLP rel  
Ces, Chr, [Bas<sup>allic</sup> Cyr, Euthal-ms] Thdr Damasc, Thl Ec. aft τω κοσμω ins  
τουτω F, simly latt lat-ff.

<sup>34</sup>. rec aft ei ins δε, with D<sup>3</sup>[<sup>3</sup>-gr] KLPN<sup>3</sup> rel demid syrr arm Clem, [Chr,] Thdr  
Damasc Bede: om ABCD<sup>1</sup>FN<sup>1</sup> 17 latt coptt æth [Euthal-ms] Cypri, Ambrst Fel.  
κρισιν K. διαταξομαι ADF m 47.

CHAP. XII. 1. αγνοειν bef αδελφοι ου θ. v. D<sup>1</sup>[<sup>3</sup>(Tischdf)] F latt æth [Did, Ath-int,  
Ambrst].

before, the idea being the same. 'Appreciate,' if etymologically understood, is the nearest to the meaning: in Latin *dijudico*, which the Vulg. has, is an excellent rendering,—preserving also the 'judico,' so essential to the following clause. In the E. V. 'If we would judge ourselves, we should not be judged,' the tenses are wrong: it should be, 'If we had judged ourselves, we should not have been judged.' 'no such punishments would have befallen us.' Thus I wrote in some former editions: and so also Stanley. But this collocation of the (imperfect) tenses may be rendered either way. Donaldson, Gr. Gr., p. 204, renders εἴ τι εἶχε, εἰδίδου ἄν, 'si quid haberet, daret' and so we have it in Æschyl. Suppl. 244, καὶ τὰλλα πόλλ' ἐπεικασαί δίκαιον ἦν, εἰ μὴ παρόντι φθόγγος ἦν δ σμαρτῶν: Æschin. Ctes. p. 86, εἰ δ' ἦν ἀναγκαῖον βρῆθῆναι, οὐ Δημοσθένους ἦν δ λόγος: and other places (Bernhardy, p. 376). But as certainly, we find the other sense: e.g. Herod. iii. 25, of Cambyzes, εἰ . . . ἀπήγε δαίσιον τὸν στρατὸν . . . ἦν ἂν σοφὸς ἀνὴρ. So that the E. V. may here be kept, if thought desirable. In John v. 46, our translators have adopted the other rendering: 'Had ye believed Moses, ye would have believed me:' but in ib. viii. 39, 43, have rendered as here.

<sup>32</sup>.] But now that we are judged, it is by the Lord (emph.) that we are being chastised (to bring us to repentance), that we may not be (eternally) condemned with the (unbelieving) world.

<sup>33</sup>.] General conclusion respecting this disorder. So then ('quæ cum ita sint'), my brethren (milder persuasive: as has been the assumption of the first person, vv. 31, 32), when ye are coming together to eat, wait for one another (contrast to ἵκαστος . . . προλαμβάνει, ver. 21: as Theophyl.: οὐκ εἴτε, ἀλλήλοις μετέδοτε, ἀλλ', ἐκδέχεσθε: δεικνύων ὅτι κοινὰ εἰσι τὰ ἐκείσε εἰσφερόμενα. καὶ δεῖ ἀναμένειν τὴν κοινὴν συνέλευσιν). <sup>34</sup>.] The ἀγνάμει were not meals to satiate the bodily appetites, but for a higher and holier purpose: let the hungry take off the edge of his hunger at home: see ver. 22.

τὰ δὲ λοιπὰ viz. things omitted (probably matters of detail) in the above directions. Perhaps they had asked him questions respecting the most convenient time or manner of celebration of the Lord's supper: points on which primitive practice widely differed. ὡς ἂν ἔλθω, see ref., whenever I shall have come. ὡς ἂν, as 8<sup>7</sup> ἂν, implies uncertainty as to the event anticipated: see Kühner, vol. ii. p. 535, § 807.

CHAP. XII.—XIV.] ON THE ABUSE OF SPIRITUAL GIFTS: especially PROPHECYING, AND SPEAKING WITH TONGUES. The second particular requiring correction in their assemblies, see ch. xi. 18, note. Chrys. well says: τοῦτο ἀπαν τὸ χωρὶον σφόδρα ἐστὶν ἀσάφες: τὴν δὲ ἀσάφειαν ἡ τῶν πραγμάτων ἀγνωσία τε καὶ ἁλλειψία ποιεῖ τῶν τότε μὲν συμβαινόντων, νῦν δὲ οὐ γινωμένων. Hom. xxix. p. 257. XII.] ON THE NATURE,

b ch. x. 19 <sup>ref.</sup> ὑμᾶς ἄγροῦν. <sup>2</sup> οἰδατε ὅτι ὅτε ἔζη ἦτε, πρὸς τὰ ἀβελ  
 c Acta viii. 22 <sup>ref.</sup> εἰδωλὰ τὰ ἄφωνα ὡς ἂν ἤγεσθε ἄσπορόμενοι. <sup>3</sup> διὸ  
 d = Mark vi. 66. Acta ii. 14. iv. 35. Gen. ii. 19. e Matt. xvi. 57 al. Epp., have only. Deut. xxi. 27. f g h i m o j

2. rec om οτε (either a mistake, or a corrn to help the constr: the same of the omn of ori), with F[-gr K-marg(Tischdf)] b d l D-lat Syr copt Ambros: om ori K<sup>1</sup> m Thdrjt-ed Euthal-ms] Damasc Aug.; txt ABC D[-gr] L<sup>PN</sup> rel vulg G-lat syr (mh) arm [arth(olim cum) Bas, Did, Chr, Thdrj-ms Ath-int, Vig, Pel]. for ἀφωνα, ἀμορφα F[-gr, ad simulacrorum formationes G-lat]. (ἄγγεσθε B<sup>2</sup> G[-corr(appy, Tischdf)] m: ascendebatis Aug.)

INTENT, AND WORTH OF SPIRITUAL GIFTS IN GENERAL. 1—3.] *The foundation of all spiritual utterance is the confession of Jesus as the Lord: and without the Spirit, no such confession can be made.* 1.]

3ε transitional. Some have thought that the Corinthians had referred this question to the Apostle's decision: but from the οὐ θέλω ὑμ. ἄγροῦν, it rather looks as if, like the last, it had been an abuse which he had heard of, and of his own instance corrects. τ. πνευματικῶν] Most likely neuter, as ch. xiv. 1, *spiritual gifts*: so Chrysa., Theophyl., Ec., Beza, Calov., Est., al., De Wette, and Meyer: —not masc., as ch. xiv. 37: so Grot., Hammond, al., and Locke, who maintains that the subject of this section is not the things, but the persons, quoting ch. xiv. 5. But surely the things are the main subject, enounced here, vv. 4—11, and treated of through the rest of the chapter; the inspired persons being mentioned only incidentally to them. Others, as Storr, Billroth, Wieseler cited by Meyer, and De W., limit τὰ πν. to the speaking with tongues, which indeed is mainly treated of in the latter part of the section (see ch. xiv. 1): but here the gifts of the Spirit generally are the subject. οὐ θέλω ὑμ. ἄγρ.] Theodor.-mops. cited by Meyer: θέλω ὑμᾶς καὶ τῶν πνευματικῶν χαρισμάτων εἶδέναι τὴν τάξιν, ὅστε βούλομαι τι καὶ περὶ τούτων εἰρεῖν. See ref.

2.] *Reason why they wanted instruction concerning spiritual gifts*—because they once were heathen, and could not therefore have any experience in spiritual things. Thus Meyer, and so far rightly: but the stress of this reason lies in the words ἄφωνα and ὡς ἂν ἤγεσθε, which he has not sufficiently noticed:—Ye know (that) when ye were Gentiles (the construction is an anacoluthon, beginning with οἰδατε ὅτι, and then as if οἰδατε ὅτι had been merely a formula for 'ye know,' passing into the construction so common, that of placing ὅτε after such verbs as μέμνημαι, οἶδα, ἀκούω, and the like, an ellipsis taking place of τοῦ χρόνου, as Lysias actually fills it up in one place, ἐκείνου τοῦ χρόνου μνησθῆντας, ὅτε

. . . in Polich. (περὶ θεμελίους κ.τ.λ.), p. 151, 34. Thus Il. ξ. 71, θεῶν μὲν γὰρ ὅτε πρόφρων δαυαίσιον ἔκταν: Plato, Menon, p. 79, μέμνηται δ' ἐγὼ σοι ὅτι ἀπεκρινόμην. See more examples in Kühner's Gr. Gramm. ii. 480) led about ([or, carried away] away, not necessarily, 'led wrong;' and the context seems rather to favour the idea of being 'led at will,' blindly transported hither and thither,—and so De W., and Estius, "qualitercunque, temere, pro nutu ducentium, et huc illuc illos circumagentium, abductos fuisse") to idols which were without utterance ('the God in whom you now believe is a living and speaking God—speaking by his Spirit in every believer: how should you know any thing of such spiritual speech or gifts at all, who have been accustomed to dumb idols?'), just as ye happened to be led (scil., on each occasion: the force of ἂν being to indicate the indefiniteness, i. e. in this case, the repetition of the act: so Xen. Anab. i. 5. 2: αἱ μὲν θοοί, ἐπεὶ τις διέκοι (whenever any followed them) προδραμόντες ἐν εἰσθήκῃσι, —and Eurip. Phoen. 401: πρὸς μὲν δὲ ἡμᾶς εἶχον, ἐπ' οὐκ εἶχον ἄν. See other examples in Kühner, ii. 93, 94). These last words seem to me to imply the absence of all fixed principle in the oracles of Heathendom, such as he is about to announce as regulating and furnishing the criterion of the spiritual gifts of Christendom. This ὡς ἂν ἤγεσθε might take a man to contradictory oracles, the whole system being an imposture—their idols being void of all power of utterance, and they being therefore imposed on by the fictions of men, or evil spirits, who led them. Chrysa., Ec., Theophyl., make this refer to the difference between the heathen μάστις, who was possessed by an evil spirit, and therefore ἐλάκετο ἐκ τοῦ πνεύματος δεδομένου, οὐδὲν εἰδὼς ὅν λέγει, and the Christian προφήτης,—which however is entirely unwarranted by the context.

3.] *The negative and positive criteria of inspiration by the Spirit of God: viz. the rejection, or confession, of Jesus as the Lord.* διὸ, 'because ye

<sup>1</sup> γινωρίζω ὑμῖν ὅτι οὐδεὶς ἐν πνεύματι θεοῦ λαλῶν λέγει <sup>2</sup> Luke ii. 15. John xv. 15. Acta ii. 28. Rom. ix. 27. 23 al. Ezek. xlv. 23. <sup>3</sup> Ἀνάθεμα Ἰησοῦς· καὶ οὐδεὶς δύναται εἰπεῖν Κύριος Ἰησοῦς, εἰ μὴ ἐν πνεύματι ἀγίῳ. <sup>4</sup> 1 διαιρέσεις δὲ χα- <sup>5</sup> Matt. xxii. 43. Luke ii. 27. g. Rev. i. iv. 1. Rev. i. 10 al. Mic. iii. 8. h. Rom. ix. 3. <sup>6</sup> ρισμμάτων εἰσίν, τὸ δὲ αὐτὸ πνεῦμα· <sup>7</sup> καὶ 1 διαιρέσεις 1 διακο- <sup>8</sup> (pēpē, ver. 11.) <sup>9</sup> νῶν εἰσίν, καὶ ὁ αὐτὸς κύριος· <sup>10</sup> καὶ 1 διαιρέσεις <sup>11</sup> ἐνεργη- <sup>12</sup> ref. <sup>13</sup> i here (3cc) only. 1 Chron. xxvi. 1. 2 Chron. viii. 14. Ezra vi. 18. <sup>14</sup> k = Rom. (v. 15. vi. 23. xii. 29) xii. 6 al. 1 Acts i. 17. vi. 1 al. γ m ver. 10 only γ.

3. om θεου P. om λαλῶν D FF[-gr Hil, Victorin<sub>1</sub>]. (insd by F-lat [vulg spec, Ambrat] Aug<sup>alick</sup>.) rec ἡσθον (corr<sup>a</sup> to bring it into government by λέγει, whereas it is an oratio directa), with D[G]KLP rel harl syr-mg-gr sah Orig<sub>2</sub> Chr<sub>1</sub> Thdrt Damasc Novat, Hil-ed.: ἡσθον F 17<sup>a</sup> vulg [spec Ath-int<sub>1</sub> Did-int<sub>1</sub> Hil-mss Ambrat]: txt ABCN 17<sup>a</sup> syrr(appy) copt æth arm Cyr-p<sub>8</sub> [Euthal-ms]. rec κυριον ἡσθον (see above), with D FF[-gr] KLP rel syr [copt] arm Ath<sub>1</sub>[-int<sub>1</sub> Bas<sub>2</sub>(and mss.) Dial-trin, Epiph<sub>2</sub> Mac, Chr, Thdrt [Damasc] Orig-int<sub>1</sub> Did-int<sub>1</sub> [Ambr<sup>æpe</sup> Ambrat Aug<sub>2</sub>]: txt ABCN 17 vulg(and F-lat) Syr sah æth Orig<sub>1</sub>[-int<sub>1</sub>(but mss vary)] Did-gr<sub>1</sub> Bas<sub>1</sub> Cyr, Epiph, Gennad [Euthal-ms Ambr, Aug, Tich<sub>1</sub>].

4. for δε, δ B [Orig<sub>1</sub> Eus<sub>1</sub>].

5. [om 1st kai P.] for kai ο, ο δε 17. 41. 73. 115-9 vulg D-lat [F-lat spec] Syr arm Eus, Ath, [(but mss vary)-int, Bas, Chr,] Epiph, Cyr Iren-int<sub>1</sub>-mss,] Orig-int<sub>1</sub> [Hil, (txt,)]: om ο A<sup>1</sup>[(corr<sup>d</sup> eadem manu, appy) k]: txt is cited by Orig<sub>1</sub> Thdrt, Damasc Ec Iren-int-mss Aug.

have been hitherto in ignorance of the matter.' ἐν πν. θεοῦ-ἐν πν. ἁγ.]

The Spirit of God, or the Holy Ghost, is the Power pervading the speaker, the Element in which he speaks. So Schöttgen, on Matt. xxii. 43, quotes from the Rabbis, 'David saw שְׁחֵר מְרָא, in the Holy Spirit.'

λαλῶν λέγει.] On the difference of meaning between λαλῶ, 'to discourse,' 'to speak,' and λέγω, 'to say,' the former of the act of utterance absolutely, the latter having for its object that which is uttered, see note on John viii. 25. In all the seeming exceptions to this, λαλῶ may be justified as keeping its own meaning of 'to discourse': we may safely deny that it is ever 'to say' simply. ἀνάθ.

Ἰησ.] Jesus (not Christ, the Name of office, itself in some measure the object of faith,—but Jesus, the personal Name,—the historical Person whose life was matter of fact: the curse, and the confession, are in this way far deeper) is accursed (see ref. Rom. note). So κύρ. Ἰησ., Jesus is Lord (all that is implied in κύριος, being here also implied: and we must not forget that it is the LXX verbum solenne for the Heb. יְהוָה). By these last words the influence of the Holy Spirit is widened by the Apostle from the supernatural gifts to which perhaps it had been improperly confined, to the faith and confession of every Christian. It is remarkable that in 1 John iv. 1, 2, where a test to try the spirits is given, the human side of this confession is brought out,—Ἰησοῦν χριστὸν ἐν σαρκὶ ἐληλυθότα,—John having to deal with those who denied the reality of the Incarnation. Or also, as Bengel: "Paulus præbet criterium veri contra gentes: Johannes,

contra falsos prophetas."

4-6.] But (as contrasted to this absolute unity, in ground and principle, of all spiritual influence) there are varieties (in ref. 2 Chron. and Ezra, used of the courses or divisions of the priests) of gifts (χαρίσματα = eminent endowments of individuals, in and by which the Spirit indwelling in them manifested Himself,—the φανέρωσις τοῦ πνεύματος in each man:—and these either directly bestowed by the Holy Ghost Himself, as in the case of healing, miracles, tongues, and prophesying, or previously granted them by God in their unconverted state, and now inspired, hallowed, and potentiated for the work of building up the church,—as in the case of teaching, exhortation, knowledge. Of all these gifts, faith working by love was the necessary substratum and condition. See Neander, Pfl. u. Leit. pp. 232 ff.), but the same Spirit (as their Bestower,—see the sense filled up in ver. 11): 5.] and there are varieties of ministries (appointed services in the church, in which as their channels of manifestation the χαρίσματα would work), and the same Lord (Christ, the Lord of the church, whose it is to appoint all ministrations in it. These διακονίαι must not be narrowed to the ecclesiastical orders, but kept commensurate in extent with the gifts which are to find scope by their means, see vv. 7-10): and varieties of operations (effects of divine ἐνέργειαι: not to be limited to miraculous effects, but understood again commensurately with the gifts of whose working they are the results), and the same God. Who works all of them in all persons (all the χαρίσματα in all who are gifted). Thus

n ver. 11. Rom. μάτων εἰσίν, καὶ ὁ αὐτὸς θεὸς ὁ ἐνεργῶν \* τὰ πάντα ἐν  
 vii. 6 reff. P πᾶσιν. 7 ἐκάστῳ δὲ δίδεται ἡ φανέρωσις τοῦ πνεύματος  
 o = ch. viii. 6 al. fr. ἡ φανέρωσις τοῦ πνεύματος  
 P ch. xv. 25. ἡ φανέρωσις τοῦ πνεύματος  
 Eph. i. 23. ἡ φανέρωσις τοῦ πνεύματος  
 (Col. iii. 11.) ἡ φανέρωσις τοῦ πνεύματος  
 2 Cor. iv. 2 ἡ φανέρωσις τοῦ πνεύματος  
 only t. ἡ φανέρωσις τοῦ πνεύματος  
 r = ch. vi. 5. vii. 35. x. 11 al. ἡ φανέρωσις τοῦ πνεύματος  
 iii. 4. ver. 26. ἡ φανέρωσις τοῦ πνεύματος  
 (xiv. 3. ἡ φανέρωσις τοῦ πνεύματος  
 s Acts xx. 20 reff. ἡ φανέρωσις τοῦ πνεύματος  
 u = and constr., Acts xiii. 26 reff. ἡ φανέρωσις τοῦ πνεύματος  
 t usage, here only, see Matt. xiii. 49 Mt. ch. ἡ φανέρωσις τοῦ πνεύματος  
 v = ch. ii. 6 al. ἡ φανέρωσις τοῦ πνεύματος  
 y = καθὼς β., ver. 11. ἡ φανέρωσις τοῦ πνεύματος

8. rec o δε αυτος (corr<sup>n</sup> to express contrast. It can hardly have been altered to και o to conform to the precedg clause, the first remaining το δε), with AKLPN rel latt syrr sah arm Eus, Epiph, Cyr, [Ath, int, Did, Bas, Chr, Orig, int,] Iren, int, Hil, [Ambrst Aug, int,] deus hic idem est copt; o αυτος δε DF: txt BC m Orig, [Euthal, ms].  
 rec ins εστιν δε θεος, with KLN<sup>3</sup> rel (syr) Orig, Thdr Damasc; aft ενεργων B [Cyr, ms, p,]; ins χριστος δε θεος c: om ACDFPN<sup>1</sup> m 17 latt (Syr) sah arm Eus, Ath, [-int, Did, Epiph, Euthal, ms] Bas, Chr, Thl Iren, int Orig, int Hil. om τα D<sup>1</sup>.

8. homoeotel αλλω to αλλω next ver K.

we have GOD THE FATHER, the First Source and Operator of all spiritual influence in all: GOD THE SON, the Ordainer in His Church of all ministries by which this influence may be legitimately brought out for edification: GOD THE HOLY GHOST, dwelling and working in the church, and effectuating in each man such measure of His gifts as He sees fit. 7—11.]

These operations specified in their variety, but again asserted to be the work of one and the same Spirit. 7.] To each individual, however (the emphasis on

ἐκάστῳ, as shewing the character of what is to follow, viz. individual distinction of gifts. 8.]

8.] again contrasted with the δ αὐτός of the last verse; though the workings of One God, One Lord, One Spirit, they are bestowed variously on each man), is given the manifestation of the Spirit (not, as Meyer, al., the means of manifesting the Spirit which dwells in him (gen. obj.): but, as De W., the manifestation by which the Spirit acts (gen. subj.); it is a general term including χαρίσματα, διακονίαι, and ἐνεργήματα) with a view to profit (with the profit of the whole body as the aim: see reff.).

8—10.] It has been disputed, whether or not any studied arrangement of the gifts of the Spirit is here found. The most recent and best advocates of the two views are Meyer and De Wette. Meyer gives the following arrangement: grounding it mainly on what he believes to be the intentional use of ἐτέρῳ δέ as distinguished from ἄλλῳ δέ, and pointing out a new category:—I. gifts having reference to intellectual power: (1) λόγος σοφίας. (2) λόγος γνώσεως. II. (ἐτέρῳ δέ) gifts, whose condition is an exalted faith (glauhené-heroiismus): (1) faith itself. (2) practical workings of the same, viz. (a) ἰδματα. (b) δυνάμεις. (3) oral working of the same, viz. προφητεία. (4) critical working of the same, the διαιρέσις πνευμάτων. III. gifts having reference to the γλώσσαι: (1)

speaking with tongues: (2) interpretation of tongues. To this De Wette objects,

(1) that ἐ μὲν, ἐτέρῳ δέ, ἐτέρῳ δέ, do not stand with any reference to one another, but ἐτέρῳ δέ is in each case opposed to the ἄλλῳ δέ which immediately precedes it, and followed by an ἄλλῳ δέ similarly opposed to it: therefore neither can the one be taken the genus, nor the other the species. (2) If any thing could be relied on as marking a division, it would be the repeated κατὰ τὸ αὐτὸ πν., ἐν τῷ αὐτ. πν., and the concluding πάντα δὲ ταῦτα ver. 11: but even thus we get no satisfactory partition, for in ver. 10 dissimilar gifts are classed together. (3) We must not look for a classification, for the catalogue is incomplete, see ver. 28. (4) The classification given is objectionable. Speaking with tongues is plainly more nearly allied to προφητεία than προφ. to gifts of healing: and the two, tongues and prophesying, are subsequently treated of together. Besides which, Kling (Stud. u. Krit. 1839, p. 482) rightly remarks, that both διαιρέσις πν. and ἐρμηνεία γλ. have reference to the understanding. I am inclined to think that De W.'s objections are valid, as applied to a rigorous arrangement like Meyer's; but that at the same time there is a sort of arrangement, brought about not so much designedly, as by the falling together of similar terms,—λόγος σοφ., λόγος γν.,—γίνη γλωσσῶν, ἐρμ. γλωσσῶν. Unquestionably, any arrangement must be at fault, which proceeding on psychological grounds, classes together the speaking with tongues and the interpretation of tongues: the working of miracles, and the discernment of spirits. I believe too that Meyer's distinction between ἐτέρῳ δέ and ἄλλῳ δέ is imaginary: see Matt. xvi. 14; Heb. xi. 35, 36.

8.] γὰρ appeals to matter of fact, as the ground of the assertion in ver. 7, both as to the δίδεται and as to the πρὸς τὸ συμφέρον. ὅ μὲν . . . ἄλλῳ δέ, a loose construction, as in ver. 28.

τὸ αὐτὸ πνεῦμα, <sup>9</sup> ἐτέρω [δὲ] πίστις ἐν τῷ αὐτῷ πνεύματι, ἄλλω δὲ <sup>10</sup> χαρίσματα ἐαμάτων ἐν τῷ ἐνὶ πνεύματι, ἄλλω δὲ ἐνεργήματα ἐδυνάμεων, ἄλλω δὲ προφητεία, ἄλλω δὲ διακρίσεις πνευμάτων, ἐτέρω δὲ γένη γλωσ-

o = Acts viii. 13 reff.

f = Rom. xii. 6. ch. xiii. 2 al.

h = ch. xiv. 32. 1 Tim. iv. 1. 1 John iv.

only. Job xxvii. 16 only. (-κρίσεις, ch. vi. 6.)  
1. 3 Kings xxii. 21.  
iv. 6 al.) Gen. i. 11, &c.

i = Matt. xiii. 47. Mark ix. 20 (4 Mt.). ver. 28. ch. xiv. 10 only. (Acts  
h Acts ii. 4 reff.

9. om 1st δε BD<sup>1</sup>FN<sup>1</sup> [47] latt Syr [arm(ut saepe, Treg)] Clem, Orig, [-c, -int,] Eus, [Did-int, Hil, Ambrst Aug<sup>1</sup>]: ins AC D<sup>2-3</sup> [-gr] LPN<sup>3</sup> rel syr coptt Orig, Eus, Cms, Cyr-jer, Chr, Thdrt, (Did, [-int,]) Damasc Thl, Hil, Aug, om 2nd δε DF latt Syr [arm] Eus, [Hil,] rec for ενι, αυτω (conformation to foregoing), with C<sup>3</sup> D [-gr] F [-gr] KLPN rel (syrr) copt Clem [Cyr-jer, Bas-ed,] Chr, Thdrt [Hil-ms,]: txt AB a 17 vulg (and F-lat, but over F-gr eodem is written) D-lat Did, [Bas-ms, Euthal-ms Damasc Hil, (and ms), Ambrsape Aug<sup>1</sup>].—om εν τω ενι πν. C<sup>1</sup> Eus, Tert, Cassiod.

10. om 1st δε D<sup>1</sup>F latt [arm] Clem, Hil, ενεργεια DF, operatio latt [Hil,] (not Aug, al.) δυναμεις DF. om δε (2nd, 3rd, and 4th) BDF latt Clem, [Tert, Ambrst]: om 4th δε PN<sup>1</sup> 1 Cms: ins ACKLN<sup>3</sup> rel syrr coptt [Eus, Bas, Cyr-jer, Euthal-ms] Chr, Thdrt Damasc. διακρισις C(?) D<sup>1</sup>FPN 17 latt Syr [sah-mut arm] Clem Orig [-c,] Bas, [Tert, Hil]. om 5th δε D<sup>1</sup> latt [Tert, Hil, (not Jer,)].

λόγος σοφίας . . . λόγος γνώσεως]  
What is the distinction? According to Neander, σοφία is the skill, which is able to reduce the whole practical Christian life into its due order in accordance with its foundation principles (see Pfl. u. Leit. p. 247);—γνώσις, the theoretical insight into divine things: and similarly Olsh. and Billroth. But Bengel, al., take them conversely, γνώσις for the practical, σοφ. for the theoretical. Both, as De W. remarks, have their grounds in usage: σοφία is practical Col. i. 9, as is γνώσις Rom. xv. 14, but they are theoretical respectively in ch. i. 17 ff. and viii. 1. Estius explains λόγος σοφίας, 'gratium de iis quæ ad doctrinam religionis ac pietatis spectant disserendi ex causis supernis,'—as ch. ii. 6 f.:—and λόγ. γνώσεως, he says, "gratia est disserendi de rebus Christianæ religionis, ex iis quæ sunt humanæ scientiæ vel experienciæ." Meyer says, "σοφία is the higher Christian wisdom (see on ch. ii. 6) in and of itself;—so that discourse which expresses its truths, makes them clear, applies them, &c. is λόγος σοφίας. But this does not necessarily imply the speculative penetration of these truths,—the philosophical treatment of them by deeper and more scientific investigation, in other words, γνώσις: and discourse which aims at this is λόγος γνώσεως." This last view is most in accordance with the subsequently recognized meaning of γνώσις and γνωστικός, and with the Apostle's own use of σοφία in the passage referred to, ch. ii. 6. κατὰ τ. αὐ. πν.] according to the disposition (see ver. 11) of the same Spirit. 9.] πίστις, as Chrys.: πίστιν οὐ ταύτην λέγων τὴν τῶν δογμάτων, ἀλλὰ τὴν τῶν σημείων, περὶ ἧς φησιν Ἐδὼ ἔχητε πίστιν ὡς κόκκον σιν. κ.τ.λ. (Matt. xvil.

20) καὶ οἱ ἀπόστολοι δὲ περὶ αὐτῆς ἤλουν λέγοντες Πρόσθετε ἡμῖν πίστιν (Luke xvii. 5). αὕτη γὰρ μήτηρ τῶν σημείων ἐστίν. Hom. xxix. p. 263. This seems to be the meaning here; a faith, enabling a man to place himself beyond the region of mere moral certainty, in the actual realization of things believed, in a high and unusual manner. ἐν τ. αὐ. πν.] in, i. e. by and through, as the effective cause and the medium. χαρίσματα ἐαμάτων] gifts of (miraculous) healings; plur., to indicate the different kinds of diseases, requiring different sorts of healing. ἐν, see above. 10. ἐνεργ. δυν.] operations of miraculous powers (in general). προφητεία] speaking in the Spirit. Meyer gives an excellent definition of it: "discourse flowing from the revelation and impulse of the Holy Spirit, which, not being attached to any particular office in the church, but improvised,—disclosed the depths of the human heart and of the divine counsel, and thus was exceedingly effectual for the enlightening, exhortation, and consolation of believers, and the winning of unbelievers. The prophet differs from the speaker with tongues . . . in that he speaks with the understanding, not ecstatically: from the διδάσκαλος, thus:—ὁ μὲν προφητεύων πάντα ἀπὸ τοῦ πνεύματος φηίγεται: ὁ δὲ διδάσκων ἐστὶν θρουν καὶ ἐξ οἰκίας διαλέγεται, as Chrys. on ver. 28." (Hom. xxii. p. 286.) διακρίσεις πν.] discernings of spirits: i. e. the power of distinguishing between the operation of the Spirit of God and the evil spirit, or the unassisted human spirit: see 1 John iv. 1, and compare προσέχοντες πνεύμασιν πλάνοις, 1 Tim. iv. 1. The exercise of this power is alluded to ch. xiv. 29. γένη

ch. xiv. 26  
only t. Sir.  
prof. & xlvii.  
17 only.  
(-εύων, Heb.  
vii. 2.

-εργε, ch.  
xiv. 26 r.).  
m ver. 6. Rom.  
vii. 5 ref.  
n ch. xi. 5 only.  
see ver. 9.  
o Luke xv. 13  
only. Josh.  
xviii. 5.  
(-ρασις, vv.  
4, 5, 6.)  
p here only.

2 Macc. iv. 34 only. Xen. Cyr. vi. 2. 34.  
God, Heb. vi. 17. James i. 16. 2 Pet. iii. 9 only. 1 Kings iv. 33. Acts xi. 29. Num. xxvi. 54.  
13 ref. u Matt. iii. 11. Acts i. 5. xi. 16. v Acts xviii. 16 ref. t Rom. vi.  
x as above (w). Gal. iii. 28. Col. iii. 11. Rev. vi. 15. xiii. 16. xix. 18. v Rom. xii. 20 ref. acc., see Mark  
x. 36. Luke xiii. 47. 2 Thes. ii. 15. Heb. vi. 9. Rev. xvi. 9. Ps. lxxviii. 21. Winer, loc. cit. 6, 7, 32. 5.

om αλλα δε ερμηνεια γλωσσων (homotele) BK d k [Eus.]. *Διερμηνεια* (mistake occasioned by δε? Tischdſf (ed 7 [and 8]) says "cf xii. 30; xiv. 5, 13, 27, 28") A D<sup>1</sup> (adds γενη) : txt CD<sup>3</sup>FKLPN rel Clem Cas Cyr-jer Chr [Bas, Euthal-ms] Thdr̄t Damasc.

11. ταυτα δε παντα DF latt copt [Just, Did, (txt<sub>2</sub>) Ath<sub>2</sub> (txt<sub>1</sub>) Cyr, Chr<sub>2</sub> (txt<sub>1</sub>) Thdr̄t,] Orig, Hil, [Ambrst]. om το (bef εν) D<sup>1</sup>F arm Orig, Chr<sub>2</sub>, [Sevrn-in-Chr<sub>1</sub>]. om idia (D<sup>1</sup>)F latt Syr [arm Bas,] (Orig<sub>1</sub>) Epiph<sub>2</sub> Orig-int, Did-int, Hil, [Jer<sup>am</sup> Ambrst].—for διαιρουν idia, διερουμενα D<sup>1</sup>.

12. om γαρ K a sēth arm; d has it in red. for κα μελη, μελη δε D<sup>1</sup> (and lat) F[-gr] Hip, Hil Tich<sub>1</sub>. rec εχει bef πολλα, with DFKL rel latt syrr goth and lat) Thdr̄t, [Damasc] Hil Ambrst : txt ABCPN m 17 Hip, Thdr̄t, Jer. μεληλα(sic) N. ins εκ bef του σωμ. D<sup>1</sup> (and lat) goth Hil Ambrst Tich. rec aft σωματος ins του ενος (gloss), with DN<sup>3</sup> rel [sah-mnt] goth Chr, Thdr̄t, Damasc Gc Hil [Ambrst Tich] : om ABCFKLPN<sup>d</sup> d vulg syrr copt sēth arm [Chr, Euthal-ms Thdr̄t, Jer, Aug<sup>lat</sup>]. (17 def [but there is not room for the addn].) for χρ., κυριος C.

13. om ενι F[-gr]. rec ins eis bef εν πνευμα (appy to conform to the first member of the sentence), with D<sup>3</sup>KL rel vulg (and F-lat) Thdr̄t, Vig : om (A)BCD<sup>1</sup>FPN d 17. 47 am (with demid [fuld] harl tol) D-lat syrr copt goth sēth arm Ps-Ign, Ath<sub>2</sub> Did, Chr, [Euthal-ms Ambrst Aug<sub>1</sub>]. for πνευμα εκποτισθμεν, σωμα σμεν A : for πνευμα, πομα a f g l syrr-mg-gr : πν. φωτισθμεν L. 21. 39. 116.

γλωσσών] kinds of tongues, i. e. the power of uttering, in ecstasy, as the mouthpiece of the Spirit, prayer and praise in languages unknown to the utterer,—or even in a spiritual language unknown to man. See this subject dealt with in the note on Acts ii. 4, and ch. xiv. 2 ff.

ἐρμηνεῖα γλωσσών] the power of giving a meaning to what was thus ecstatically spoken. This was not always resident in the speaker himself: see ch. xiv. 13.

11.] The Spirit is the universal worker in men of all these powers, and that according to His own pleasure: see above on vv. 4—6. 13<sup>1</sup>g, 'seorsim,' respectively, or 'severally,' as E. V. This unity of the source of all spiritual gifts, in the midst of their variety, he presses as against those who valued some and undervalued others, or who depreciated them all.

12—30.] As the many members of the body compose an organic whole, and all belong to the body, none being needless, none to be despised; so also those who are variously gifted by the Spirit compose a spiritual organic whole, the mystical body of Christ. First, however, vv. 12, 13, this likeness of the mystical Christ to a body is enounced, and justified by the facts of our Baptism.

12.] The organic unity of the various members in one body, is predicated also of CHRIST, i. e. the Church as united in Him, see ch. vi. 15. The γάρ confirms the preceding εν κ. τὸ αὐτὸ πνεῦμα, by an analogy. By the repetition,—τὸ σῶμα, . . . τοῦ σώματος . . . , σῶμα, the unity of the members as an organic whole is more strongly set forth.

13.] This shewn from our being baptized into one body, and receiving one Spirit. For in (see on ver. 9) one Spirit also (the emphasis on εν πν., to which words καὶ belongs) we all were baptized into one Body, whether Jews or Greeks, whether slaves or freemen; and we all were made to drink of one Spirit (or, 'all watered by one Spirit,' viz. the water of baptism, here taken as identical with the Spirit whose influence accompanied it). So (understanding the whole verse of baptism) Chrys., Theophyl., Gc., Rückert, Meyer, De Wette, Luther, Beza, Calv., Estius, Grot., al., refer the latter half to the Lord's Supper: and this is mentioned by Chrys. and Theophyl. :—Billroth and Olsh. to the abiding influence of the Spirit in strengthening and refreshing. But the aor. ἐποτίσθημεν, referring to a fact gone by, is

ABCDI  
KLPN;  
b c d e  
g h i l  
m o 17  
47



μεν. <sup>14</sup> καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἐν ἑ μέλος, ἀλλὰ πολλά. <sup>15</sup> ἐὰν εἴπῃ ὁ ποὺς Ὅτι οὐκ εἰμὶ χεὶρ, οὐκ ἔμει ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος; <sup>16</sup> καὶ ἐὰν εἴπῃ τὸ ὅς Ὅτι οὐκ εἰμὶ ὀφθαλμός, οὐκ ἔμει ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος; <sup>17</sup> εἰ ὅλον τὸ σῶμα ὀφθαλμός, ἢ ποὺ ἢ ἀκοή; εἰ ὅλον ἀκοή, ἢ ποὺ ἢ ὁσφρησις; <sup>18</sup> ἢ νῦν δὲ ὁ θεὸς ἔθετο τὰ μέλη, ἢ ἐν ἑ ἕκαστον αὐτῶν ἐν τῷ σώματι καθὼς ἠθέλησεν. <sup>19</sup> εἰ δὲ ἦν [τὰ] πάντα ἐν μέλος, ἢ ποὺ τὸ σῶμα; <sup>20</sup> ἢ νῦν δὲ πολλὰ μὲν μέλη, ἐν δὲ σῶμα. <sup>21</sup> οὐ δύναται δὲ

reff.  
e here only.  
h Acts xvii. 27 reff.

c ellips., Rom. iii. 27. ch. i. 20.  
f = Luke xi. 39 al.  
i ver. 11 reff.

k ver. 6.

d = 2 Pet. ii. 8. Xen. Mem. i. 4. 6.  
g = Acts xx. 28. ver. 28. Gen. xvii. 8.

15. for *ἔστιν, εἰμὶ* (?) *ἔμει* (but *corrd*).  
16. om *καὶ* D<sup>1</sup> [and lat]. om *ὅτι* P [Chr-ms]. 17. ins *ὁ* bef *ὀφθαλμος* D<sup>1</sup>.  
18. rec *νῦν*, with CD<sup>2</sup>-KLPN rel Chr, [Euthal-ms] Thdrt Damasc Ec: txt ABD<sup>1</sup> F  
I Thl. [ins *εἰς* bef *ἐν* *ἕκαστον* K.]  
19. om *τα* BF 17: ins ACDKLPN rel [Chr, Euthal-ms Thdrt, Damasc].  
20. *νῦν* FP 32. 47. 67. 80. 114 Chr, Thl. om *μεν* B D<sup>1</sup> (and lat) 73. 114 goth  
[arm] Aug.  
21. om *δε* (as *being in the way? but it brings out a contrast to the unity just insisted on*) ACFP d m 17. 47 fuld (and demid) Syr copt [eth arm] (Orig) Bas (Thdrt,) [Euthal-ms Aug.] Jer: ins BDKLN rel vulg syr goth Chr, Thdrt Damasc Thl Ec  
Ambrst Aug, Pel.

fatal to both these latter interpretations: besides that it would be *harsh* to understand even *εἰς ἐν πν. ἐποτίσθ.* (see *var. readd.*) and *impossible* to understand *ἐν πν. ἐποτ.*, of the cup in the Lord's Supper.

14.] *Analogy, by which this multiplicity in unity is justified:* it is even so in the *natural body*,—which, though *one*, consists of *many members*. The object of the continuation of the simile seems to be, to convince them that their various gifts had been bestowed by God on them as members of the Christian body, and that they must not, because they did not happen to possess the gifts of *another*, consider themselves *excluded* from the *body*,—in which the weaker as well as the stronger, the less comely as well as the more comely members were necessary. The student will remember the fable spoken by Menenius Agrippa to the mutinous plebs in Livy ii. 32. The passage is also illustrated by Seneca de Ira, ii. 31, 'Quid si nocere velint manus pedibus, manibus oculi? Ut omnia inter se membra consentiant, quia singula servari totius interest: ita homines singulis parcent, quia ad cœlum geniti sumus: salva autem esse societas nisi amore et custodia partium non potest:—and by Marc. Antouin. ii. 1, where in his morning meditations on the duty of repressing anger through the day, he says, *γεγόναιεν γὰρ πρὸς συνεργίαν, ὡς πόδες, ὡς χεῖρες, ὡς βλέφαρα, ὡς οἱ στοῖχοι τῶν ἡν καὶ τῶν κάτω ὀδόντων τὸ οὖν ἅντι.*

*πράσσειν ἀλλήλοις, παρὰ φύσιν.* See also id. vii. 13: Clem. ad Cor. c. xxxvii. p. 284: and other examples in Wetstein.

15.] The *ἔτι* is rightly rendered in E. V. because. *οὐ παρὰ τ. κ.τ.λ.* These words [may be taken, here and in the next verse, "it is not therefore *not* of the *body*." But they] are best taken as a question, appealing to the sense of the reader: they thus have more of the vigour of the Apostle's style. *παρὰ*, see reff.

*ἐκ τ. σ.*, belonging to the *body* as an aggregate; so *ἐκ τῶν δώδεκα*,—*ἦσαν ἐκ τῶν Φαρισαίων*. The double negation strengthens,—see Winer, edn. 6, § 55. 9 b (he takes the two, in *this case*, as destroying one another (?), see ib. a).

17.] *The necessity of the members to one another, and to the body.* Understand *ἦν* in each clause, which is indeed expressed in ver. 19.

18.] *νῦν δέ*, but as the case really stands: see Hartung, Partikellehre, ii. 25. *τὰ μέλη*, generally,—*ἐν ἕκαστον αὐτῶν*, severally. *καθὼς ἠθέλ.* answers to *καθὼς βούλεται*, ver. 11.

19.] *The same 'reductio ad absurdum'* which has been made in the *concrete* twice in ver. 17, is now made in the *abstract*: if the whole were one member, where would be the body (which by its very idea *μέλη* ἔχει πολλά: see vv. 12, 14)?

20.] Brings out the fact in contrast to ver. 19, as ver. 18 in contrast to ver. 17.

21—26.] *And the spiritual gifts are also necessary to one an-*

ch. xiv. 26  
only v. Sir.  
prol. & xlvii.  
17 only.  
(-εύων, Heb.  
vii. 2.  
-εύων, ch.  
xiv. 28 v. r.)  
m ver. 6. Rom.  
vii. 5 reff.  
n ch. xi. 5 only.  
see ver. 9.  
o Luke xv. 13  
only. Josh.  
xviii. 5.  
(-ρεύων, vv.  
4, 5, 6.)  
p here only.

2 Macc. iv. 34 only. Xen. Cyr. vi. 2. 34.  
God, Heb. vi. 17. James i. 16. 2 Pet. iii. 9 only. 1 Kings ii. 26.  
13 reff. u Matt. iii. 11. Acts i. 5. xi. 16.  
x as above (w). Gal. iii. 28. Col. iii. 11. Rev. vi. 15. xiii. 16. xiv. 16.  
x. 26. Luke xii. 47. 2 Thess. ii. 15. Heb. vi. 9. Rev. xvi. 9. Ps. lxxviii. 21. Winer, edn. 6, § 32. 5.

om αλλα δε ερμηνεια γλωσσων (homotele) BK d k [Eus.]. *διερμηνεια* (mistake occasioned by δε? Tischdſf (ed 7 [and 8]) says "cf xii. 30; xiv. 5, 13, 27, 28") A D<sup>1</sup> (adds γενη) : txt CD<sup>3</sup>FKLPN rel Clem Cas Cyr-jer Chr [Bas, Euthal-ms] Thdr̄t Damasc.

11. ταυτα δε παντα DF latt copt [Just, Did, (txt,) Ath, (txt,) Cyr, Chr, (txt,) Thdr̄t,] Orig, Hil, [Ambrst]. om το (bef εν) D<sup>1</sup>F arm Orig, Chr, [Sevrn-in-Chr].  
om ιδια (D<sup>1</sup>) F latt Syr [arm Bas,] (Orig,) Epiph, Orig-int, Did-int, Hil, [Jer, Ambrst].—for διαιρουν ιδια, διενομενα D<sup>1</sup>.

12. om γαρ K a sēth arm; d has it in red. for κα μελη, μελη δε D<sup>1</sup>(and lat) F[-gr] Hip, Hil Tich; rec εχει bef παλλα, with DFKL rel latt syrr goth Chr, Thdr̄t, [Damasc] Hil Ambrst : txt ABCPN m 17 Hip, Thdr̄t, Jer. *μεληλη(εic)* N. ins ek bef του σωμα. D<sup>1</sup>(and lat) goth Hil Ambrst Tich. rec aft σωματες ins του ενος (gloss), with DN<sup>3</sup> rel [sah-mnt] goth Chr, Thdr̄t, Damasc Ec Hil [Ambrst Tich] : om ABCFKLPN<sup>1</sup> d vulg syrr copt sēth arm [Chr, Euthal-ms Thdr̄t, Jer, Augal]. (17 def [but there is not room for the addn].) for χρ., κυριος C.

13. om εν F[-gr]. rec ins eis bef εν πνευμα (appy to conform to the first member of the sentence), with D<sup>3</sup>KL rel vulg (and F-lat) Thdr̄t, Vig : om (A)BCD<sup>1</sup>FPN d 17. 47 am (with demid [fuld] harl tol) D-lat syrr copt goth sēth arm Ps-Ign, Ath, Did, Chr, [Euthal-ms Ambrst Aug].  
for πνευμα εποτισθημεν, σωμα εσμεν A : for πνευμα, πομα a f g l syr-mg-gr : πν. φωτισθημεν L. 21. 39. 116.

γλωσσῶν] kinds of tongues, i. e. the power of uttering, in ecstasy, as the mouthpiece of the Spirit, prayer and praise in languages unknown to the utterer,—or even in a spiritual language unknown to man. See this subject dealt with in the note on Acts ii. 4, and ch. xiv. 2 ff. *ἐρμηνεῖα γλωσσῶν*] the power of giving a meaning to what was thus ecstatically spoken. This was not always resident in the speaker himself : see ch. xiv. 13. 11.] The Spirit is the universal worker in men of all these powers, and that according to His own pleasure : see above on vv. 4—6.

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ABCD<sup>1</sup>  
KLPN<sup>1</sup>  
b c d e  
g h i  
m o 17.  
47

μεν. <sup>14</sup> καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἐν ἑ μέλος, ἀλλὰ πολλὰ. <sup>15</sup> ἐὰν εἴπῃ ὁ πὺς Ὅτι οὐκ εἰμὶ χεὶρ, οὐκ ἔμὶ ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος; <sup>16</sup> καὶ ἐὰν εἴπῃ τὸ ὅς Ὅτι οὐκ εἰμὶ ὀφθαλμός, οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος; <sup>17</sup> εἰ ὅλον τὸ σῶμα ὀφθαλμός, <sup>c</sup> ποῦ ἡ ἀκοή; εἰ ὅλον ἀκοή, <sup>c</sup> ποῦ ἡ ὁσφρησις; <sup>18</sup> νῦν δὲ ὁ θεὸς ἔθετο τὰ μέλη, <sup>b</sup> ἐν ἑ ἕκαστον αὐτῶν ἐν τῷ σώματι καθὼς ἠθέλησεν. <sup>19</sup> εἰ δὲ ἦν [τὰ] πάντα ἐν μέλος, <sup>c</sup> ποῦ τὸ σῶμα; <sup>20</sup> νῦν δὲ πολλὰ μὲν μέλη, ἐν δὲ σῶμα. <sup>21</sup> οὐ δύναται δὲ

ref.  
e here only.  
h Acts xvii. 27 ref.

c ellipse. Rom. iii. 27. ch. i. 20.  
f = Luke xi. 30 al.  
i ver. 11 ref.

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18. rec *νῦν*, with CD<sup>2</sup>\*KLPN rel Chr, [Euthal-ms] Thdrt Damasc Œc: txt ABD<sup>1</sup>F  
1 Thl. [ins *εἰς* bef *ἐν ἑκαστον* K.]  
19. om *τα* BF 17: ins ACDKLPN rel [Chr, Euthal-ms Thdrt, Damasc].  
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fatal to both these latter interpretations: besides that it would be *harsh* to understand even *εἰς ἑ πν. ἐποισθ.* (see var. readd.) and *impossible* to understand *ἐν πν. ἐποισθ.*, of the cup in the Lord's Supper.

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*πράσσειν ἀλλήλοις, παρὰ φύσιν.* See also id. vii. 13: Clem. ad Cor. c. xxvii. p. 284: and other examples in Wetstein.

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words [may be taken, here and in the next verse, "it is not therefore *not* of the body." But they] are best taken as a question, appealing to the sense of the reader: they thus have more of the vigour of the Apostle's style. παρὰ, see ref.

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18.] *νῦν* 84, but as the case really stands: see Hartung, Partikellohre, ii. 25. τὰ μέλη, generally,—*ἐν ἑκαστον αὐτῶν*, severally.

καθὼς 84. answers to καθὼς βούλεται, ver. 11.

19.] The *same* 'reductio ad absurdum' which has been made in the *concrete* twice in ver. 17, is now made in the *abstract*: if the whole were one member, where would be the body (which by its very idea μέλη *ἔχει* πολλά: see vv. 12, 14) ?

20.] Brings out the fact *in contrast* to ver. 19, as ver. 18 in contrast to ver. 17.

21—28.] *And the spiritual gifts are also necessary to one an-*



πάσχει πάντα τὰ μέλη· εἴτε ὁδοῦται [ἐν] μέλος, ὁ συ-  
 χαίρει πάντα τὰ μέλη. <sup>27</sup> ὑμεῖς δὲ ἐστε σῶμα χριστοῦ καὶ  
 μέλη <sup>ἐκ</sup> ἐκ <sup>ἑ</sup> ἑ μέρους. <sup>28</sup> καὶ ὁὗς μὲν ἔθετο ὁ θεὸς ἐν τῇ  
 ἑκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον <sup>ἡ</sup> προφήτας,  
 τρίτον <sup>οἱ</sup> διδασκάλους, ἔπειτα ὁ δυνάμεις, ἔπειτα ἡ χαρίσματα  
 ἡ ἰαμάτων, ἡ ἀντιλήψεις, ἡ κυβερνήσεις, ὁ γένῃ ὁ γλωσσῶν.

26.) c = here only. (Luke i. 58. xv.  
 27.) Eph. i. 22 al. i — ver. 8 al. see note. m Acts xiii. 1. Eph. iv. 11.  
 28.) 1 Tim. ii. 7. 2 Tim. i. 11. p = ver. 10. q ver. 9 (reiff.). n Acts xi. 27 reiff.  
 only. Ps. xli. 19. Sir. xi. 12. 3 Macc. viii. 19. (-λαμβάνεσθαι, Acts xx. 35.) r here  
 only. Prov. i. 5. xi. 14. (xx. 16 P compl. [P 21 Ald.]; Prov. xx. 14—22 is omid in ABN.) xiv. 6 only.

om 2nd ἐν ABN<sup>1</sup>.

<sup>27</sup>. σωμα bef esse F[not F-lat] Ambr<sub>1</sub>[txt.]. for μερους, μελους (perhaps error :  
 perhaps, as Meyer, εκ μερ. was not understood) D<sup>1</sup> (and lat) vulg [F-lat] syr(μep. mg)  
 arm Orig, Eus, Epiph, Thdrt, Procl, [Sevrn-c, Ambrst] (om εκ με. Hil, Aug.); txt is  
 supported by Orig<sub>2</sub> (and int.) Eus, Chr<sub>1</sub> [Bas, Euthal-ms] Thdrt, Damasc Thl Ec.

<sup>28</sup>. ins [καὶ bef τριτ. m Orig<sub>1</sub> (om<sub>1</sub>-int.) : add] δε D<sup>1</sup>[-gr]. rec for 2nd επειτα,  
 ειτα (corr as more usual, follg επειτα : the omu may be accounted for by a desire to  
 throw all into one catalogue), with KL rel Thdrt Thl Ec : om D F[-gr] Hil, Ambr<sub>2</sub> :  
 txt ABCN a 17 Bas, Cyr-jer, Chr<sub>1</sub> [Euthal-ms] Damasc. om γην N<sup>1</sup> (ins above  
 the line N-corr<sup>1</sup>).

may have the same care (viz. that for mutual well-being) for one another. The verb is plur., on account of the personification of the individual members (Meyer).

<sup>26</sup>.] καὶ, and accordingly, in matter of fact : we see that God's temperament of the body has not failed of its purpose, for the members sympathize most intimately with one another.

πάσχει . . . συνπάσχει] καὶ γὰρ τῇ πτέρῃ πολλάκις προσπαγέσις ἀκρότης, δλον τὸ σῶμα αἰσθάνεται καὶ μεριμᾷ· καὶ νότος κμπτειται, καὶ γαστήρ καὶ μηροὶ συστέλλονται, καὶ χεῖρες καθάπερ δορυφόροι κ. ὑπηρεῖται προϊόντες ἀνέλκουσι τὸ παγίον, καὶ κεφαλὴ ἐπικύπτει, καὶ ὀφθαλμοὶ μετὰ πολλῆς ὀρώσι τῆς φροντίδος. Chrys. p. 282.

δοξάζεται . . . συγχαίρει] Chrys. again with equal beauty instances, στεφανοῦται ἡ κεφαλὴ, καὶ ἅπας ὁ ἄνθρωπος δοξάζεται· λέγει τὸ στόμα, καὶ γελῶσιν ὀφθαλμοὶ καὶ εὐφραίνονται (ibid.). But perhaps the analogy requires that we should rather understand δοξ. of those things which physically refresh or benefit the member, e. g. anointing or nourishment.

<sup>27</sup>.] Application of all that has been said of the physical body, to the Corinthians as the mystical body of Christ : and to individuals among them, as members in particular, i. e. each according to his allotted part in the body. Each church is said to be the body of Christ, as each is said to be the temple of God (see ch. iii. 16, note) : not that there are many bodies or many temples ; but that each church is an image of the whole aggregate,—a microcosm, having the same characteristics. Chrys. would understand ἐκ μέρους—ὅτι ἡ ἐκκλησία ἡ παρ' ὧν μέρος ἐστὶ τῆς πανταχοῦ κειμένης ἐκκλησίας, καὶ τοῦ σώ-

ματος τοῦ διὰ πασῶν συνισταμένου τῶν ἐκκλησιῶν (Hom. xxiii. p. 285) : but this, though true, does not appear to have been here before the Apostle,—only the whole Corinthian church as the body of Christ, and its individual components as members, each in his appointed place.

<sup>23</sup>.] The divine disposition of the members in the spiritual body.

ὅς μὲν was apparently intended to be followed by οὗς (or ἄλλους) δέ, but meanwhile another arrangement, πρῶτον, δεῦτ., τρίτ., occurs to the Apostle, and οὗς μὲν is left uncorrected, standing alone. See Eph. iv. 11, where τοὺς μὲν is followed by τοὺς δέ, regularly.

ἐν τῇ ἐκκλ.] in the (universal) church, a sense more frequently found in the Epistle to the Ephesians, than in any other part of St. Paul's writings.

πρ. ἀποστόλους] Not merely the Twelve are thus designated, but they and others who bore the same name and had equal power, e. g. Paul himself, and Barnabas, and James the Lord's brother : see also note on Rom. xvi. 7.

προφ.] See above, on ver. 10. διδασκάλους] See reff. : those who had the gift of expounding and unfolding doctrine and applying it to practice,—the λόγος σοφίας and the λόγος γνώσεως.

δυνάμεις] He here passes to the abstract nouns from the concrete,—perhaps because no definite class of persons was endowed with each of the following, but they were promiscuously granted to all orders in the church : more probably, however, without any assignable reason ; as in Rom. xii. 6—8, he passes from the abstract to the concrete.

ἀντιλήψεις] i. e. ἀντίχεσθαι τῶν ἀσθενῶν and the like, as Chrys. forming one department of the διακονία of ver. 5 : as do also



ἡ γλώσσαις τῶν ἀνθρώπων ἡ λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, ἡ γέγονα ὡς χαλκὸς ἡ ἔχω ἢ ὡς κύμβαλον ἡ ἀλαλῶ. ὡς κὰν ἔχω ὡς προφητεῖαν καὶ εἰδῶ τὰ ἡ μυστήρια πάντα καὶ πᾶσαν τὴν ἡ γνώσιν, κὰν ἔχω πᾶσαν

xxi. 26 v. 1. only. Jer. xxvii. (L) 62. (χρῶς, Acts ii. 2.) e here only. 1 Chron. xiii. 9.  
f Mark v. 30 only. Josh. vi. 30. g = Rom. xii. 6, ch. xii. 10. xiv. 23 al. (Rev. i. 3.) see Sir. xxiv. 33.  
h Matt. xiii. 11, ch. xvi. 51. Dan. ii. 18 al. i = ch. viii. 1. xii. 8 al. Prov. xxx. (xxiv.) 3.  
h Acts xiv. 9 reff.

CHAP. XIII. 1. homocore in N<sup>1</sup> from μὴ ἔχω to μὴ ἔχω next ver: supplied by E-corr<sup>1</sup>. for γεγονοτα, ἐν εἰμι D<sup>1</sup> F (addg ἦ), (in) πᾶσαν συμ με old-lat (viz, D-lat E-lat G-lat spec) [Ambrst]. [χαλκὸς F.] ἀλαλῶ AD d [17].

2. rec (for κὰν) καὶ εἰς (twice in this ver and twice in next), with DF K (1st καὶ εἰς) L(N) rel(om 2nd καὶ εἰς 47 [Bas.]) Chr<sub>1</sub> [Bas., Ephr., (Euthal-ms 1st and 2nd)] Thdrt, 1st (4th καὶ εἰς) B, 4th 17: txt AC [Cyr<sub>1</sub>], 2nd and 3rd B [Clem<sub>1</sub>], 1st 2nd and 3rd 17. for εἰδῶ, οὐδα (= οὐδα) F: εἰδῶ AD<sup>1</sup> 17. 47<sup>1</sup>. ins τα bef πάντα F.

caput illuminant, omnes sua sponte natae in animo heroico, flagrante amore Christi et hinc amoris divini omnia postponente." "It may," he adds, "without impropriety be called 'a Psalm of Love:'"—the πῶν, τῶν of the New Test. (see Ps. xlv. title). "On each side of this chapter the tumult of argument and remonstrance still rages: but within it, all is calm: the sentences move in almost rhythmical melody: the imagery unfolds itself in almost dramatic propriety: the language arranges itself with almost rhetorical accuracy. We can imagine how the Apostle's amanuensis must have paused to look up in his master's face at the sudden change of his style of dictation, and seen his countenance lighted up as it had been the face of an angel, as the sublime vision of divine perfection passed before him." Stanley. 1.]

ἐὰν λαλῶ supposes a case which never has been exemplified: even if I can speak, or as E. V. though I speak. So Isocr. Areop. p. 142,—ἀλλ' ἐὰν μὲν κατορθώσωσι περί τινας πράξεις, ἢ διὰ τύχην, ἢ δι' ἀνδρὸς ἀρετήν, μικρὸν διαλείποντες πάλιν εἰς τὰς αὐτὰς ἀπορίας κατέστησαν. See Matthiae, § 523. 1. ταῖς γλώσσαις τ. ἀνθρ. κ. τ. ἄγγ.] ὅρα πόθεν ἄρχεται πρῶτον ἀπὸ τοῦ θαυμαστοῦ δοκοῦντος εἶναι παρ' αὐτοῖς καὶ μεγάλου, τῶν γλωσσῶν. Chrys. p. 289. It is hardly possible to understand γλῶσσαι here of any thing but articulate forms of speech: i. e. languages. Meyer and De W., who deny that the speaking with tongues was ever in an articulate language, vehemently impugn such a rendering here. But their own rendering is to me undistinguishable from it, as far as the sense is concerned: 'tongues speaking in all possible ways,' surely, in the common acceptation of words, must mean, tongues speaking all possible languages, and the use of the word indifferently for the tongue and a tongue (a language), when this very gift is spoken of, e. g. Acts ii. 4, compared with 11, and here as compared with ch. xii. 30, is one of the

strongest proofs that λαλεῖν γλώσσαις is to speak in languages: see note on Acts ii. 4.

Of men (generic) and of angels (generic): i. e. 'of all men and all angels,' whatever those tongues may be.

ἀγάπην] Love to all, in its most general sense, as throughout the chapter: no distinction being here drawn between love to man and to God, but the general principle dealt with, from which both spring. The 'Caritas' of the Latin versions has occasioned the rendering 'charity' in most modern versions. Of this word Stanley remarks, "the limitation of its meaning on the one hand to mere almsgiving, or on the other to mere toleration, has so much narrowed its sense, that the simpler term 'Love,' though too general exactly to meet the case, is now the best equivalent."

γέγονα] I am become; the case supposed is regarded as present: 'if I can speak . . . I am become.' χαλκ. ἦχ.] Brass, of any kind, struck and yielding a sound: i. e. ἀνασθῆτόν τι κ. ἄψυχον. Chrys. No particular musical instrument seems to be meant.

κύμβαλον] κύμβαλα ἦν πλατεία κ. μεγάλα χάλκεα, Jos. Antt. vii. 12. 3. The Heb. name is most expressive, צִמְצִמָּה. There appear to have been two sorts, mentioned in Ps. cl. 5, τῶν ὑψῶν καὶ περὶ τῆς, rendered by the LXX, κύμβαλοις εὐήχοις—and κ. ἀλαλαγμοῦ, as here. Winer thinks the former answered to our castagnettes, the latter to our cymbals. The larger kind would be here meant. See Winer, Realw. art. 'Becken.' ἀλαλῶ] see Ps. cl. cited above. 2.]

τὰ μυστήρια πάντα are all the secrets of the divine counsel,—see Rom. xi. 25 (note); xvi. 25,—and reff. The knowledge of these would be the perfection of the gift of prophecy. The verb belongs to both μυστ. and γνώσιν. The full construction would be εἰδῶ μυστ. and ἔχω γνώσιν. πᾶσαν τὴν πίστιν hardly, as Stanley, implies 'all the faith in the world,' but rather, 'all the faith required to,' &c.: or perhaps the art. conveys the allusion to our Lord's

Isa. liv. 10. τὴν <sup>k</sup> πίστιν ὥστε <sup>l</sup> ὅρη <sup>lm</sup> μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω,  
<sup>1</sup> -ἀγαπῶ, here only +. (Luke xvi. 4, Acts xiii. 22, xiv. 26, Col. i. 13 only. Judg. x. 16 A. Ald. compl.) οὐθέν εἰμι. <sup>3</sup> κὰν <sup>o</sup> ψωμίσω πάντα τὰ <sup>p</sup> ὑπάρχοντά μου, κὰν <sup>q</sup> παραδῶ τὸ σῶμά μου ἵνα καυθήσωμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν <sup>r</sup> ὠφελοῦμαι. <sup>4</sup> ἡ ἀγάπη <sup>u</sup> μακροθυμεῖ, <sup>v</sup> χρηστεύεται, ἡ ἀγάπη οὐ <sup>w</sup> ζηλοῖ, [ἡ ἀγάπη] οὐ <sup>x</sup> περπερεύεται, οὐ <sup>y</sup> φυσιοῦται, <sup>z</sup> οὐκ <sup>a</sup> ἀσχημονεῖ, οὐ <sup>b</sup> ζητεῖ τὰ <sup>c</sup> ἑαυτῆς, οὐ <sup>d</sup> παροξύνεται, οὐ <sup>e</sup> λογίζεται <sup>f</sup> τὸ <sup>g</sup> ἀγαπᾶν. <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> 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<sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> 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<sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</</sup>





t. = ch. ii. 8.  
xiv. 20. Rom.  
xii. 2. James  
i. 4 bis.  
1 John iv. 18.  
Ps. cxxviii.  
22.  
u. goesp. and  
Acts, passim.  
Paul, Gal. i.  
10, 22 only.  
Neb. ii. 16.  
ἡμεῖς, Matt. xxiii. 30 bis. Acts xxvii. 37. Eph. ii. 3.  
here only. Isa. xlv. 18. x = Rom. ii. 3.  
only τ. Wisd. vi. 26. Sir. xii. 11 only. a here only. Num. xii. 8. Sir. xxxix. 3.  
xxiii. 30. see 2 John 12. 3 John 14. Num. xii. 8.

10 ὅταν δὲ ἔλθῃ τὸ ἑκείν, τὸ ἐκ τῶν μέρους ὁ καταργη-  
θήσεται. 11 ὅτε ἡμῶν ἡνίκος, ἐλάλουν ὡς ἡνίκος,  
ἐφρόνουν ὡς ἡνίκος, ἐλογιζόμεν ὡς ἡνίκος ὅτε γέ-  
γονα ἄνθρωπος, ὁ κατήργηκα τὰ τοῦ ἡνίκου. 12 βλέπομεν  
γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ ὁ πρόσωπον

10. rec ins *τοτε* bef to εκ μερους (for emphasis and precision), with D<sup>2-3</sup> [gr] KL rel syrr Orig, Melet, Chr, Thdrt: om ABD<sup>1</sup>FPN 17. 47 lat copt goth eth arm Orig, (int.) Eus, Ath, [Cyr-p, Euthal-ms Max,] Damasc Iren-int. καταργησεται bef to εκ μερους D<sup>1-3</sup>F latt Syr goth Orig-int, [Ambrst] Jer. τα εκ μ. F [gr] Iren-int.  
11. aft 1st ote ins δε D<sup>1</sup> [gr] fuld. rec ως ηνικος bef the verb (3 times), with D F [gr] (and G-lat)] KLP rel fuld syrr goth arm Orig [-c, Bas, Euthal-ms] Epiph, Chr, Thdrt, Thl Ec (Tert, Aug<sup>1</sup>); 1st time, m [Orig-int,]: txt ABN 17 vulg [F-lat] copt eth Clem, Orig [-c,]-int, Bas, Nys, (Did.) Thdrt, Damasc Jer, Aug. rec aft 2nd ote ins δε, with D<sup>1</sup> [gr] FKLPN<sup>3</sup> rel [vulg-clem fuld demid] syrr copt eth arm Orig [-c,]-int, Meth Epiph, Chr, [Bas, Euthal-ms] Thdrt [Damasc Ambrst] Tert, : om ABD<sup>1</sup> (and lat) N<sup>1</sup> ani (with harl<sup>1</sup> tol) goth Orig [-int,] Did, Hil, for γεγονα, γε-  
γονα B Orig [-c,], τα του ηνικου bef κατηργηκα D F [gr] (and G-lat)] syr goth [arm (Tischdrf) Epiph,] Bas Orig-int, [(txt, c,)-int,] Tert, Hil, Ambrst, (not F-lat Aug<sup>1</sup>);  
12. [βλέπομεν P 42: -πομεν m.] om γαρ D<sup>1</sup>FP latt goth arm Clem, [Thdrt,] Tert Cyr Ambrst. ins ως bef δι εσοπτρου D-gr b g o Syr syr-wast arm Clem, Thdrt, [Orig-int, (om<sup>1</sup>)] Tert, ins και bef εν αινιγματι LP f 63. 109-78 Orig<sup>1</sup> [-int,] Hil, Gaud, [om Orig-int, Hil, Gaud,].

where dispersed, these gifts should be no longer needed. But unquestionably the time alluded to is that of the coming of the Lord; see ver. 12, and this applies to all these, not to the last (γνώσις) only. The two first, *προφ.* and *γλῶσσ.*, shall be absolutely superseded: *γνώσις*, relatively: the imperfect, by the perfect. 9, 10.] Reason given;—that our knowledge, and our prophesying (utterance of divine things) are but *partial*, embracing but a part: but when that which is *perfect* (entire—universal) shall have come, this *partial* shall be abolished—superseded. See Eph. iv. 11—13, where the same idea is otherwise expressed.

11.] *Analogical illustration of ver. 10.* ἡνίκος and τέλος are used in contrast ch. ii. 6—iii. 1; xiv. 20. ἐλάλουν, ἐφρόνουν, ἐλογιζόμεν—I spoke, I [thought] (felt, was minded), I [reasoned (or) judged]. There can hardly be an allusion, as Theophyl., Ec., Bengel, Olsh., al., think, to the three gifts, of tongues (ἐκλ.), prophecy (ἐφρόν.), which suits but very lamely, and knowledge (ἐλογιζ.). ὅτε γέγ.

κ.τ.λ.] Now that I am become a man, I have brought to an end the ways of a child: not, as E. V., 'when I became a man, I put away . . .', as if it were done on a set day, and as if γέγ. and κατήγ. were aorists. For this use of ὅτε, cf. Demosth. Olynth. 1, 1 init. ὅτε τολυν ταῖς οὕτως ἔχει, προσήκει προθύμως ἐθέλειν ἀκούειν: see Kühner, § 813. 2.

12.] Contrast between our present

sight and knowledge,—and those in the future perfect state.

γάρ justifies the analogy of the former verse: for it is just so with us. ἄρτι, in our present condition, until the Lord's coming.

Ἐξ ἐσοπτρου, through a mirror: i. e. as Billroth, Meyer, and De W.—according to the popular illusion, which regards the object, really seen behind the mirror, as seen through it. We must think, not of our mirrors of glass, but of the imperfectly-reflecting metallic mirrors of the ancients. The idea of the *lapis specularis*, placed in windows, being meant, adopted by Schöttgen from Rabbinical usage (e. g. 'omnes prophetæ viderant per specular obscurum, et Moses doctor noster vidit per specular lucidum' (Wetst.): and see numerous examples in his Hor. Hebr. i. 646 ff.), and followed by many Commentators, is inconsistent with the usage of ἐσοπτρου, which (Meyer) is always a ΜΙΡΡΟΡ (Pind. Nem. vii. 20: Anacr. xi. 2; xx. 5. Lucian, Amor. xiv. 48: see also ref.): the window of *lapis specularis* being ὁσοπτρα (Strabo, xii. 2, p. 540).

ἐν αἰνίγματι There is a reference to ref. Num., στόμα κατὰ στόμα λαλήσω αὐτῷ ἐν εἰδει, καὶ οὐ δι' αἰνιγμάτων. Many take the words adverbially,—'enigmatically' (so E. V., 'darkly' [and so we are almost obliged to do in an English version]); but this cannot be [the strict rendering], because αἰνίγμα is objective, not subjective: 'a dark hint given by words.' I agree with Meyer, notwithstanding De Wette's strong objec-

<sup>b</sup> πρὸς <sup>b</sup> πρόσωπον ἄρτι γινώσκω ἔκ τ' ἡμέρους, τότε δὲ <sup>c</sup> ἐπιγινώσκει <sup>d</sup> καθὼς καὶ <sup>e</sup> ἐπεγνώσθη. 13 <sup>e</sup> νυνὶ δὲ <sup>f</sup> μένει πίστις ἐλπίς ἀγάπη, τὰ τρία ταῦτα <sup>g</sup> μέλλων δὲ τούτων ἡ ἀγάπη.

XIV. 1 <sup>h</sup> Διώκετε τὴν ἀγάπην, <sup>i</sup> ζηλοῦτε δὲ τὰ <sup>k</sup> πνευματικά, μᾶλλον δὲ ἵνα <sup>l</sup> προφητεύητε. 2 ὁ γὰρ <sup>m</sup> λαλῶν

31. xiv. 5. comparat., Matt. xiii. 32. Luke ix. 46. ch. xv. 19. h = Rom. ix. 30 reff. i = ch. xii. 31. ver. 39 only. Sir. li. 18. k = ch. x. 3, 4 reff. m ch. xii. 30 reff.

in 2nd *τοτε*, *τε* is written over the line by M-corr<sup>1</sup>.  
D-lat G-lat tol Cypri.

ins *εγω* bef *επεγνωσθη* F[-gr]

13. for *νυνὶ δε μενει, μενει δε* F(μνει)[(not F-lat) D-lat] Clem, Hil, [Ambrst Aug<sub>1</sub>].

tions, in believing *ἐν αἰνίγματι* to mean 'in a dark discourse,' viz. the revealed word, which is dark, by comparison with our future perfect knowledge. So also Luther: in einem buntem Wort. Thus, as M. observes, *ἐν* will denote, as *ἐν τῷ κρυπτῷ*, Matt. vi. 4, the local department, in which the *βλέπειν* takes place. τότε = *δταν* *ἔλθῃ τὸ τέλειον*, ver. 10: 'at the Lord's coming, and after.'

πρόσω. πρὸς πρόσω. Face towards face, i. e. by immediate intuition: so Heb. in reff. I shall thoroughly know even as I was (during this life: he places himself in that state, and uses the aor. as of a thing gone by) thoroughly known. In this life we are known by God, rather than know Him: see Gal. iv. 9; ch. viii. 3, note,—and cf. Philo de Cherub. 32, vol. i. p. 159, *νῦν δτε ζῶμεν, κρατούμεθα μᾶλλον ἢ ἀρχομεν, κ. γνωρίζομεθα μᾶλλον ἢ γνωρίζομεν*. The sense of this aor. *ἐπεγνώσθη* must not be forced, as in E. V., to a present, or to a future, as by some Commentators.

13.] Superiority of Love to the other great Christian graces. Some gifts shall pass away—but these three great graces shall remain for ever—FAITH, HOPE, LOVE. This is necessarily the meaning,—and not that love alone shall abide for ever, and the other two merely during the present state. For (1) *νυνὶ δέ* is not 'but now,' i. e. in this present state, as opposed to what has just been said ver. 12,—but '*rebus sic stantibus*,' '*quæ cum ita sint*,'—and the inference from it just the contrary of that implied in the other rendering: viz. that since tongues, prophecies, knowledge, will all pass away, we have left but THESE THREE. (2) From the position of μένει, it has a strong emphasis, and carries the weight of the clause, as opposed to the previously-mentioned things which καταργήσεται. (3) From τὰ τρία ταῦτα, a pre-eminence is obviously pointed out for faith, hope, and love, distinct from aught which has gone before. This being the plain sense of the words, how can faith and hope be said to endure to eternity, when faith will be lost

in sight, and hope in fruition? With hope, there is but little difficulty: but one place has inscribed over its portals, "Lasciate ogni speranza, voi ch' entrate." New glories, new treasures of knowledge and of love, will ever raise, and nourish, blessed hopes of yet more and higher,—hopes which no disappointment will blight. But how can faith abide,—faith, which is the evidence of things not seen,—where all things once believed are seen? In the form of holy confidence and trust, faith will abide even there. The stay of all conscious created being, human or angelic, is dependence on God; and where the faith which comes by hearing is out of the question, the faith which consists in trusting will be the only faith possible. Thus Hope will remain, as anticipation certain to be fulfilled: Faith will remain, as trust, entire and undoubting:—the anchor of the soul, even where no tempest comes. See this expanded and further vindicated in my Quebec Chapel Sermons, Vol. i. Sermon viii. μέλλων τ.] The greater of these,—not 'greater than these.' "The greater," as De Wette beautifully remarks, "because it contains in itself the root of the other two: we believe only one whom we love,—we hope only that which we love." And thus the forms of Faith and Hope which will there for ever subsist, will be sustained in, and overshadowed by, the all-pervading superior element of eternal Love.

CHAP. XIV. 1—25.] Demonstration of the superiority of the gift of prophecy over that of speaking with tongues. 1.] Transition from the parenthetical matter of the last chapter to the subject about to be resumed. Pursue after Love (let it be your great aim,—important and enduring as that grace has been shewn to be): meantime however (during that pursuit; making that the first thing, take up this as a second) strive for spiritual gifts [see note on ch. xii. 1], but more (more than ττ. in general: i. e. more for this than for others[; chiefly]) that ye may prophesy. (sc. ζηλοῦτε, ἵνα . . .

in sight, and hope in fruition? With hope, there is but little difficulty: but one place has inscribed over its portals, "Lasciate ogni speranza, voi ch' entrate." New glories, new treasures of knowledge and of love, will ever raise, and nourish, blessed hopes of yet more and higher,—hopes which no disappointment will blight. But how can faith abide,—faith, which is the evidence of things not seen,—where all things once believed are seen? In the form of holy confidence and trust, faith will abide even there. The stay of all conscious created being, human or angelic, is dependence on God; and where the faith which comes by hearing is out of the question, the faith which consists in trusting will be the only faith possible. Thus Hope will remain, as anticipation certain to be fulfilled: Faith will remain, as trust, entire and undoubting:—the anchor of the soul, even where no tempest comes. See this expanded and further vindicated in my Quebec Chapel Sermons, Vol. i. Sermon viii. μέλλων τ.] The greater of these,—not 'greater than these.' "The greater," as De Wette beautifully remarks, "because it contains in itself the root of the other two: we believe only one whom we love,—we hope only that which we love." And thus the forms of Faith and Hope which will there for ever subsist, will be sustained in, and overshadowed by, the all-pervading superior element of eternal Love.

<sup>n</sup> - Mark iv. 33. <sup>m</sup> γλώσση οὐκ ἀνθρώποις λαλεῖ, ἀλλὰ [τῷ] θεῷ οὐδεὶς <sup>ABD</sup>  
<sup>Gen. xi. 7.</sup> γὰρ <sup>p</sup> ἀκούει, <sup>o</sup> πνεύματι δὲ λαλεῖ <sup>r</sup> μυστήρια. <sup>3</sup> ὁ δὲ <sup>1</sup> προ- <sup>LPW</sup>  
<sup>xlii. 29.</sup> φητεῦν ἀνθρώποις λαλεῖ <sup>q</sup> οἰκοδομὴν καὶ <sup>r</sup> παράκλησιν <sup>c d e</sup>  
<sup>o</sup> = vv. 14, 15. <sup>u</sup> καὶ <sup>a</sup> παραμυθίαν. <sup>4</sup> ὁ <sup>m</sup> λαλῶν <sup>m</sup> γλώσση ἐαυτὸν οἰκοδομεῖ, <sup>h k l</sup>  
<sup>Acts xvii. 16.</sup> ὁ δὲ <sup>1</sup> προφητεῦν ἐκκλησίαν οἰκοδομεῖ. <sup>5</sup> θέλω δὲ πάντας <sup>o 17.</sup>  
<sup>p ch. xiii. 2 reff.</sup> ὑμᾶς <sup>m</sup> λαλεῖν <sup>m</sup> γλώσσαις, μᾶλλον δὲ ἵνα <sup>1</sup> προφητεύητε  
<sup>q</sup> = Rom. xiv. <sup>u</sup> μέλζων δὲ ὁ <sup>1</sup> προφητεῦν ἢ ὁ <sup>m</sup> λαλῶν <sup>m</sup> γλώσσαις, <sup>v</sup> ἐκτὸς  
<sup>19 reff.</sup> εἰ μὴ <sup>w</sup> διερμηνεύη, ἵνα ἡ ἐκκλησία <sup>q</sup> οἰκοδομὴν λάβῃ.  
<sup>r</sup> = Rom. xli. <sup>6</sup> x νῦν δέ, ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς <sup>m</sup> γλώσσαις <sup>m</sup> λαλῶν,  
<sup>8 reff.</sup> <sup>s</sup> here only t. <sup>v ch. xv. 2.</sup> 1 Tim. v. 19 only. <sup>w ch. xli. 30 reff.</sup> <sup>x ch. xli. 15 al.</sup>  
<sup>Wied. xia.</sup> <sup>13 only.</sup>

**CHAP. XIV. 2.** γλώσσαις D-gr F-gr b o G<sup>2</sup>-lat arm Chr, [Ambr<sup>1</sup>]. <sup>οὐκ N (see Acts</sup>  
<sup>ii. 7 digest).</sup> ἀνθρώποις F[-gr] (so in ver 3). <sup>om τῷ (bel θεῷ) (for conformity</sup>  
<sup>with ἀνθρ. ?)</sup> BD<sup>1</sup>FPN<sup>1</sup> 1 Chr-comm; ins AD<sup>2</sup>KL<sup>2</sup> rel Thdr̄t Damasc Thl Gec.  
<sup>οὐδὲ N.</sup> for πνεύματι, πνεῦμα F-gr D-lat G[-lat] am<sup>2</sup> with (fuld flor) Pel Vig Bede.  
<sup>3.</sup> for ο δε, εἰ γὰρ ο F-gr G[-lat]; nam qui vulg (and F-lat) D-lat [qui enim Ambrst].  
<sup>4.</sup> for λαλῶν, λαλεῖ F(G adds αὐτ λαλῶν). γλώσσαις D 46 arm Mac. aft  
<sup>ἐκκλησίαν</sup> ins θεοῦ F-gr G[-lat] vulg-ed [harl(appy)] (not am demid fuld tol F-lat) Pel.  
<sup>5.</sup> ὡμας bef πάντας A Ambrst. γλώσσαις bef λαλεῖν A am Chr, Thl: om λαλεῖν  
<sup>k<sup>1</sup>.</sup> for ἵνα προφητεύητε, προφητεύειν D<sup>1</sup>[-gr F-lat] vulg Jer, Pel. rec (for  
<sup>δε aft με(ων) γὰρ,</sup> with DFKL<sup>2</sup> rel [syrr ethl arm] Chr, Thdr̄t [Damasc] Jer, Ambrst.  
<sup>txt ABPN<sup>1</sup> 39 copt [Euthal-ms].</sup> add εστιν F. <sup>διερμηνεύει (the later ms</sup>  
<sup>confound εἰ and η to a very great extent: see the original collations passim)</sup> L a b c  
<sup>d f g h k l o 47 Chr, Thl: διερμηνεύειν D<sup>1</sup>[-gr], η ο διερμηνεύειν F-gr (and G[-lat]).</sup>  
<sup>6.</sup> rec vult, with D<sup>2</sup>KL rel Chr, Thl Gec: txt ABD<sup>1</sup>FPN Chr-ms [Euthal-ms] Thdr̄t

as the aim of your (ἡλός). 2—20.] **Prophecy edifies the BRETHREN more than speaking with tongues.** 2.] For he that speaks in a tongue, speaks not to men but to God; for no one understands him (so ἀκούω in reff. and Athen. ix. p. 382, λέγειν ῥήματα ἃ οὐδὲ εἰς ἡκούειν ἔν, i. e. as a general rule, the assembly do not understand him; some, who have the gift of interpretation of tongues, may,—but they are the exception), but (opposed to οὐδεὶς γὰρ ἀκούει) in the spirit (in his spirit, as opposed to in his understanding: his spirit is the organ of the Holy Ghost, but his understanding is unfruitful, see vv. 14, 15) he speaks mysteries (things which are hidden from the hearers, and sometimes also from himself): 3.] but (on the other hand) he who prophesies, speaks to men edification (genus) and (species) exhortation and (species) consolation. See the definition of prophecy given on ch. xii. 10: and Stanley's excursus introductory to this chapter. παραμυθία occurs Plato, Axioch. p. 365,—ἀσθενή την ψυχὴν, πᾶν ἐνδεᾶ παραμυθίας: and Ἐλλιαν, V. H. xii. 1, fin., παρεμύθησατο Ἀργαζέτην, κ. τὸ τῆς λύτης ἰάσατο πάθος, εἰς αὐτοῦ τοῦ βασ. τῇ κηδεμονίᾳ, κ. τῇ παραμυθίᾳ πεισθέντος συνετώ. 4.] ἵαντ. οἶκ. does not necessarily involve his understanding what he speaks: the exercise of the gift in accordance with the prompting of the Spirit may be regarded as an οἰκοδομή: the intensity of the feeling of prayer or praise in

which he utters the words is edifying to him, though the words themselves are unintelligible. This view is necessary on account of what is said in ver. 5, that if he can interpret, he can edify not only himself but the church. ἐκκλησίαν] [i. e. the assembled Christians: see note on ch. xi. 18] not, as Meyer, a congregation, but = τὴν ἐκκλησίαν: the art. being often omitted when a noun in government has an emphatic place before the verb: accordingly in ver. 5, it is ἡ ἐκκλ. which is edified. 5.] He shews that it is from no antipathy to or jealousy of the gift of tongues that he thus speaks: but (force of the δέ) that he wished them all to speak with tongues, but rather that they should prophesy. The distinction between the acc. and inf. after θέλω, as the simple direct object of the wish, and ἵνα with the subj., as its higher and ulterior object, has been lost in the E. V. The second δέ is opposed to the subordinate λαλ. γλ., as in ver. 1 to τὰ πνευματικά. μέλζων δέ] δέ is transitional. μέλζων] see reff.,—superior in usefulness, and therefore in dignity. ἐκτὸς εἰ μὴ is a mixture of two constructions, ἐκτὸς εἰ, and εἰ μὴ. It is not a Hebraism, as Grot. supposes; Wetst. gives examples from Demosth., Aristides, Lucian, Sextus Empiricus: and from Thom. Mag., φαμέν, ἐκτὸς εἰ μὴ τότε, καὶ ἐκτὸς εἰ τότε. διερμηνεύη] viz. ὁ λαλῶν γλώσση, not τις, as suggested by Platt. On the subj. with εἰ,

τί ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω ἢ ἔν <sup>α</sup> ἀποκαλύψει ἢ ἔν <sup>β</sup> γνώσει ἢ ἔν <sup>γ</sup> ἀποφητεία ἢ ἔν <sup>δ</sup> διδαχῇ; <sup>ε</sup> ὅμως τὰ <sup>α</sup> ἄψυχα φωνῇν <sup>β</sup> διδόντα, εἴτε <sup>γ</sup> αὐλὸς εἴτε <sup>δ</sup> κιθάρα, ἐὰν <sup>ε</sup> διαστολῇ τοῖς <sup>ζ</sup> φθόγγοις μὴ <sup>η</sup> ἐδῶ, πῶς γνωσθήσεται τὸ <sup>θ</sup> αὐλούμενον ἢ τὸ <sup>ι</sup> κιθαριζόμενον; <sup>κ</sup> καὶ γὰρ ἐὰν <sup>λ</sup> ἄδῃλον <sup>μ</sup> φωνῇν <sup>ν</sup> σάλπιγγι <sup>ξ</sup> ἐδῶ, τίς <sup>ο</sup> παρα-

42. Gal. iii. 15 only. 2 Macc. xv. 5. d here only. Wisd. xiii. 17. xiv. 29 only. e = Matt. 1. 1. 2 Cor. xii. 10. ἡγῶ διδοῦσα θόρυβον, Eur. Hec. 1093. f ch. xiii. 8 ref. g here only. 1 Kings x. 5 al. (-λήτης, Matt. ix. 23.) h Rev. v. 8. xiv. 2. xv. 2 only. Gen. iv. 21 al. i Rom. x. 12 ref. j Matt. x. 17 l. only. k Rev. xiv. 2 only. l Rom. x. 18 only, from Ps. xviii. 4. Wisd. xiv. 18 only. m Rev. xiv. 2 only. n = here (Luke x. 44) only. (Ps. 1. 6 (8).) 2 Macc. vii. 34 only. Polyb. viii. 3. 2. ἄδῃλος ἑλπίδες, and al. (-λως, ch. ix. 26. -λῆτες, 1 Tim. vi. 17.) o Matt. xxiv. 31. Rev. i. 10. viii. 13. Exod. xiv. 16, 19. p Acts x. 10. 2 Cor. ix. 2, 3 only. Jer. xii. 5.

Damasc. [for υμᾶς] υμῖν P. om 1st ἢ N c 17 [D-lat] syr copt [Thl].  
om last εν D[-gr] F[-gr] N<sup>1</sup> b tol har<sup>1</sup>. (am [demid] D-lat om 2nd εν: am har<sup>1</sup> [demid tol] F-lat D-lat om 3rd.)  
7. μη bef διαστολῇ τ. φθογγ. D<sup>1</sup>F. for τοῖς φθογγοῖς, φθογγον B tol D-lat arm Ambrst. δῶδω D<sup>2</sup>LP rel Thdrt Damasc Thl: δῶτε K: txt ABD<sup>1</sup>[F]N<sup>1</sup> Chr, [Euthal-ins] (Ec. γνωσθῇ (for -θησεται) D<sup>1</sup>F [scietur latt].  
8. σαλπ. bef φωνῇ APN d 17. 119 coptt Orig., δωγ D<sup>1</sup>.

giving a sense not distinguishable from the ind., see Winer, edn. 6, § 41. b. 2 end, and Herm., on Soph. Ant. 706. 6.] *Example of the unprofitableness of speaking with tongues without interpreting*,—expressed in the first person as of himself.

ἔν δ[ε] 'quod cum ita sit'—viz. that there is no dislocation without interpretation. ἐὰν ὁλθῶ Chrys. understands the first person to imply 'not even I myself should profit you,' &c. But then αὐτὸς ἐγὼ or some expression similarly emphatic would have been used. The second ἐάν is parallel to the first, not dependent on ὠφελήσω. It is the negative side of the supposition, as ἐάν ἔλθῶ κ.τ.λ. was the affirmative. On this double apodosis Hermann remarks, Soph. Aj. 827,—'Est enim hæc verborum complexio ex eo genere, cujus jam apud Homerum exempla inveniuntur, quod duplicem habet apodosin, alteram præmissam, sequentem alteram: quæ ratio ibi maxime apta est, ubi in magno animi motu, quasi non satis sit id quod præmissum est, aliud inferitur secunda apodosi, quod gravius sit et fortius.'

ἢ ἐν ἀποκ. . . .] It seems best here, with Estius, to understand 'duo jura, ut conjugata sint revelatio et prophetia, ac rursus conjugata scientia et doctrina.' So also Meyer, who observes that the ground of *προφητεία* is ἀποκάλυψις, and that of *διδαχή*, γνῶσις: the former being a *direct speaking in the Spirit*, and the latter a *laying forth by the aid of the Spirit* of knowledge acquired. Thus ἐν, as referred to ἀποκ. and γνῶσις, denotes the *internal element*:—as referred to *προφ.* and *διδ.*, the *external element*, of the spiritual activity.

7—11.] *Instances to shew that unintelligible discourse profits nothing.* And first,—7—9.] *from musical instruments.* 7.] *ἔμως* occurs

here and in the two other places where it is used in the N. T. (reff.) at the beginning of the sentence, out of its logical order, which would be before ἐὰν διαστολῇ. . . thus: *Things without life which yield sound, whether flute or harp, yet, if they do not, &c.* The renderings, 'even things without life' (E. V.), or 'things which, though without life, yet givesound' (Winer, edn. 6, § 61. 5. f), are inadmissible,—the former because of the usage of ὅμως, the latter because no such idea as any surprise at a thing without life yielding sound is here in place.

φων. δῆλ. so δίδου φωνῇν Pind. Nem. v. 93. ἐὰν διαστ.] If they (the ἄψυχα φ. δ.) shall not have yielded a distinction (of musical intervals) in their tones, how shall be known that which is being played on the flute or that which is being played on the harp (i. e. *what tune is played* in either case: the art. being repeated to shew that two distinct instances are contemplated, not necessarily 'one tune, either piped, or harped' = τὸ αὐλούμενον ἢ κιθαριζόμενον;)? The observation of Meyer, that this example is decisive against *foreign languages* being spoken in the exercise of this gift, is shewn to be irrelevant by the next example, from which the contrary might be argued—the ἄδῃλος φωνῇ of the trumpet being exactly analogous to an *unknown language*, not to an *inarticulate sound*. But the fact is that all such inferences, from pressing analogies close, are insecure.

8.] ἄδῃλον, *uncertain*, in its *meaning*: for a particular succession of notes of the trumpet then, as now, gave the signals for attack, and retreat, and the various evolutions of an army. The giving the signal for battle with the trumpet is called by Dio Cassius τὸ πολεμικὸν βοῆν,

q arrast. of  
words, 2 Cor.  
ii. 4 refl.  
r here only f.  
Pa. lxxxi. 3  
only.  
s ch. ix. 26  
refl.  
t ch. xv. 37  
only. Philo  
de Mut.  
Nom. 26, vol.  
i. p. 600.  
μουσικά μὲν  
γὰρ, εἰ  
τύχοι, κ.  
γραμματικά . . .  
(Dion. Hal. iv. 19, *μυρίων ἢ δισμυρίων* . . . Galen. de usu part. vi., *δέκα μόνον*,  
viii. 32 refl.)  
Wetst. see ch. xvi. 6.  
v = here only. Num. vi. 21. Dion. Hal., Ant. i. 60, *τοὺς πρὸς τὸν γράμματος*  
ἐνθρησκίον, τῷ δ' ἀλλοῦν τ. παλαιότης. Dio Cass. iv. 2, *τοιοῦτον γὰρ ἡ δύναμις*  
τοῦ ὀνόματος τούτου δηλοῖ. x Acts xxviii. 2, 4 refl. y Rom. xi. 36. s Acts xxi. 20 refl.

σκευάζεται εἰς πόλεμον; <sup>9</sup> οὕτως καὶ ὑμεῖς διὰ τῆς γλώσσης <sup>9</sup> ἐὰν μὴ <sup>9</sup> εὐσημον λόγον <sup>9</sup> δώτε, πῶς γνωσθήσεται τὸ λαλούμενον; ἔσεσθε γὰρ εἰς <sup>9</sup> ἄερα λαλοῦντες.

<sup>10</sup> τοσαῦτα, <sup>10</sup> εἰ <sup>10</sup> τύχοι, <sup>10</sup> γένη φωνῶν εἰσιν ἐν κόσμῳ, καὶ οὐδὲν ἄφωνον <sup>11</sup> ἐὰν οὖν μὴ εἰδῶ τὴν <sup>11</sup> δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι <sup>11</sup> βάρβαρος, καὶ ὁ λαλῶν <sup>11</sup> ἐν ἐμοὶ <sup>11</sup> βάρβαρος. <sup>12</sup> οὕτως καὶ ὑμεῖς ἐπεὶ <sup>12</sup> ζηλωταί ἐστε

παρσκευάζεται A Orig.

9. for εὐσημον, εὐσημον D<sup>1</sup> [-gr] 21-31. 80. for δώτε, δω L. [at εαν μη . . . δώτε K-marg notes, αντι του εαν μη διερμηνευοιτε.]

10. om τοσαυτα D<sup>1</sup> F (with G-lat). rec (for εἰσιν) εστιν (gramm. corr. : see notes), with KL rel Chr, Thdrst Ec: txt ABDFPN 47 Clem, Damasc Thl. ins τω bef κόσμῳ D<sup>1</sup> F b o, hoc vulg-ed ([fuld demid &c] and F-lat, not am) Ambrst Bede. rec aff ουδεν ins αυτων (addn for precision), with D<sup>3</sup> KLM<sup>2</sup> rel G-lat syrr Chr, Thdrst : om ABD<sup>1</sup> FPN<sup>1</sup> d 17 vulg E-lat coptt arm Clem, [Enthal-ms] Damasc Ambrst Bede. aft αφωνον ins εστιν D<sup>1</sup> F vulg [not E-lat: pref c].

11. for εαν, εἰ P. ιδω AD<sup>1</sup> L a m 17: γινωσκω F (si ergo nesciero F-lat, and so vulg [Ambrst]). om last clause (homocole) L a<sup>1</sup>. om εν DF latt syrr copt arm Clem Chr, εστ(ο εμοι λαλ. βαρβ.) Damasc [Ambrst].

by Ælian τὸ παρορητικὸν ἐμπνέειν: see Wetst., where many examples are to be found.

9.] Application of these instances. διὰ τ. γλώσσης is most naturally understood *physically*, by means of your tongue, as answering to the utterance of the sound by the musical instruments. But the technical rendering, by means of *the tongue* (in the sense of γλώσσα λαλεῖν), is allowable. ἔσεσθε . . . λαλ. This periphrasis of the future implies, *ye will be*, so long as ye speak, speaking, . . . On εἰς ἄερα, see ref.: it implies the *non-reception* by hearers of what is said. 10, 11.] Another example of the unprofitableness of an utterance not understood. 10.] εἰ τύχοι, if it should so happen, i. e. peradventure:—it is commonly found with numerical nouns; but sometimes with hypothetical sentences in general, as in ch. xv. 37. See refl. and examples in Wetst. It will not bear the rendering '*for example*,' though in meaning it nearly approaches it. It belongs here to τοσαῦτα, itself representing some fixed number, but not assignable by the information which the writer possesses, or not worth assigning. See similar expressions, Acts v. 8,—and 2 Sam. xii. 8 in E. V.

γένη φωνῶν] kinds of languages: the more precise expression would be γένη φωνῆς, or *phonal*: we can hardly say, with Meyer, that each language is a γένος φωνῶν. The use of φωνῶν, and not γλωσσῶν, is no doubt intentional, to avoid confusion, γλώσσα being for the most part used in this passage in a peculiar meaning:

but no argument can be grounded on it as to the γλώσσα being languages or not.

εἰσιν (plur.), because it is wished to distinguish them in their variety. οὐδέν, scil. γένος. Bleek renders, '*no rational animal is without speech*;' and Grot., reading as the rec. αὐτῶν, understands it as referring to men: others supply *ἄνθρωποι* to οὐδέν. But the common rendering is both simpler, and better sense: none of them is without signification, as E. V.: or, is inarticulate. 11.] οὖν, seeing that none is without meaning: for if any were, the imputations following would not be just. We assume that a tongue which we do not understand has a meaning, and that it is the way of expression of some foreign nation.

βάρβαρος,—a foreigner, in the sense of one who is ignorant of the speech and habits of a people. So Ovid, Trist. v. 10,—'Barbarus hic ego sum, quia non intelligor ulli.' and Herod. ii. 158,—*Βαρβάρους δὲ πάντας οἱ Ἀγίνττιοι καλεῖ- ονσι τοὺς μὴ σφισι ὁμογλώσσους.* (Wetst.) The appellation always conveyed a certain contempt, and such is evidently intended here. So Ovid, in the next line,—'Et ridet stolidi verba Latina Getæ.' ἐν ἐμοί, in my estimation: so Eurip. Hippol. 1335,—*σὺ δ' ἐν τ' ἐκείνῳ κἄν ἐμοὶ φαίης κακός*,—'in his judgment and in mine:' see Kühner, ii. 276. 12.] Application of the analogy, as in ver. 9. The οὕτως is evidently meant as in ver. 9, but is rendered somewhat difficult by the change of the construction into a direct exhortation. It is best therefore to suppose an ellipsis; and

ABDN  
LPRs  
c d e f  
h k l  
o 17.

<sup>a</sup> πνευμάτων, <sup>b</sup> πρὸς τὴν <sup>bc</sup> οἰκοδομὴν τῆς ἐκκλησίας ζη- <sup>a</sup> ch. xii. 10  
τεῖτε, ἵνα <sup>c</sup> περισσεύητε. <sup>13</sup> διὸ ὁ ἑλῶν ἑλῶσση <sup>b</sup> = Rom. xv. 2.  
<sup>c</sup> Rom. xiv. 19.  
<sup>e</sup> προσεύχεσθω <sup>e</sup> ἵνα <sup>d</sup> διερμηνεύη. <sup>14</sup> ἐὰν γὰρ προσεύχω- <sup>e</sup> absol., Matt.  
v. 20. ch.  
viii. 8.  
μαι ἑλῶσση, τὸ ἑνὸς μου προσεύχεται, ὁ δὲ νοῦς <sup>f</sup> vv. 2 &c.  
<sup>g</sup> Matt. xxiv. 20. Mk. Mark xiv. 35. (δύω, Acta viii. 15.) Phil. i. 9. Col. i. 9. 3. 2 Thess. i. 11. iii. 1.  
<sup>h</sup> ch. xii. 30. reff. i = Acta xvii. 16 reff.

13. πνευματικῶν P 23-mg 73 spec sah Ambr., (G-lat has both.) for περισσευετε, προφητευετε A 73 Ambrst.

13. rec διοπαρ, with KLN<sup>3</sup> rel Chr, Thdrt Thl Ec: txt ABDFPN<sup>1</sup> 17 Damasc.

14. om γὰρ B F[-gr G-lat] sah arm: ins ADKLPN rel vulg(and F-lat) E-lat syrr copt Chr, Thdrt Damasc Thl Ec Orig-int, Ambrst Aug, Pel Sedul Bede. (17 def [but om appy, Tischdf Treg].)

give to οὐτως the pregnant meaning, *after the lesson conveyed by this example*. Meyer's rendering, *since in such a manner* (i. e. so as to be barbarians to one another) *ye also are emulous, &c.*, is very harsh, besides making the second clause, standing as it does without a μᾶλλον or any disjunctive particle, mean (and I do not see that it will bear any other meaning), *seek this barbarophobia to the edifying of the Church*. Thus likewise ye (i. e. after the example of people who would not wish to be barbarians to one another,—avoiding the absurdity just mentioned), *emulous as ye are of spiritual gifts (reff.), seek them to the edifying of the church, that ye may abound: or perhaps* (but I can find no instance of ἵνα thus used: ch. iv. 2 is no case in point, see note there) as in E. V. '*seek that ye may excel (abound in them) to the edifying of the church.*' 13.] *Hortatory inference from the foregoing examples*. There is some difficulty in the construction of this verse. προσεύχ. ἵνα διαρμ. is rendered by Chrys., Theodoret, Theophyl., Erasm., Beza, Calv., Grot., Estius, Wetst., Bleek, Rückert, Olsh., al., '*pray that he may interpret.*' But the next verse shews that this is untenable. For the act of προσεύχεσθαι ἑλῶσση is there introduced in strict logical connexion with this verse, so as to shew that the προσεύχεσθω here must have the same meaning as there, viz., that of *praying in a tongue*, openly in the church. Seeing this, Luther, Rosenm., al., render it, 'let . . . . so pray, that he may interpret:' i. e. 'not pray, unless he can interpret.' But this rendering of ἵνα is hardly allowable even where οὐτως is expressed, see note on ch. ix. 24. The knot of the difficulty lies in the relation of ἵνα to verbs of this kind. It may be doubted whether in such expressions as προσεύχεσθαι ἵνα (see reff.), the conj. ever represents the mere *purport* of the prayer, as in our "to pray, that." The idea of *purpose* is inseparably bound up in this particle, and can be traced wherever it is used. Thus προσεύχ. ἵνα seems always to convey the

meaning, "to pray, in order that." At the same time, *prayer* being a *direct seeking* of the fulfilment of the purpose on account of which we pray,—not, like many other actions, *indirectly* connected with it,—the *purport* and *purpose* become *compounded in the expression*. This will be illustrated by γρηγορεῖτε κ. προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν: where it is plain enough that ἵνα μὴ represents the *ulterior object* of γρηγορεῖτε, and, *now that it is joined with γρηγορεῖτε*, of προσεύχεσθε: but had it been *merely*, προσεύχεσθε ἵνα μὴ κ.τ.λ., the above confusion would have occurred. Now this confusion it is, which makes the words προσεύχεσθω ἵνα διερμηνεύρ so difficult. Obviously, the προσεύχεσθω is not *merely* used to express a *seeking by prayer* of the gift of interpretation, on account of the sense in the next verse: but as plainly, there is in προσεύχεσθω a *sense* which passes on to ἵνα διερμηνεύρ. The rendering of Meyer and De Wette, '*pray, with a view to interpret* (what he has spoken in a tongue),' is unobjectionable, but does not give any reason for the choice of προσεύχεσθω, any more than εὐχαριστεῖτω, or the like. I believe the true rendering to be pointed out by the distinction in the next verse. If a man prays in a tongue, his *spirit prays*, but his *understanding is barren*. This prayer of his *spirit* is, the intense direction of his will and affections to God, accompanied by the utterance of sounds to him unintelligible. '*Let then him who speaks with a tongue, pray, when he does pray, with an earnest striving* (in this prayer of his spirit) *after the gift of interpretation.*' The meaning might be more strictly given thus in English: *wherefore let him who speaketh with a tongue, in his prayer (or, when praying), strive that he may interpret.*

14.] This verse has been explained above. It justifies the necessity of thus aiming at the gift of interpretation. τὸ πν. μου, not as in ver. 32, and Chrys. (Hom. xxiv. p. 325) τὸ χάρισμα τὸ δοθέν μοι καὶ κινῶν τὴν ἑλῶσσην, —but as in reff., my (own) spirit, taking

k Matt. xiii. 22 μου ἡ ἀκαρπός ἐστιν. 15 ἴ τί οὖν ἐστιν ; προσεύξομαι τῷ AB1  
 || Mk. Eph. ἡ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοῦ ἡ ψαλῶ τῷ ἡ πνεύ- Lf  
 v. 11. Tit. ἡ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοῦ. 16 ἐπεὶ ἐὰν ἡ εὐλογῆς ἡ πνεύ- cd  
 iii. 14. 2 Pet. ἡ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοῦ. 18 ἐπεὶ ἐὰν ἡ εὐλογῆς ἡ πνεύ- h k  
 i. 8. Jude. ii. ἡ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοῦ. 19 ἐπεὶ ἐὰν ἡ εὐλογῆς ἡ πνεύ- o 17  
 only. Jer. ii. ἡ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοῦ. 20 ἐπεὶ ἐὰν ἡ εὐλογῆς ἡ πνεύ-  
 6. Wisd. xv. ἡ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοῦ. 21 ἐπεὶ ἐὰν ἡ εὐλογῆς ἡ πνεύ-  
 4 only. ἡ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοῦ. 22 ἐπεὶ ἐὰν ἡ εὐλογῆς ἡ πνεύ-  
 1 Acts xiii. 22. ἡ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοῦ. 23 ἐπεὶ ἐὰν ἡ εὐλογῆς ἡ πνεύ-  
 ver. 26. ἡ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοῦ. 24 ἐπεὶ ἐὰν ἡ εὐλογῆς ἡ πνεύ-  
 m here bis, ἡ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοῦ. 25 ἐπεὶ ἐὰν ἡ εὐλογῆς ἡ πνεύ-  
 Rom. xv. 9. ἡ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοῦ. 26 ἐπεὶ ἐὰν ἡ εὐλογῆς ἡ πνεύ-  
 from Ps. xvii. ἡ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοῦ. 27 ἐπεὶ ἐὰν ἡ εὐλογῆς ἡ πνεύ-  
 49. Eph. v. ἡ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοῦ. 28 ἐπεὶ ἐὰν ἡ εὐλογῆς ἡ πνεύ-  
 19. James v. 13 only. ἡ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοῦ. 29 ἐπεὶ ἐὰν ἡ εὐλογῆς ἡ πνεύ-  
 n ch. x. 16 ref. ἡ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοῦ. 30 ἐπεὶ ἐὰν ἡ εὐλογῆς ἡ πνεύ-  
 i. 30. 1 Thes. ii. 16) only. (Gen. xii. 28 al.) Jos. B. J. v. 2. 8, στρατιῶτον τὰς ἐκ ἀκαρπῶν. Philo,  
 Flacc. 12, vol. ii. p. 631, προσεύξομαι δὲ ἀκαρπῶν. Tac. Ann. i. 38, "locum principum impleant."  
 p = here only. Sir. xii. 12. ἡ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοῦ. 31 ἐπεὶ ἐὰν ἡ εὐλογῆς ἡ πνεύ-  
 v. 13, vol. 6 al. ἡ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοῦ. 32 ἐπεὶ ἐὰν ἡ εὐλογῆς ἡ πνεύ-  
 v Acts xv. 24 ref. ἡ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοῦ. 33 ἐπεὶ ἐὰν ἡ εὐλογῆς ἡ πνεύ-  
 w ch. vii. 37 ref. ἡ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοῦ. 34 ἐπεὶ ἐὰν ἡ εὐλογῆς ἡ πνεύ-  
 x abs., ch. xi. 24 ref. ἡ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοῦ. 35 ἐπεὶ ἐὰν ἡ εὐλογῆς ἡ πνεύ-  
 y Rom. ii. 1 ref. ἡ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοῦ. 36 ἐπεὶ ἐὰν ἡ εὐλογῆς ἡ πνεύ-

15. οἱν τι οὐν ἐστίν K. *προσευξέμαι* (twice) ADFP 47: -ξέμαι and -ξέμαι N: txt BKL rel Orig, Eus, [Chr, Euthal-ms Thdrt Damasc *orabo* lat Orig-int, Ambr Ambrst] (see note). om 1st & FKP 35. 46. 109-14 latt Syr sah arm Orig<sub>3</sub> (om κα also) [Euthal-ms] Damasc Orig-int[<sup>αρε</sup> Ambrst]: ins ABDLN rel syr [copt] Orig, Eus, Chr, Thdrt Thl Ec. om τω (bef 2nd πνευματι) FP. om 2nd & BF 46. 109 latt Syr sah sēth arm Orig, (where he has the 1st &) Cæs, [Ath,] Ps-Ath, Damasc Thl Orig-int, [Ambrst]: ins ADKLPN rel syr copt Orig[-c], Eus, Ath, Chr, [Euthal-ms] Thdrt Ec (homocotel in 47 νοι to νοι).

16. rec ευλογησας, with FKL rel Chr, Thdrt Thl Ec; *demedixeris* latt: txt ABDPN b<sup>1</sup> o 17 [Euthal-ms] Damasc. rec ins τω bef πνευματι (to conform to lat ver: but see note), with KL rel Chr, Thdrt: εν B(aic: see table) D[P]<sup>3</sup>N<sup>3</sup>: om AFN<sup>3</sup> 17 [Euthal-ms] Damasc. om το F. for επειδη, επει B. ουκ οιδεν bef τι λεγεις F(not F-lat) E-lat G-lat [Ambrst] Jer, Aug.

17. αλλα B l.

himself as an example, as above, ver. 6: a use of the word familiar to our Apostle, and here necessary on account of *δ τοῦς μου* following, 'When I pray in a tongue, my higher being, my *spirit*, filled with the Holy Ghost, is inflamed with holy desires, and rapt in prayer: but my *intellectual part*, having no matter before it on which its powers can be exercised, bears no fruit to the edification of others (nor of myself):' but this is not expressed in *ἄκαρπος*; cf. the usage of *καρπός* by Paul,—Rom. i. 13; vi. 21. 22; xv. 28; Gal. v. 22, al.).

15.] What then is (the case) (i.e. as our *What then?* Cf. *τὴν ὁβν*, Rom. iii. 9; vi. 15. 'What is my determination there-upon?')? **I will pray** (on the reading *προσεύχεται*, see note on Rom. v. 1) **with** (the my) **spirit**: **I will pray also with my mind** (i.e. will interpret my prayer for the benefit of myself and the church), &c. This resolution, or expression of self-obligation, evidently leads to the inference, by and by clearly expressed, ver. 28, that *if he could not pray τῷ νοί*, he would keep silence. **ψαλμοί**] hence we gather that the two departments in which the gift of tongues was exercised were *prayer and praise*. On the day of Pentecost it was confined to the latter of these. 16.] The discourse changes from the first person to the second, as De W. observes, because the hypothesis contains an imputation of folly or error. **ἐὰν εὐχ.**] *if thou shalt have blessed in spirit* (no art. now: the dat. is now merely of the *manner* in

which, the element; not of the *specific instrument*, as in the last verse), how shall he that fills (i. e. is in) the situation of a private man (ἰδιώτης, in speaking of any business or trade, signifies a *lay person*, i. e. one unacquainted with it as his employment. Thus in state matters, it is one out of office—*Δημοσθίνει ὅτι ἰδιώτῃ*, Thuc. iv. 2; in philosophy, one uneducated and rude—*ἥμεις μὴν οὐ ἰδιῶται οὐ δεδοικαμεν, ὑμεῖς δὲ οὐ φιλόσοφοι δεδιότες*, Diog. Laert. Aristipp. ii. 71, &c. &c. See examples in Wetst. So here it is, one who has not the gift of speaking and interpreting. The word *τόπων* is not to be taken literally, as if the ἰδιῶται had any *separate seats* in the congregation: the expression, as in ref., is figurative) say the AMEN (the Amen always said: see Deut. xxvii. 15—26 Heb. and E. V. (LXX, γένοιτο); Neh. viii. 6. From the synagogue,—on which see Wetst., Schöttg. in loc., Winer, Realw., art. Synagoga, and Philo, Fragm. vol. ii. p. 630—*συνεβρένυσαι . . . οὐ μὲν πολλοὶ σιωπῇ, πλὴν εἴ τι προσεπιφημίαι τοῖς ἀναγινωσκουσίνους νομίζεται*);—it passed into the Christian church;—so Justin Mart. Apol. i. 65, p. 82, οὐ (scil. τοῦ προσεστῆτος) *συντελέσαντος τὰς εὐχὰς κατὰ τὴν εὐχαριστίαν, πᾶς δὲ παρὼν λαὸς πανευφημεί λέγων, ἀμήν*. See Suicer, sub voc. and Stanley's note here) to (at the end of) thy thanksgiving, since what thou sayest he knows not! This is, as Doddridge has remarked, decisive against the practice of praying and praising in an unknown tongue, as ridi-



ρος οὐκ <sup>α</sup>οικοδομεῖται. 18 <sup>β</sup>εὐχαριστῶ τῷ θεῷ, πάντων <sup>γ</sup>ὑμῶν μᾶλλον <sup>δ</sup>γλώσση <sup>ε</sup>λαλῶ. 19 ἀλλὰ ἐν ἐκκλησίᾳ <sup>ς</sup>θέλω  
 πέντε λόγους τῷ νοῦ μου λαλήσαι, ἵνα καὶ ἄλλους <sup>α</sup>κατ-  
 ηρήσω, <sup>β</sup>ἢ <sup>γ</sup>μυρίους λόγους ἐν γλώσσῃ. 20 Ἀδελφοί,  
 μὴ παῖδιά γίνεσθε ταῖς <sup>α</sup>φρεσίν· ἀλλὰ τῇ <sup>β</sup>κακίᾳ <sup>γ</sup>νηπι-  
 ζετε, ταῖς δὲ <sup>δ</sup>φρεσίν <sup>ε</sup>τέλειοι γίνεσθε. 21 ἐν τῷ νόμῳ γέ-  
 νηται. 22. xxviii. 26. f Matt. xviii. 24. ch. iv. 15 only. Esth. iii. 9. g here bis only. Prov.  
 xviii. 2. h Rom. i. 29. ch. v. 8. Eph. iv. 31 al. Ps. li. 3 (5). i here only t. (-wios,  
 ch. xiii. 11.) k = ch. ii. 6. Heb. v. 14 al. 1 Chron. xiv. 6.

18. rec aft τῷ θεῷ ins μου (addn from such places as ch i. 4, Rom i. 8 &c: 38 æth arm *even further* add περι), with KL rel [vulg.-clem demid harl]. Thdrt[-ed] Damasc Ambrst Pel: om ABDFFN 17 E-lat G-lat am(with tol) syrr copt æth arm Chrj, [Euthal-  
 ms] Thdrt-ms Jerj, Sedul Bede. (om [τῷ] θεῷ F-lat.) ins στί bef πάντων F latt  
 syrr copt lat.-ff. γλώσση bef μᾶλλον F[-gr(and G-lat)]: om μᾶλλον 41<sup>1</sup> D-lat Chr-ms.

—omniū vestrū lingua loquor vulg(and F-lat.) rec γλωσσῶν, with BKLP rel  
 syrr copt æth Chrj, Thdrt Orig-int; txt ADFN 17 latt arm Damasc Ambrst Pel Bede.

rec λαλῶν (the bare present aft ευχ. was not understood, and thus some helped  
 it with στί, some by turning λαλῶ into λαλῶν. Or λαλῶν was understood to belong to  
 ευχαριστῶ, 'I give thanks, speaking,' &c.), with KL rel Chrj, [Euthal-ms] Thdrt  
 Damasc: om A: txt BDFPN c 17 latt syrr copt arm Orig-int, lat.-ff.

19. (ἀλλα, so ABD: om N<sup>1</sup>.) rec δια του νοος (see note. If τω νοι had come  
 from ver 15, μου would prob have been omd), with KL rel D-lat syr Macj, Chrj, Thdrt  
 Max-conf, Phot[-c,] Thl Ec: δια τον νομον (omg μου) Mcion-e, per legem Ambrst-txt  
 [ed-ven]; in lege Paulin; txt AB D[-gr] (F)[P]m m (17) vulg syr copt [arm(omg  
 μου)] Nys, Epiph, Damasc [Ambrj].—τω ν. μ. bef π. λογ. 17.—λαλη ο μιν (sic) bef τω  
 ν. μ. F.

20. ινα ταις φρ. τελ. γενησθε, omg δε, F D-lat Orig-int, Ambrst Aug Gaud.

21. aft νομῳ ins τι N<sup>1</sup>(N<sup>3</sup> disapproving).

culously practiced in the church of Rome.

17.] καλῶς is not ironical, but con-  
 cessive: it is not the act of *thanksgiving*  
 in a tongue that the Apostle blames, for  
 that is of itself good, being dictated by  
 the Spirit: but the doing it not to the edi-  
 fication of others. ὁ ἕτερος, the ἰδιώ-  
 τη: spoken of before. 18, 19.] De-  
 claration of his own feeling on the matter,  
 highly endowed as he was with the gift.

I thank God, I speak with a tongue (have  
 the gift of speaking with tongues) more  
 than you all. This juxtaposition of two  
 clauses, between which 'that' is to be sup-  
 plied in the sense, is not unusual: βούλει  
 σκοπεῖν: 'fac videas,'—Eur. Hippol.  
 567, ἐτίσχετ', αὐδην τῶν ἰσχυρῶν ἐκμάθω.  
 Hom. Orl. β. 195, Τηλεμάχῳ δ' ἐν πᾶσι  
 ἔγῳν ὑποθήσομαι αὐτός, Μητέρα ἦν ἐς  
 πατρός ἀνωγέτω ἀποπέεσθαι. See Har-  
 tung, Partikell. ii. p. 134. 19.] ἐν ἐκ-  
 κλησίᾳ, in (the) assembly, 'in the congrega-  
 tion' [this is the better rendering here,  
 and wherever there is a chance of the  
 word church being mistaken as meaning a  
 building],—not 'in an assembly,' as Meyer.  
 The art. is omitted after a preposition: so  
 Middleton, ch. vi. § 1; the logical account  
 of which is, that the prep. serves to cate-  
 gorize the substantive following it, and  
 so make it general instead of particular.

θεῶν . . . ἢ, as βόλομαι, ἢ,  
 ll. a. 117: similarly ἐπιθυμῶ, ζητέω,—

see Hartung, ii. p. 72. διὰ τοῦ νοός has  
 probably been a correction, because λαλεῖν  
 τῷ νοῖ was found harsh, the understand-  
 ing being only the indirect instrument.

20.] With this exhortation he con-  
 cludes this part of his argument, in which  
 he reproves the folly of displaying and  
 being anxious for a gift in which there was  
 no edification. Ἀδελφοί suavem vim  
 habet, Bengel. ταῖς φρεσίν, in your  
 understandings, as this preference shews  
 you to be. τῇ κακίᾳ—dat. of reference,  
 as regards vice: see Winer, edn. 6, § 31. 6.

21—25.] By a citation from the  
 O. T. he takes occasion to shew that  
 tongues are a sign to the unbelieving only:  
 and that even for them they are profitless  
 in comparison with prophecy. 21.]  
 ἐν τῷ νόμῳ, as John x. 34; xii. 34; xv. 25;  
 —where the Psalms are thus quoted. The  
 passage stands in the LXX: διὰ φωνισμῶν  
 χειλέων, διὰ γλώσσης ἑτέρας ὅτι λαλή-  
 σουν: τῷ λαφ τοῦτο . . . κ. οὐκ ἠθέλησαν  
 ἀκοῦν. The context is thus: The scoffers  
 in Jerusalem (see ver. 14) are introduced  
 as scorning the simplicity of the divine  
 commands, which were line upon line, pre-  
 cept upon precept, as if to children (v. 9,  
 10). Jehovah threatens them that, since  
 they would not hear these simple com-  
 mands, He would speak to them by men  
 of other tongues, viz. the Assyrians, their  
 captors. Here as in many other cases,

1 here only †. γραπται Ὅτι ἐν ἑτερογλώσσοις καὶ ἐν <sup>m</sup> χεῖλεσιν <sup>n</sup> ἑτέρων ABD: LPN c d e h i l  
 (Isa. xxviii. 11.) Pa. cxlii. 1 Ag. λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ' οὕτως εἰσακούσονται  
 m = Matt. xv. 8 | Mk. (from Isa. xlix. 13.) μου, λέγει κύριος. 22 ὥστε αἱ ἑτερογλώσσοι εἰς σημεῖον  
 Rom. iii. 13. Heb. (xi. 12.) εἰσὶν οὐ τοῖς πιστεύουσιν ἀλλὰ τοῖς ἀπίστοις, ἡ δὲ ἑτερο-  
 xlii. 15. 1 Pet. iii. 10 only. φητεία οὐ τοῖς ἀπίστοις ἀλλὰ τοῖς πιστεύουσιν. 23 εἰάν  
 n = Acta ii. 4. οὐν <sup>m</sup> συνέλθῃ ἡ ἐκκλησία ἡ ὅλη <sup>n</sup> ἐπὶ τὸ αὐτὸ καὶ πάντες  
 Exod. xxx. 9. o = ch. v. 1 p = Rom. v. 12 reff. q Matt. vi. 7. Luke i. 13. Acta x. 31. Heb. v. 7 only. Deut-  
 reff. 1. 43. r Acta ii. 4 reff. s so eis μαρτύριοι, &c. Matt. viii. 4 al. fr. Jer. ix. 22. w = Acta i. 3 reff.  
 t Rom. iv. 11 reff. u = ch. vi. 6 reff. v ch. xlii. 2 reff. x Acta i. 16 reff.  
 x ch. xi. 20. Josh. ix. 2. y Rom. xvi. 23 reff.

for *ετερογλώσσοις*, *ετεραις γλώσσαις* F lect-8 vulg copt goth Tert., rec *ετεροῖς*, with D[F]KLP rel [latt Syr(lingua alia) syr copt goth æth arm] Orig, Constt, Chr, [Cyr,] Damasc Thl (Ec [Tert, Ambrst]: txt ABM 17 [Cyr, ms, p].) (*Meyer thinks the dat a mere mechanical error to suit the other datives.*) for οὐδ' οὕτως, οὐδεπώ F [not F-lat]. εἰσακούσεται F(not [F]-lat) 43. 113 lect-14.

22. for (2nd) πιστεύουσιν, πιστοῖς F [vulg Ambr., (G-lat has both.)]  
 23. om οὐν F[-gr] 67<sup>a</sup> old-lat goth Ambr, Ambrst. for συνέλθῃ, ελθῇ BG<sup>1</sup>.  
 ολη bef η ἐκκλησία DF latt goth [Syr goth Ambr, Ambrst]. rec πάντες  
 γλώσσαις λαλῶσιν, with [D<sup>2</sup>-gr] KL [47(-ουσι)] rel vulg (and F-lat) syrr arm Chr-txt, [γα. π. α.,] Thdrst Damasc Ec Vict-vit Bede: λαλ. παν. γα. copt æth Ambrst: λαλ. γλ. παν. D<sup>1</sup>-<sup>2</sup> [and lat] goth: txt AB F[-gr (and G-lat)] PN Bas, [Euthal-ms] Thl.

the historical sense is not so much considered, as the aptness of the expressions used for illustrating the matter in hand; viz. that belief would not be produced in the unbelieving by speaking to them in strange tongues. The δτι answers in the LXX to τ, 'for'; or 'yea verily,' as Louth. It forms part of the citation, not of the text.

ἐν ἑτέρῳ in (in the person of) men of other tongues: Heb. with another tongue;—and it is placed second. The Apostle personifies it and gives it the prominence.

ἐν χ. ἑτέρῳ in (as speaking in, using as the organ of speech) lips of others (strangers, see reff.): Heb. in (by) stammerers of lip: Louth, with a stammering lip.

τῷ λαῷ τούτῳ in Isa., the Israelites: here taken generally for the unbelieving world.

οὐδ' οὕτως εἰσακούσῃ.] This is the point of the passage for St. Paul's argument: see ver. 23:—"for them, and not for us: but even for them, profitless in the main:"—not even under such circumstances will they listen to me: even this sign will be for them ineffectual.

22.] ὥστε,—viz. according to the words of the foregoing prophetic passage.

αἱ γλ.] the tongues, in the then acceptance of the term. He is not interpreting the prophecy, nor alluding to the tongues there spoken of, but returns back to the subject in hand—the tongues about which his argument was concerned.

εἰς σημ. εἰσὶν] are for a sign: but there is no emphasis on the words,—the meaning being much the same as if εἰς σημεῖον were omitted, and it stood ὥστε αἱ γλ. εἰσὶν οὐ τοῖς π. Not seeing this, Commentators have differed widely about the meaning of σημεῖον.

So Chrys. (Hom. xxxvi. p. 335): εἰς σημεῖον, τούτῳστιν, εἰς ἐκκλησίαν:—Bengel: 'quo affecti auscultare debebant:—Calvin: 'linguae, quatenus in signum datae sunt: &c. &c. All dwelling on the word σημεῖον would introduce an element foreign to the argument, which is, that tongues are (a sign) for the unbelieving, not for the believing.

οὐ τ. πιστ.] not to men who believe, but to unbelievers, i. e. 'men who do not believe: not, as Neander, Billroth, Rückert, and in substance De Wette, 'men who will not believe: ἀπιστοῖς must be kept to the same sense through this whole passage, and plainly by ver. 23 it is not one who will not believe, but an unbeliever open to conviction. The mistake has been occasioned by regarding those to whom the prophecy was directed, and interpreting Paul by Isaiah, instead of by himself.

ἡ δὲ προφ.] scil. ἐστίν, as Meyer, or εἰς σημ. ἐστίν, as De Wette: it seems to me to import little which we supply, seeing that εἰς σημ. is of so very slight weight in the preceding clause. If emphatic meaning had been attached to σημεῖον as belonging to αἱ γλ., we must not have supplied it here: but if it be a mere indifferent word, to be interpreted according to the sense in which αἱ γλ. and ἡ προφ. were σημεῖα, there can be no objection to it here: and the uniformity of construction seems to require it.

Both here and above, τοῖς ἀπίστοις. and the other are datives commodi—for, not 'to,' the unbelieving. ἡ προφητεία was a sign to the unbelieving, see vv. 24, 25.

Prophecy, i. e. inspired and intelligent exposition of the word and doctrine, was eminently for believers, but, as below, would



n = 2 Cor. xiii. 5.  
o Acts xxi. 22. ver. 15.  
p = Eph. v. 19. Col. iii. 16 (Luke xxi. 42. xxi. 44. Acts i. 20. xiii. 33) only. Isa. lxxi. 20. q ver. 6 (read). r ch. xii. 10 only. s. r. prol. & xlvii. 17 only. (c) ver. 12. t = ver. 40. ch. xvi. 14. u = Mark vi. 40. v here only. x ch. xii. 30 ref. y here only. z Acts xi. 27 ref.

τως ὁ θεὸς ἐν ὑμῖν ἐστίν. 26 Ὅτι οὖν ἐστίν, ἀδελφοί ; ὅταν συνέρχησθε, ἕκαστος [ὑμῶν] ψαλμὸν ἔχει, ἡ διδασχὴν ἔχει, ἡ ἀποκαλύψιν ἔχει, ἡ γλώσσαν ἔχει, ἡ ἐρμηνείαν ἔχει· πάντα πρὸς οἰκοδομὴν ἡγωνίσθω. 27 εἴτε γλώσση τις λαλεῖ, κατὰ δύο ἢ τὸ πλεῖστον τρεῖς, καὶ ἀνά μέρος καὶ εἰς διερμηνεύετω 28 εἰ δὲ μὴ ἢ διερμηνευτῆς, σιγάτω ἐν ἐκκλησίᾳ, ἑαυτῷ δὲ λαλεῖτω καὶ τῷ θεῷ. 29 ἀπροφήται δὲ δύο ἢ τρεῖς λαλεῖτωσαν, καὶ οἱ ἄλλοι

rec o theos bef ortws, with KL rel syr Chr, Thdrt [Bas, Damasc]: om ortws k 3. 32 Thdrt-comm: txt AB(DFN) h 17 latt Syr copt goth aeth arm Orig[c], jnt, [Didi, Chr, Euthal-ms Ambr],—om o D<sup>1</sup>FN<sup>1</sup> l<sup>1</sup> 109<sup>1</sup> Orig[-c], Chr.

26. om μων ABN<sup>1</sup> a 17 copt [Bas, Euthal-ms]: ins DF<sup>1</sup>KL<sup>1</sup> rel [latt syrr goth aeth(appy) arm] Chr, Thdrt Damasc [Ambrst]. om διδασχ. ἔχει (homoiotele) A k. rec γλώσσαν ἔχει ἀποκαλύψιν ἔχει (the clauses dropped out by homoiotele, and were then confusedly reinserted), with L rel Chr, Thdrt Damasc: om ἀποκαλύψιν ἔχει m 35-9. 42-7. 63 arm Chr-ms: om γλώσσαν ἔχει K 35-9. 42-3. 57. 91<sup>1</sup>. 106-77. 238 [fuld<sup>1</sup>: erm. ἔχει γλ. ex. goth:] txt ABDFN [d] 17 latt syrr coptt aeth Bas, [Euthal-ms] Thl (Ec-comm [Ambrst]). διερμηνείαν DF. rec ἡγωνίσθω, with Damasc: txt ABDFKL<sup>1</sup> rel Chr [Bas, Euthal-ms] Thdrt &c.

28. for διερμ., ἐρμηνευτῆς BD<sup>1</sup>F, pref δ D<sup>1</sup>F.

for εαυτω, αυτω F.

29. om οι D<sup>1</sup>FL<sup>1</sup>.

viii. 609—611." Stanley. 26—35.] *Regulations respecting the exercise of spiritual gifts in the assemblies.*

26.] The rule for all, proceeding on the fact of each having his gift to contribute when they come together: viz. that all things must be done with a view to edification. τί οὖν ἐστίν] See ver. 15.

27. συν.] whenever ye happen to be assembling together: the present vividly describes each coming with his gift, eager to exercise it. ψαλμόν] most probably a hymn of praise to sing in the power of the spirit, as did Miriam, Deborah, Symeon, &c. See ver. 15.

διδασχὴν] an exposition of doctrine or moral teaching: belonging to the gift of prophecy, as indeed do also ψαλμ. and ἀποκάλ., the latter being something revealed to him, to be prophetically uttered. γλώσσαν] a tongue, i. e. an act of speaking in tongues: see vv. 18, 22.

ἐρμηνείαν] See below, and ver. 5.

πάντ. πρ. οἱκ. γιν.] THE GENERAL RULE, afterwards applied to the several gifts: and 27, 28.] to the speaking with tongues. εἴτε begins the construction, but is not carried on, ver. 29, where προφήται δὲ answers to it. 27.] κατὰ δύο (scil. let it take place), by two (at each time, i. e. in one assembly: not more than two or three might speak with tongues at each meeting) or at the most three, and by turn (one after another, not together):

and let one (some one who has the gift,—and not more than one) interpret (what is said in the tongue). 28.] But if

there be not an interpreter (Wieseler, in the Stud. and Krit. for 1838, p. 720, would render it, 'if he be not an interpreter,' viz. himself. But this would exclude the possibility of others interpreting, which we know from ch. xii. 10 might be the case. And thus the preceding εἴς could hardly bear its proper meaning. Wieseler tries to make it mean 'one at a time.' Besides, the emphatic position of ἢ seems to require more stress than this sense would give, which would be better expressed by εἰ δὲ διερμηνευτῆς μὴ ἢ), let him (the speaker in a tongue, see ref.) be silent in the church: but (as if σιγάτω had been μὴ λαλεῖτω) let him speak for himself and for God: i. e. in private, with only himself and God to witness it. Chrys. καθ' ἑαυτὸν φηγγέσθω: which Theophyl. enlarges to τούτοις ἐστὶν ἀποφῆτι καὶ ἡρέμα καθ' ἑαυτὸν: which does not seem to agree with λαλεῖτω, the speaking being essential to the exercise of the gift. 29—33.] Similar regulations for PROPHECY. 29.]

δὲ, transitional. δύο ἢ τρεῖς, viz. at one assembling;—not together; this is plainly prohibited, ver. 30. There is no τὸ πλεῖστον as in the other case, because he does not wish to seem as if he were limiting this most edifying of the gifts.

οἱ ἄλλοι, scil. προφήται,—or perhaps, any

ABDF  
L<sup>1</sup> a b  
d o f g  
k l m  
17. 41

<sup>b</sup> διακρινέτωσαν <sup>30</sup> ἐὰν δὲ ἄλλῃ <sup>c</sup> ἀποκαλυφθῇ καθημένῳ, <sup>b</sup> ch. vi. 5.  
<sup>d</sup> ὁ πρῶτος <sup>e</sup> σιγάτω. <sup>31</sup> δύνασθε γὰρ <sup>u</sup> καθ' ἓνα πάντες, <sup>c</sup> ch. ii. 10 reff.  
<sup>d</sup> προφητεύειν, ἵνα πάντες μαθάνωσιν καὶ πάντες <sup>e</sup> παρα- <sup>e</sup> = Rom. xii.  
<sup>u</sup> καλῶνται. <sup>32</sup> καὶ <sup>f</sup> πνεύματα <sup>g</sup> προφητῶν <sup>h</sup> προφήταις <sup>i</sup> ὑπο- <sup>f</sup> 8 reff.  
<sup>g</sup> τάσσεται. <sup>33</sup> οὐ γὰρ ἐστὶν <sup>h</sup> ἀκαταστασίας ὁ <sup>i</sup> θεός, ἀλλὰ <sup>g</sup> Rev. xii. 10  
<sup>i</sup> εἰρήνης, ὡς ἐν <sup>k</sup> πάσαις ταῖς <sup>k</sup> ἐκκλησίαις τῶν <sup>i</sup> ἁγίων. <sup>h</sup> Luke ii. 51.  
<sup>i</sup> Rom. viii.  
<sup>k</sup> 7, 20 al.  
<sup>l</sup> 1 Chron.  
<sup>m</sup> xxix. 24.

<sup>l</sup> Luke xxi. 9. <sup>2</sup> Cor. vi. 5. xii. 20. James iii. 16 only. <sup>Prov. xxi. 28. Tobit iv. 13 (not in N) only. (-στατος, James i. 8.)</sup> <sup>j</sup> Rom. xv. 33 reff. <sup>k</sup> Rom. xvi. 16. ch. vii. 17. <sup>2</sup> Cor. viii. 18. al. <sup>26</sup> only. <sup>l</sup> Rom. i. 7. Acts ix. 13 reff.

ανακρινέτωσαν D<sup>1</sup>F.

<sup>30</sup>. om δε D<sup>1</sup>[and lat] F[-gr G-lat] Orig-int[: *et si* Syr: *quodsi* vulg F-lat] Ambrst. [*in καθήμενῳ* is written over the line, *ο π* having been first written, and then marked for erasure by N<sup>1</sup>.]

<sup>31</sup>. πάντες bef καθ ενα DF h<sup>1</sup> latt Syr arm: om πάντες 17 Ambrst: *εκαστοι* 6. 67<sup>2</sup>: *εκαστοι πάντες* 38. 72.

<sup>32</sup>. for πνεύματα, πνεύμα D F[-gr (and G-lat)] 1. 43. 52. 67<sup>2</sup>. 213 [fuld] Syr [Epiph.] Thdrt Orig-int, [-ed Did-int, Novat, Hil, Ambrst]: txt ABKLN rel vulg (and F-lat) syr copt [arm] Orig, (and int,) Epiph, Chr, [Euthal-ms] Thdrt-ms Damasc Thl Ec Tert., (*The plur was corr'd to the sing because, One Spirit inspiring all the prophets, πνεύματα was not understood.*) υποτάσσονται L.

<sup>33</sup>. ο θεος bef ἀκαταστασίας A 57 Syr copt [Hip]: om ο F. (αλλα, so ABDN e g k 47 [Chr, Euthal-ms Damasc].) at end ins διδασκω (*from ch iv. 17*) F b o

<sup>2</sup>. 10. 39 vulg [-fuld demid harl tol:] not am) syr-w-ast [arm-ed] Chr<sub>2</sub>: διατασσουμαι Chr-ms, Damasc.

person possessing the gift of *διακρίσεις πνευμάτων*, mentioned ch. xii. 10 in immediate connexion with *προφητεία*. Such would exercise that gift, to determine whether the spirit was of God: see ch. xii. 3; 1 John iv. 1—3.

<sup>30</sup>.] But if a revelation shall have been made to another (prophet) while sitting by, let the first (who was prophesying) hold his peace (give place to the other: but clearly, not as ejected by the second in any disorderly manner: probably, by being made aware of it and ceasing his discourse). The rendering of Grot., al., 'let him (the second) wait till the first has done speaking,' q. d., 'let the first have left off,' is ungrammatical. See also vv. 28, 34.

<sup>31</sup>, <sup>32</sup>.] He shews that the *ὁ πρῶτος σιγάτω* is no impossibility, but in their power to put into effect. For ye have the power (the primary emphasis of the sentence is on *δύνασθε*, which is not merely permissive, as E. V., 'ye may,' but asserts the possession of the power;—the secondary on *καθ' ἓνα*) one by one all to prophesy (i. e. you have power to bring about this result—you can be silent if you please), in order that all may learn and all may be exhorted (or, comforted):

<sup>32</sup>.] and (not, for: but a parallel assertion to the last, 'ye have power, &c. and') spirits of prophets (i. e. their own spirits, filled with the Holy Spirit: so Meyer, and rightly: not, as De Wette, the Spirit of God within each: and so ver. 13: the inspired spirit being regarded as a *πνεῦμα* is a peculiar sense—from God,

or otherwise. See the distinction plainly made 1 John iv. 2: *ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ θεοῦ. τῶν πνεύμα κ.τ.λ.* The omission of the art. generalizes the assertion, making it applicable to all genuine Christian prophets) are subject to prophets (i. e. to the men whose spirits they are. But very many Commentators, e. g. Theophyl.(alt.), Calvin, Estius, and more recently Bleek and Rückert, take *προφῆταις* to signify other prophets—*τὸ ἐν σοι χάρισμα, καὶ ἡ ἐνέργεια τοῦ ἐν σοι πνεύματος, υποτάσσεται τῷ χάρισματι τοῦ ἑτέρου τοῦ κινήντος εἰς τὸ προφητεύειν* (Theophyl.). But the command *ὁ πρῶτος σιγάτω* would be superfluous, if his gift was in subjection to another).

<sup>33</sup>.] Reason of the above regulations. The premiss, that the church is God's church, is suppressed. He is the God of peace, not confusion: therefore those assemblies which are His must be peacefully and orderly conducted. And this character of God is not one dependent for its truth on preconceived views of Him:—we have a proof of it wherever a church of the saints has been gathered together. 'In all the churches of the saints, God is a God of peace: let Him not among you be supposed to be a God of confusion.' I am compelled to depart from the majority of modern critics of note, e. g. Lachmann, Tischendorf (ed. 7 [and 8]), Billroth, Meyer, De Wette, and to adhere to the common arrangement of this latter clause. My reason is, that taken as beginning the next paragraph,

m = & constr., Acta xvi. 1 ref.  
 n Gen. iii. 16, o ch. xi. 34 ref.  
 p Matt. xii. 10 al. fr. Epp., Rom. x. 20 (from Isa. lxx. 1, only, q ch. xi. 6 ref.  
 r Acta xi. 1 ref.  
 s = Rom. x. 18 ref.  
 t Acta xxvi. 7 ref.  
 u = ch. iii. 18 ref.  
 v ch. ii. 15 ref.  
 w constr., Acta iii. 10. iv. 13. 2 Cor. i. 14. xiii. 5.

34 Αἱ γυναῖκες ἐν ταῖς ἐκκλησίαις \*συνάτωσαν οὐ γὰρ ἔπιτρέπεται αὐταῖς λαλεῖν, ἀλλὰ \*ὑποτάσσεσθαι, καθὼς καὶ ὁ νόμος λέγει. 35 εἰ δέ τι μαθεῖν θέλουσιν, ὅ ἐν οἴκῳ τοὺς ἰδίους ἄνδρας ἔπερωτάτωσαν· αἰσχροὺν γὰρ ἐστὶ γυναικὶ λαλεῖν ἐν ἐκκλησίᾳ. 36 ἡ ἀφ' ὑμῶν ὁ λόγος τοῦ θεοῦ ἐξήλθεν, ἡ εἰς ὑμᾶς μόνους κατήχησεν; 37 εἰ τις δοκεῖ προφήτης εἶναι ἢ πνευματικός, ἐπιγινώσκειτω

Vv. 34, 35 are placed aft ver 40 in DF 93 fuld<sup>2</sup> Ambrst Sedul.

34. rec aft γυναῖκες ins υμῶν, with DFKL rel Syr syr-w-ob Chr, Thdrt (Ec Ambr, Ambrst Sedul: om ABN 17 vulg (and F-lat: vestra is written over υμῶν in the gr column) coptt mth arm Orig[-c], Mcion-e, Dial, Nys, Damasc (Cyp<sub>1</sub>) Pel. rec επιτρεπται ('the sense of the perfect, permissum est, was more familiar to the transcribers.' Meyer), with K rel syrr Mcion-e, Chr, Thdrt, επιτρεπται L: txt ABD FN 17 [latt coptt arm Orig-e, Euthal-ms] Mcion-e, Damasc [Ambr, Ambrst]. (αλλα, so ABD'N [Mcion-e, Euthal-ms].) \*ὑποτασσεσθωσαν ABN 17 Syr coptt mth Mcion-e, [Euthal-ms] Damasc: υποτασσεσθαι DFKL rel latt syr arm Dial, Chr Thdrt Thl Ec [Ambr Ambrst]. add τοις ανδρασιν A.

35. ei ti de si quid autem DF vulg Ambrst. μαθανειν A'N' 17. 23-6. 31. 73 Nys. (A' doubtful.) θεωσιν A 73 Damasc. om εστιν B [Euthal-ms]. rec γυναιξιν (to agree with plurals preceding), with DFKLN<sup>2</sup> rel syr Orig[-c], Chr-ms, Thdrt Ambrst: txt ABN<sup>2</sup> 17 vulg (and F-lat: mulieribus is written over γυναιξιν in gr column) coptt mth arm Orig[-c], Chr[-ed, (Euthal-ms)] Damasc Pel. rec εν εκκλησια bef λαλειν, with D(F)K(L) 47 syrr Orig[-c], Chr, [Euthal-ms] Thdrt Ambrst: txt ABN m 17 vulg coptt mth Orig, Damasc Bede.—εκκλησιας F [not F-lat] L 49. 69. 106-8 D-lat syr Thdrt.

36. κατηγ. bef μονους F [not F-lat] copt.

37. επιγινωσκειτω D: γινωσκειτω B Chr, (add ταυτα).

it is harsh beyond example, and superfluous, as anticipating the reason about to be given οὐ γὰρ κ.τ.λ. Besides which, it is more in accordance with St. Paul's style, to place the main subject of a new sentence first, see 1 Tim. iii. 8, 11, 12; and we have an example of reference to general usage coming in last, in aid of other considerations, ch. xi. 16: but it seems unnatural that it should be placed first in the very forefront of a matter on which he has so much to say. 34, 35.] Regulation prohibiting women to speak publicly in the church, and its grounds. If εἰς . . . ἁγίῳ be placed at the beginning of this sentence, we must not, as Lachm. absurdly does, put a comma before τῶν ἁγίων, which would throw the emphasis on it and disturb the sense: and which besides would then be expressed ἁγίων γυναῖκες, or even ἁγίων αἱ γυναῖκες, but certainly not τῶν ἁγίων αἱ γυναῖκες.

34.] ἀλλὰ ὑποτάσσεσθαι, scil. κελεύεται αὐταῖς. The same construction where a second verb must be supplied from the context, occurs 1 Tim. iv. 3. So Soph. (Ed. Tyr. 236, τὸν ἄνδρ' ἀπαυδῶ τούτων . . . μὴ' εἰσδέχεσθαι μήτε προσφωνεῖν τινα, ὡθεῖν δ' ἀπ' οἴκων πάντας: Lucian, χάριν ἢ ἐπισκοποῦντες, line 48 from beg.—σὲ δὲ καὶ αὐτὸν καλύσει ἐνεργεῖν τὰ τοῦ θανάτου ἔργα, καὶ τὴν Πλού-

τωνος ἀρχὴν (ζημιῶν. See other examples in Kühner, § 852 κ. δ νόμος—

ref. Their speaking in public would be of itself an act of independence; of teaching the assembly, and among others their own husbands. 35.] This prohibits another kindred irregularity—their asking questions publicly. They might say in answer to the former συνάτωσαν, 'But if we do not understand any thing, are we not to ask?' The stress is on μαθεῖν.

1860s, confining them to their own husbands, to the exclusion of other men. αἰσχροὺν See ref: indecent, bringing deserved reproach.

36—40.] GENERAL CONCLUSION: the unseemliness and absurdity of their pretending to originate customs unknown to other churches, as if the word of God first went forth from them: and the enforcement of his apostolic authority. Then, a summary in a few words of the purport of what he has said on the spiritual gifts, and a repetition, in another form, of the fundamental precept, ver. 26.

36.] I cannot agree with Meyer in referring this only to the regulation concerning women which has preceded. It rather seems to refer to all the points of church custom which he has been noticing, and to be inseparably connected with what follows,—the recognition of his apostolic

ἃ γράφω ὑμῖν, ὅτι κυρίου ἐστὶν [ἐντολή].<sup>38</sup> εἰ δέ τις  
 ἄγνοεῖ, ἄγνοεῖτω.<sup>39</sup> ὥστε, ἀδελφοί [μου], ἡζήλουτε  
 τὸ ἄπροφητεύειν, καὶ τὸ ὀβριθεῖν μὴ ὀβριθεῖν ἐν ὀβριθεῖ-  
 σαις,<sup>40</sup> πάντα δὲ εὐσχημόνως καὶ κατὰ τάξιν γινέσθω.

XV. 1 Ἐγνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον δ

Ρωμαν-  
 τε...

14. Luke xliii. 2 al. Exod. xxxvi. 6.  
 ch. xii. 24.)  
 &c. only. L. P. H. Job xxxviii. 12.  
 reff. 2 Cor. viii. 1.

d Rom. xiii. 13. 1 Thess. iv. 12 only (μωρ,  
 Col. ii. 5. Heb. v. 6, 10 & vi. 20 (from Ps. cix. 4), vii. 11,  
 f = ver. 26. ch. xvi. 14.

12. Sir. i. 15.  
 (pass. 2 Cor.  
 vi. 9.)  
 y = ch. v. 8  
 reff.  
 z = ver. 1.  
 a ch. xi. 4, 5.  
 b ver. 19 only  
 (ch. xii. 30  
 reff.).  
 c = Matt. xix.

rec ins του bef κυριου, with Thl: om ABDFKLN rel Orig, Chr, Thdrt Damasc  
 (Ec. for κυριου, θεου A copt Orig, rec εισιν εντολαι, with D<sup>3-5</sup>[-gr] KL rel  
 vulg (and F-lat) syrr basm Chr Thdrt Ambrst-ms: εντολαι εισιν m: εντολη εστιν N<sup>1</sup>:  
 εστιν, omg εντολη, D<sup>1</sup> (and lat) F[-gr] (and G-lat) Orig[-c<sub>1</sub>] (int<sub>2</sub>) Hil, Ambrst-ed:  
 εστιν εντολη ABN<sup>3</sup> 17 copt æth Aug<sub>2</sub>.

38. for αγνοειτω, αγνοειται D<sup>1</sup>(-τε) F(γγν-) N<sup>1</sup> 17 Orig[-c, (appy): simly coptt  
 (engelbr)] and perhaps A<sup>1</sup> (u is written secunda manu, the original letter being erased):  
 ignoratur D-lat: ignorabitur vulg [F-lat] G-lat Orig-int<sub>2</sub> [Ambr, Ambrst]: non cog-  
 noscetur Hil: txt A<sup>2</sup>B D<sup>3-5</sup>[-gr] KLN<sup>3</sup> rel syrr coptt[-wilk] æth arm Orig[-c], Chr,  
 [Euthal-ms] Thdrt Damasc Thl (Ec. (There appears no reason why the indic should  
 have been altered to the imperat; but the form of exprn in ch viii. 2, 3 may perhaps  
 have occasioned an alteration of the imperat into the indic, esp if, as Meyer supposes  
 in writing αγνοειτω εστι, one u had dropped out, and left the last letter of αγνοειτ. to  
 be supplied.)

39. aft αδελφοι ins μου AB<sup>1</sup> D<sup>3-5</sup>[-gr] N c g m o syrr copt Chr, Thdrt Damasc [sostri  
 æth]: om B<sup>2</sup>(sic: see table) D<sup>1</sup>FKL rel latt basm arm Ambrst Pel. om lat το F.  
 om 2nd το B 48. rec γλωσσαις bef μη κωλυετε, with DFKL rel latt syrr

æth arm Chr, Thdrt Ambrst: txt ABPN m 17 [Euthal-ms] Damasc.—rec om εν (AaL  
 γλ. being the more usual exprn?), with A D<sup>3</sup>[-gr] KL[P]N rel vulg (and F-lat) syrr [arm  
 Euthal-ms] Chr Thdrt Ambrst: ins B D<sup>1</sup> (and lat) F[-gr] G-lat coptt.

40. rec om δε (because there appeared to be no contrast?), with KL rel basm [Bas.]  
 Orig-int<sub>2</sub>, Ambr: ins ABDFPN 17 a m vulg Syr copt arm Chr, [Euthal-ms Cyr,  
 Thdrt Damasc Pel Bede.

CHAP. XV. 1. (aft γνωριζω N<sup>1</sup> has written α, but erased it.)

orders, as those of God. 37.] πνευ-  
 ματικός, one spiritually endowed: not  
 quite as in ch. ii. 15. ἃ γράφω  
 the things which I am writing, viz.  
 'these regulations which I am now mak-  
 ing.'

κυριου, emphatic: the Lord's  
 (commandment): carrying His authority.  
 No more direct assertion of inspiration can  
 be uttered than this. "Paul stamps here  
 the seal of apostolic authority: and on  
 that seal is necessarily Christ." Meyer.

38. ἄγνοεῖτω] implying both  
 the hopelessness of reclaiming such an  
 one, and the little concern which his op-  
 position gave the Apostle. The other  
 reading, ἄγνοεῖται, gives a passable sense  
 —'he is ignored,' scil. by God: cf. ch.  
 viii. 2, 3; xii. 12; Gal. iv. 9.

39.] [ζηλοῦτε and μη κωλύετε express  
 the different estimations in which he held  
 the two gifts. 40.] 34, only pro-  
 vided, that . . . κατὰ τάξιν]

i. e. in right time, and due proportion.—  
 Meyer compares Jos. B. J. ii. 8. 5, of the  
 Essenes: οὕτε κραυγὴ ποτε τὸν οἶκον οὕτε  
 θόρυβος μολύνει, τὰς δὲ λαλίαις ἐν τάξει  
 παραχωροῦσιν ἀλλήλοις. See Stanley,  
 edn. 2, pp. 293 f.

CHAP. XV.] OF THE RESURRECTION  
 OF THE DEAD; WHICH SOME IN THE  
 CORINTHIAN CHURCH DENIED.

For the enquiry, who they were that denied  
 the Resurrection, see note on ver. 12.

1—11.] The Apostle lays the founda-  
 tion of his intended polemical argument  
 in the historical fact of the RESURREC-  
 TION OF CHRIST. But he does not alto-  
 gether assume this fact. He deals with its  
 evidence, in relating minutely the various  
 appearances of the Lord after His Resur-  
 rection, to others, and to himself. Then,  
 in ver. 12, the proclamation of Christ's  
 Resurrection as the great fact attending the  
 preaching of the gospel, is set against the  
 denial of the Resurrection by some of them,  
 and it is subsequently shewn that the two  
 hang together, so that they who denied the  
 one must be prepared to deny the other;  
 and the consequences of this latter denial  
 are pointed out. But it by no means  
 follows, as De W. (in part) and Meyer  
 have assumed, that the impugnors were  
 not prepared to deny the Resurrection of  
 Christ. The Apostle writes not only for  
 them, but for the rest of the Corinthian  
 believers, shewing them the historical cer-

h constr. acc. & dat., Luke i. 19. ii. 10. Acta xiii. 32 (xvii. 16). 2 Cor. xi. 7. i = ch. xi. 23. Gal. i. 9, 12 al. see John i. 11. j John viii. 44. Rom. v. 2. (3 Cor. i. 24.) Col. iv. 12. l John vi. 18. Isa. xlv. 20. l ch. xi. 2 reff. m ch. xiv. 5. 1 Tim. v. 19 only. n Rom. xiii. 4 reff. o = Acta xix. 2. Rom. xiii. 11. ch. iii. 5. Eph. i. 13. p = ch. xi. 2 reff. q here only. see note. Gen. xxxiii. 2.

h eὐηγγελισάμην ὑμῖν, ὃ καὶ ἰ παρελάβετε, ἔν φ καὶ ἂ BDF ἔστήκατε, ὃ δι' οὐ καὶ ἰ σώζεσθε, τίνι λόγῳ εὐηγγελισά- LFN a μιν ὑμῖν εἰ ἰ κατέχετε, ἢ ἐκτός ἢ εἰ μὴ ἢ εἰκῇ ὃ ἐπιστεύσατε. c d e f h k l i o 17.4

3 p παρέδωκα γὰρ ὑμῖν q ἐν ἡ πρώτοις ὃ καὶ ἰ παρέλαβον,

εὐαγγελισάμην D Orig-c.

for ἐστήκατε, στήκατε[statie] D<sup>1</sup>F latt copt Ambrst.

2. aft λόγῳ ins καὶ D<sup>1</sup>(and lat); quod et sermone Ambrst.

for εἰ κατέχετε,

οφείλετε κατεχειν D<sup>1</sup>(and lat) F[not F-]lat lux Ambrst.

tainty, and vital importance of Christ's Resurrection, and its inseparable connexion with the doctrine which they were now tempted to deny. 1, 2.] δὲ transi-

tional. γνωρίζω, not, as most Commentators, aft. Ec., ὅλον ὑπομνήσκω, nor as Rück., 'I direct your attention to' (both which meanings are inadmissible, from the usage of the word: see reff.),—but as E. V. I declare: i. e. 'declare anew:' not without some intimation of surprise and reproach to them. τὸ εὐαγγ.] the (whole) Gospel: not merely the Death and Resurrection of Christ, which were ἐν πρώτοις parts of it; the reproach still continues; q. d. 'I am constrained to begin again, and declare to you the whole gospel which I preached to you.'

δ καὶ παρ.] The thrice repeated καὶ indicax a climax:—which ye also received (see especially ref. John), in which moreover ye stand, by means of which ye are even being saved (in the course of salvation). τίνι λόγῳ.] if ye hold fast, with what discourse (not, as Moulton supposes me to interpret (in his Winer, Gr. Gr. p. 211, note 2,) = the discourse with which) I preached to you: the clause τίνι λόγῳ being prefixed for emphasis' sake. λόγος, of the import, not the grounds of his preaching: for of this he reminds them below, not of the arguments. Some Commentators take τίνι λόγῳ κ.τ.λ. as a mere exegesis of εὐαγγέλιον,—the gospel . . ., with what discourse I preached to you, as οὐδὲ σε, τίς εἰ. But as Meyer has remarked, in that case,—(1) σώζεσθε and εἰ κατέχετε being altogether severed from one another, εἰ κατέχετε becomes the conditional clause to γνωρίζω ὑμῖν, with which it has no logical connexion: (2) εἰ κατέχετε would be inconsistent with ἐν φ καὶ ἐστήκατε, which would thus be an absolute assertion: (3) the words ἐκτός εἰ μὴ εἰκῇ ἐπιστ. would have to be referred as a second conditional clause to εἰ κατέχετε (see below). ἐκτός εἰ μὴ εἰκῇ ἐπιστ.] The only chance, if you hold fast what I have taught you, of your missing salvation, is the hardly supposable one, that your faith is vain, and

the gospel a fable; see ver. 14, of which this is an anticipation:—unless (perchance) ye believed (not as E. V. 'have believed,' which confuses the idea: it is, 'became believers,' see reff.) in vain (εἰς κενόν, as ver. 14). So Chrys., who remarks: νῦν μὲν ὑπεσταλμένως αὐτὸ φησι, προὖν δὲ καὶ διαθερμαινόμενος γυμνῇ λοιπὸν τῇ κεφαλῇ βοᾷ καὶ λέγει Εἰ δὲ χριστὸς οὐκ ἐγγήγερται, κ.τ.λ., ver. 14. Hom. xxxviii. p. 352. This explanation of the words appears to me the only tenable one. Meyer, and in the main De W., understand them of a vain and dead faith, which the Apostle will not suppose them to have. But surely if the previously expressed condition of κατέχετε were fulfilled, their faith could not be vain or dead; and again the aorist is against this interpretation: unless ye became believers in vain, not, 'unless your faith has been a vain one.' A still further reason is, the parallelism of εἰκῇ ἐπιστεύσατε here and οὕτως ἐπιστεύσατε, ver. 11: leading to the inference that εἰκῇ here relates, not to the subjective insufficiency of their faith, but to the (hypothetical) objective nullity of that on which their faith was founded. Ec., Theophyl., Theodoret, Luther, Calv., Estius, and De W. connect ἐκτός εἰ μὴ (see above) as a second conditional clause to εἰ κατέχετε, supplying between, κατέχετε δὲ πάντως (Theophyl.): but this is arbitrary and unnatural.

3—11.] A detail of the great facts preached to them, centering in THE RESURRECTION OF CHRIST.

3. ἐν πρώτοις] in primis, with relation not to order of time (as Chrys.: ἐξ ἀρχῆς), but to importance (as Theophyl.: οἰοῦν γὰρ θεμέλιός ἐστι πάσης τῆς πίστεως). So Plato, Rep. vii. 6, p. 522: τοῦτο τὸ κοινὸν . . . δ καὶ παντὶ ἐν πρώτοις ἀνάγκη μαθεῖν. δ καὶ παρέλαβον] viz. (see ch. xi. 23 and note) from the Lord himself, by special revelation. Before his conversion he may have known the bare fact of the death of Jesus, but the nature and reason of that Death he had to learn from revelation:—the Resurrection he regarded as a fable,—but revelation informed him of its reality, and its accord-



ὅτι χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν \* κατὰ τὰς ἑφτάς, \* καὶ ὅτι ἑτάφη, καὶ ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ \* κατὰ τὰς ἑφτάς, \* καὶ ὅτι ὥφθη Κηφᾶ, εἰτα τοῖς δώδεκα. \* ἔπειτα \* ὥφθη ἑπάνω πεντακοσίοις ἀδελφοῖς \* ἐφάπαξ, ἐξ ὧν \* οἱ \* πλείονες \* μένουσιν ἕως ἄρτι,

xvi. 22. Acts ii. 20. v. 6, 9, 10 only. Gen. xiii. 4. v. 19. w Paul. xv. 10. Isa. liii. 9, 10. Hosna vi. 2. Jov. i. 17 (ii. 1). see Matt. xli. 40. x Acts ii. 3 reff. 1 Tim. iii. 16. In this ref., = ἐφάπαξ or ἐφαναράς. (Mt. xvi. 9-30) John. See Stanley. y = Mark xiv. 5 only. Exod. xxx. 14 al. elaw. of place or authority. See Winer, edn. 6, § 37. b. z = here (Rom. vi. 10. Heb. vii. 27. ix. 12. x. 10) only. a ch. ix. 19 reff. b = John xxi. 22, 23. Phil. i. 26. c ch. iv. 13 reff.

4. rec τη τρίτη ημ. (see Matt xvi. 21; xvii. 23. Here τη ημ. τη τρ. is solemn and emphatic), with FKL P rel vulg Syr basm goth Mcion-c, Dial, Eus, [Cyr-jer.] Chr, Thdr̄t [Archel, Damasc] Iren-int, Tert, : txt ABDN m 17 syr copt Cyr-jer, Cyr-[p, Euthal-ms] Hil.

5. eweita AN m 17 Eus, Cyr-jer, Chr, [Euthal-ms Hesych.]: καὶ μετὰ ταῦτα D<sup>1</sup>F am goth [(Syr arm)]. for δώδεκα, ενδεκα D<sup>1</sup>F nonnulli-codices-in-Aug latt syr-mg goth arm-use [Eus,] Archel, Damasc Phot [Ambrst] Jer.

6. rec πλείους, with KLP rel Eus, Chr, Thdr̄t Damasc: txt ABDFN k m 17 Orig, Eus, Cyr[(varies) Euthal-ms].

ance with prophecy. On the following clauses, 'the earliest known specimen of what may be termed the creed of the early Church,' see Stanley's notes, and [his] dissertation at the end of the section.

ὑπὲρ τ. ἁμ. ἡμ.] ON BEHALF OF OUR SINS: viz. to atone for them. Meyer makes the important remark, that this use of ὑπὲρ with τῶν ἁμαρτιῶν ἡμ. shews, that when Paul uses it in speaking of Christ's sufferings with ἡμῶν only, he does not mean by it 'loco nostri.' He also quotes from Buttmann (Index to Meidias, p. 188), on the distinction between ὑπὲρ and περὶ: "id unum interest, quod περὶ usu frequentissimo teritur, multo rarius usurpatur ὑπὲρ, quod ipsum discrimen inter Lat. prap. de et super locum obtinet."

It may be noticed, that in 3 Kings xvi. 19, where it is said that Zimri ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν αὐτοῦ ὧν ἐποίησεν, it is for his own sins, as their punishment, that he died. So that ὑπὲρ may bear the meaning that Christ's death was the punishment of the sins of that our nature which he took upon Him. But its undoubtedly inclusive vicarious import in other passages where ὑπὲρ ἡμῶν and the like occur, seems to rule it to have that sense here also.

κατὰ τὰς γρ.] This applies to Christ's Death, Burial, and Resurrection on the third day: see reff.

4. ἐγήγερται] the perfect marks the continuation of the state thus begun, or of its consequences: so Herod. vii. 8, ἀλλ' ὁ μὲν τετελεύτηκε, καὶ οὐκ ἐξεγένετό οἱ τιμωρῆσθαι: see Kühner, § 441. 6.

5.] That the following appearances are related in chronological order, is evident from the use of the definite adverbs of sequence, εἰτα, ἔπειτα, ἔσχατον δὲ πάντων. See examples in Wetstein. Wieseler, Chron. Synops. der

vier Evv. pp. 420 f., attempts to disprove this, but certainly does not succeed in getting over ἔσχατον πάντων, ver. 8.

ὥφθη Κηφᾶ] See Luke xxi. 34.

τοῖς δώδεκα] used here popularly, as *deceemviri*, and other like expressions, although the number was not full. The occasion referred to seems to be that in John xx. 19 ff.; Luke xxiv. 36 ff. Clearly we must not with Chrys., suppose *Matthias* to be included as possibly having seen Him *after His ascension*: for the appearance is evidently *one and the same*.

6.] He drops the construction with ὅτι, dependent on *παρέδωκα*, and proceeds in a direct narration. But evidently the *sense* of the former construction continues: he is relating what he had received and preached to them.

ἐπάνω πντακ. δδ. ἐφάπαξ.] From Matt. xxviii. 17, it appears (see note there) that others besides the eleven witnessed the appearance on the mountain in Galilee. But we cannot say that it is the appearance here referred to:—nor indeed is it likely that so many as 500 believers in Jesus would have been gathered together in Galilee: both from its position in the list, and from the number who witnessed it, this appearance would seem rather to have taken place at Jerusalem, and before the dispersion of the multitudes who had assembled at the passover: for we find that the church of Jerusalem itself (Acts i. 15) subsequently contained only 120 persons.

ἐφάπαξ] not here in its commoner meaning of 'once for all,' but at once, at one and the same time; as Theodoret, οὐ καθ' ἑνα, ἀλλ' ὁμοῦ πάντων. μένουσιν] survive; see reff. The circumstance of most of them remaining alive is mentioned apparently by way of strength-

d = ch. vii. 39  
 v. 11. 11 al. fr. Pa. vii. 1. 2 Macc. v. 8.  
 e adv. here only. Numb. xxi. 2.  
 f neut., see Mark xii. 28, and note.  
 g here only. Jos. Antt. iii. 7. 1. Diod. Sic. iii. 39.  
 h here only. Job iii. 16.  
 i Eccles. vii. 3 only.  
 j = Matt. v. 10, 11 al. fr. Pa. vii. 1. 2 Macc. v. 8.  
 k ch. i. 2 reff.  
 l 1 Tim. ii. 2.  
 m 1 Pet. i. 10.  
 n 1 Tim. ii. 2.  
 o 17. 4

τινὲς δὲ [καὶ] <sup>d</sup> ἐκοιμήθησαν <sup>7</sup> ἔπειτα <sup>2</sup> ὥφθη Ἰακώβ, <sup>ABDF</sup>  
 ἔπειτα τοῖς ἀποστόλοις πᾶσιν. <sup>8</sup> ἔσχατον δὲ πάντων <sup>LPM a</sup>  
 ὥς περὶ τῷ <sup>b</sup> ἑκτρώματι <sup>2</sup> ὥφθη κάμοι. <sup>9</sup> ἐγὼ γὰρ εἰμι ὁ <sup>c d e f</sup>  
 ἐλάχιστος τῶν ἀποστόλων <sup>2</sup> ὃς οὐκ εἰμι ἱκανὸς καλεῖσθαι <sup>h k l</sup>  
 ἀπόστολος, διότι <sup>1</sup> ἔδιδξα τὴν <sup>2</sup> ἐκκλησίαν τοῦ <sup>3</sup> θεοῦ  
 χάριτι δὲ θεοῦ εἰμι ὁ εἰμι, καὶ ἡ <sup>10</sup> χάρις αὐτοῦ ἡ <sup>1</sup> εἰς ἐμέ

aft de ins ex autum K. om kai (not perceiving its force or confusion from e kai  
 εκοι) A<sup>1</sup> (perhaps) BD<sup>1</sup> FN<sup>1</sup> latt syr coptt goth arm [Ambrst Aug.]: ins A<sup>2</sup> D<sup>3</sup> [-gr]  
 KLPN<sup>2</sup> rel (Syr) aeth Orig, Archel, Eus, Chr [Cyr-p, Euthal-ms] Thdrst Damasc.  
 7. for 1st επειτα, ειτα D coptt [Cyr.]: txt ABFKLPN 17 rel Orig, [Eus, Euthal-ms]  
 Cyr-jer, Chr Damasc. rec (for 2nd επειτα) ειτα, with BDLPN<sup>2</sup> rel Chr, Thdrst:  
 txt AFKN<sup>1</sup> a c e g 17 Orig, Eus, [Cyr, Euthal-ms] Damasc.  
 8. ως περ (for -περι) D<sup>1</sup> Eus., om τω F lect-19 sah. και εμοι F.  
 10. om 2nd η D<sup>1</sup> F, gratia ejus in me latt lat-fl.

ening the evidence: q. d. "and can attest it, if required:"—hardly for the reason suggested by Stanley, that the dead among them would have been worse off even than others, if there were no resurrection, having been "tantalised by the glimpse of another world in the vision of their risen Lord."

7. Ἰακώβ] Probably, from no distinguishing epithet being added, the celebrated James, the brother of the Lord: see Gal. i. 19. So Chrys.: ἐμοὶ δοκεῖ, τῷ ἀδελφῷ τῷ ἑαυτοῦ, p. 356. See notes on ch. ix. 5, Matt. xiii. 55, and the Prolegg. to the Epistle of James. On Wieseler's view that this is the appearance on the road to Emmaus, see note on Luke xxiv. 13. This appearance cannot however be identical with that traditional one quoted by Jerome (from the Gospel according to the Hebrews), Catal. Script. Eccles. ii. vol. ii. p. 831 f.: "Juraverat enim Jacobus, se non comesturum panem ab illa hora qua biberat calicem Domini, donec videret eum resurgentem a mortuis." This would imply that the appearance was very soon after the Resurrection, and before any of those to large collections of believers, in which James would naturally be present.

ἀποστ. πᾶσιν] This is decisive for the much wider use of the term ἀπόστολος than as applying to the Twelve only: and a strong presumption that James, just mentioned, and evidently here and Gal. i. 19, included among the ἀπόστολοι, was not one of the Twelve. Chrys. (ubi supra) extends the term to the Seventy of Luke x. and others: ἦσαν γὰρ καὶ ἄλλοι ἀπόστολοι, ὥς οἱ ἐβδονήκοντα.

8.] But last of all (not *max.*, as Meyer, who refers it to τῶν ἀποστόλων,—for others than the Apostles have already been mentioned,—but *penult.*, as in ref. and in the expression πάντων μάλιστα (Plato, Protag. p. 330)), as to the abortively

born (τῷ pointing out the Apostles as a family, and himself as the abortion among them,—the one whose relation to the rest in point of worthiness, was as that of the immature and deformed child to the rest of the family. That this is the meaning is evident from ver. 9, which drops the figure. On ἑκτρώμα, see examples in Wetstein. It is not, as τινες in Theophyl., τὸ ὅσπερ γέννημα, 'a weakling child of old age.' The grammarians find fault with the term, and prefer ἐμβλωμα or ἐξέμβλωμα: but it occurs in Aristotle, de generatione animalium, iv. 5,—οὐ δύναται τελειοῦν, ἀλλὰ κνήματ' ἐκπίπτει παραπλήσια τοῖς καλουμένοις ἑκτρώμασιν. The suggestion of Valcknaer, al., that τῷ is τῷ for τινι, is equally inconsistent with usage and the sense of the passage), He appeared to me also: viz. on the road to Damascus. This, and this only, can here be meant; as he is speaking, not of a succession of visions, but of some one definite apparition.

9, 10.] Digressive, explanatory of ἑκτρώματι. 9. ἐγὼ] The stress is on ἐγὼ, 'I, and no other. 9s] 'ut qui' assigns the reason.

ἱκανός] see reff. καλεῖσθαι] 'to bear the honourable name of an Apostle.'

10. χάρις δὲ θεοῦ] "With the humiliating conviction of his own unworthiness is united the consciousness of that higher Power which worked on and in him,—and this introduces his chastened self-consciousness of the extent and success of his apostolic labours." De Wette. The position of χάριτι δὲ θεοῦ, and the repetition of ἡ χάρις αὐτοῦ afterwards, shew the emphatic prominence which he assigns to the divine Grace. 8 εἰμι] viz. in my office and its results. The church has admirably connected this passage, as Epistle for the 11th Sunday after Trinity, with that other speech of a Pharisee, Luke xviii. 11,—ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμι ὁ

οὐ <sup>m</sup> κενὴ ἐγενήθη, ἀλλὰ <sup>n</sup> περισσότερον αὐτῶν πάντων <sup>m = Acta iv. 25</sup>  
<sup>o</sup> ἐκοπίασα, οὐκ ἐγὼ δέ, ἀλλὰ ἡ χάρις τοῦ θεοῦ <sup>n</sup> συν <sup>(from Pa. li.</sup>  
ἐμοί. <sup>11</sup> <sup>q</sup> εἴτε οὖν ἐγὼ <sup>q</sup> εἴτε ἐκέينو, οὕτως <sup>r</sup> κηρύσσομεν, <sup>1)</sup> <sup>vv. 14, 56.</sup>  
καὶ οὕτως <sup>r</sup> ἐπιστεύσατε. <sup>12</sup> εἰ δὲ <sup>r</sup> χριστὸς <sup>r</sup> κηρύσσεται <sup>\*</sup> ἐκ <sup>1 Theas. ii. 1.</sup>  
<sup>n</sup> νεκρῶν <sup>u</sup> ὅτι <sup>u</sup> ἐγγίγεται, <sup>w</sup> πῶς λέγουσιν ἐν ὑμῖν <sup>tines</sup> ὅτι <sup>Deut. xxxii.</sup>

12. Phil. ii. 16. Pa. cxvii. 1. p Acta xiv. 4. q ch. xiii. 8 reff. t see Acta viii. 5 reff.  
Matt. iii. 1, and passim. Exod. xxxii. 6. s = ver. 2 reff. u Matt. xvii. 9. (ἴψ. ἀπὸ τ. π., Matt. xiv. 3 al. not in Mk., who has ἐκ τ. ἀναστ., vi. 14.) Luke ix. 7. John  
ii. 22. xii. 1, 9, 17. xxi. 14. Acta iii. 15 al. Paul, passim. Heb. xi. 19. 1 Pet. i. 21. v = ver.  
4 al. fr. w = Rom. vi. 2. Gal. ii. 14. iv. 9.

for ου κενη εγενηθη, πτωχη ουκ εγενηθη D<sup>1</sup>: πτωχη ου γεγονεν F: *pauper(a) non fuit*  
D-int G-lat [Ambrst] (not Jer<sup>al</sup> Aug<sup>1</sup>: *egena* [Ambr<sup>2</sup>: *simly goth*]). om  
αυτων D<sup>1</sup>-gr L<sup>1</sup>: *πατων* bef αυτων α. *απατων* (but a erased) N. (αλλα,  
so ABD<sup>1</sup>N 17.) rec ins η bef συν (see note), with A D-corr<sup>2</sup> or 3? [-gr]  
KLPN<sup>3</sup> rel sah sēth arm [Bas, Pa-Ath Chr, Cyr[-p<sub>2</sub> Euthal-ms] Thdrt<sub>2</sub> Damasc<sub>2</sub> Thl  
Ec Orig-int<sub>2</sub>, Jer<sup>al</sup>ic): om BD<sup>1</sup>FN<sup>1</sup> latt goth Orig(gr and int<sub>2</sub>) [Ambrst].

11. for ουν, δε αυτεμ D<sup>1</sup>F goth Iren-int<sub>2</sub>: *enim* vulg Ter<sub>2</sub>. πιστευσατε N<sup>1</sup>.  
12. \*rec ὅτι ἐκ νεκρῶν, with AB D<sup>2</sup>[-gr] KLPN rel Iren(gr and int) Chr,  
Thdrt [Cyr, Euthal-ms Damasc Tert, Ambrst: *quod resurrexit a mortuis*] vulg(and  
F-lat): *εκ νεκρων ον*: D<sup>1</sup>-3 (and lat) F[-gr] G-lat Orig<sub>2</sub>. rec *tives* bef εν υμιν, with  
DFKL rel goth arm Epiph, Chr, Thdrt Ambrst Promias: *quidam dicunt in vobis* latt  
[coptt] Ter<sub>2</sub>: txt ABPN a 17 syrr Orig,([-c<sub>1</sub>]-int<sub>2</sub>) Chr, [Cyr-p<sub>2</sub> Euthal-ms] Damasc.

περ ο λοιποι των ανθρωπων: see note there.

ἡ εἰς ἐμέ] which was (manifested)  
towards me: see ref. and Rom. viii. 18.

ἀλλὰ opposed to κενὴ ἐγ.,—‘by means of  
God’s grace’ being understood after ἀλλὰ,  
as afterwards explained. περισσότη-

ρον] adverbial, as in reff.: or perhaps  
neut. accus. governed by ἐκοπίασα.

αὐτῶν πάντων] either, ‘than any of  
them,’ or ‘than they all,’ scil. together.

Meyer prefers the latter, on account of  
τοῖς ἀν. πάνσιν, ver. 7. But it seems  
hardly necessary, and introduces an element  
of apparent exaggeration. ἐκοπίασα.]

Spoken of his apostolic work, in all its  
branches; see reff., especially Phil.

οὐκ ἐγὼ δέ] explanatory, to avoid misap-  
prehension: it had been implied (see above)

in the ἀλλὰ:—not I, however, but the  
Grace of God with me (see var. readd.):

scil. ἐκοπίασεν κ.τ.λ. That is,—the  
Grace of God worked with him in so over-

whelming a measure, compared to his own  
working, that it was no longer the work

of himself but of divine Grace. Augus-  
tine, de Grat. et Lib. Arb. § 5 (12), vol.

x. p. 889, hardly expresses this: “Non  
ego autem, i.e. non solus, sed gratia Dei

mecum: ac per hoc nec gratia Dei sola,  
nec ipse solus, sed gratia Dei cum illo:”—

for he overlooks the entire preponderance  
of Grace, which Paul asserts, even to the

exclusion of his own action in the matter.  
The right view of this preponderance of

Grace prevents the misunderstanding of  
the words which has led to the insertion

of the article, ἡ οὖν ἐμοί, whereby Grace  
becomes absolutely the sole agent, which

is contrary to fact. On the coagency of  
the human will with divine Grace, but in

subordination, see Matt. x. 20; 2 Cor. v.  
20; vi. 1, and ch. iii. 9, note. 11.]

He resumes the subject after the digression  
respecting himself:—It matters not whe-

ther it were I or they (the other Apostles)—  
—SUCH is the purport of our preaching—

SUCH was your belief:—οὕτως, after  
this manner, viz. that Christ died, was

buried, and rose again, as vv. 3, 4.  
12—19.] On the fact of Christ’s Resur-

rection, announced in his preaching, and  
confessed in their belief, he grounds (nega-

tively) the truth of the general Resurrec-  
tion:—If the latter be not to happen,

neither has the former happened.—and  
he urges the results of such a disproof

of Christ’s Resurrection. 12.] intro-

duces the argument for the resurrection,  
by referring to its denial among a portion

of the Corinthian church. δέ belongs  
to the whole question, and is opposed to

οὕτως κηρ. and οὕτ. ἐπιστ. of the fore-  
going verse. The position of χριστός

before the verb gives it the leading  
emphasis, as an example of that which is

denied by some among you: But if  
CHRIST is preached [not subjunctive, be

preached: he is arguing from a matter of  
fact, not from a mere hypothesis] that He

is risen from the dead (if an instance of  
such resurrection is a fact announced in

our preaching), how say some among you  
(how comes it to pass that some say) that

a resurrection of the dead does not exist  
(οὐκ ἔστ. as ver. 13)? If the species be

conceded, how is it that some among you  
deny the genus? τινες] It is an in-

teresting question, WHO these τινες were;  
and one which can only be answered by  
the indications which the argument in

z Matt. xxii. 31 only in group. Acts xvi. 32 abt. Paul, Rom. i. 4, here &c. 4 times only. Heb. vi. 2. see Acts iv. 2. ref. z. 41 ref. y ver. 4. z ver. 10. c = ch. iv. 2 ref. d Matt. xvi. 60 only? see Acts vi. 12. (psiv, Mark z. 13. om ei de to estin (homoiotei) [E] M<sup>1</sup> (ins M-corr<sup>1</sup>) a d 17 [Cyr.].—for ei, em F. 14. om ei to egrh. (homoiotei) D<sup>1</sup> [and lat]. rec om 1st xxi (as superfluous), with BL<sup>1</sup> rel [vulg F-lat syrr coptt zeth arm] Ps-Ign, Constt Epiph, Cyr-jer, Chr, [Cyr-p<sub>2</sub>] Thdrst Damasc Jac-nisib, [Iren-int, Tert, Ambst]: ins AD P[-gr] KPM<sup>1</sup> d (e) f<sup>2</sup> i m 17. 47 G-lat basm goth Dial, [Euthal-ms] GE. (D-lat [Iren-int] lat-ff express neither *καὶ* nor *ἀπα*.) rec aft *καὶ* ins de, with D<sup>1</sup>[-gr] KL [47(sic)] rel (am) syr Ps-Ign, Chr, Thdrst Thl GE: om ABD<sup>1</sup> FPM<sup>1</sup> a<sup>1</sup> m 17 latt [Syr goth zeth arm] coptt Cyr-jer, Dial, [Cyr, Euthal-ms] Damasc [Iren-int, Tert, Ambst]. *ἡμῶν* BD<sup>1</sup> [17] 67<sup>1</sup>. 73. 91. 106 sah goth Ps-Ign-z-mss Dial, Cyr-jer [Cyr-p<sub>2</sub>] GE Ruf, Arnob Bede. 15. om *καὶ* D<sup>1</sup> goth arm Tert.

this chapter furnishes. (1) *Were they Sadducees?* If so, the Apostle would hardly have begun his argument with the fact of the Resurrection of Jesus. And yet we must remember that he is arguing not with the deniers, but with those who being as yet sound, were liable to be misled by them. But the opposition between Sadduceism and Christianity was so complete, that we have little reason to think that any leaven of the Sadducees ever found its way into the church. (2) *Were they Epicureans?* Probably not, for two reasons: (a) the Epicurean maxim, "Let us eat and drink," &c., is represented as a legitimate consequence of adopting their denial of the resurrection, not as an accompaniment of, much less as the ground of it: and (β) had the Epicurean element entered to any extent into the Corinthian church, we certainly should have had more notice of its exceedingly antichristian tenets. It is possible that the deniers may have been, or been in danger of being, corrupted by mixture with Epicureans without, from the warning of ver. 33. (3) *Were they Jews?* If not Sadducees, hardly Jews at all, or Judaizers: a strong tenet of Pharisaism was *this very one* of the Resurrection, see Acts xxiii. 6: and we know of no tendency of Essenism which should produce such a denial. (4) They must then have been *Gentile believers*, inheriting the unwillingness of the Greek mind to receive that of which a full account could not be given, see vv. 35, 36: and probably of a philosophical and cavilling turn. Meyer argues, from the antimaterialistic turn of the Apostle's counter-arguments, vv. 35 ff.,—that the objections were antimaterialistic also: De W. infers the very opposite, which certainly seems to me more probable. No trace whatever is found in the argument of an *allegorizing* character in the opponents, as was that of

Hymenæus and Philetus, who maintained that the resurrection was past already, 2 Tim. ii. 17, 18,—as Olsh. after Grot. supposes. Whether the Apostle regarded the resurrection of the body as inseparably bound up with a future existence of the soul, does not very clearly appear in this chapter. From the use of the word *ἀλώεσθα*, ver. 18, which must refer, not to annihilation, but to *perdition*, it would seem that he admitted an independent existence of the soul; as also from Phil. i. 23. But from ver. 32, *εἰ νεκροὶ οὐκ ἐγείρονται, φάγομεν κ. πίνομεν, αἰὼν γὰρ ἀποθνήσκουμεν*, it would seem that the Apostle regarded the denial of the resurrection as involving that of the future state and judgment. On the question, to which of the (supposed) Corinthian parties the opponents belonged, I have nothing to say, not recognizing the divisions into the Pauline, Apollonian, Petrine, and Christine parties as having any historical foundation; see note on ch. i. 12. 13.] *ἔσθ' ἐστὶν* is the but argumentandi, frequent in mathematical demonstrations. *ἀν. νεκ. οὐκ ἔστιν*] the words (*οὐκ*) of the deniers. *οὐδὲ χρῶν. ἐγείρονται*] This inference depends, as Grot. observes, on the maxim, "Sublato genere tollitur et species;" the Resurrection of Christ being an *instance* of the rule, that dead men rise; inasmuch as *He is man*. This is enlarged on, vv. 20—22. 14.] *ἔσθ' ἐστὶν* Again repeating and using as matter of fact (*οὐκ*) the inference of the last verse; q. d. *εἰ δὲ χρ. οὐκ ἐγείρονται. νεκρόν* idle, 'empty,' 'without result:' placed first for emphasis. *ἄρα*] then: 'rebus ita comparatis' (Meyer). *καὶ*] also, q. d. "If Christ's Resurrection be gone, then also our faith is gone." Without the copula *δέ*, the clause is much more forcible:—idle also is our preach-

μάρτυρες τοῦ θεοῦ, ὅτι ὁ ἑμαρτυρήσαμεν ἑκατέρωθεν τοῦ θεοῦ ὅτι ἡγείρεν τὸν χριστόν, ὃν οὐκ ἡγείρεν εἴπερ ἄρα νεκροὶ οὐκ ἡγείρονται. <sup>16</sup> εἰ γὰρ νεκροὶ οὐκ ἡγείρονται, οὐδὲ χριστὸς ἡγήγερται. <sup>17</sup> εἰ δὲ χριστὸς οὐκ ἡγήγερται, ἡ ματαία ἡ πίστις ὑμῶν, ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν. <sup>18</sup> ἄρα καὶ οἱ κοιμηθέντες ἐν χριστῷ ἀπώλονται. <sup>19</sup> εἰ ἐν τῇ ζωῇ ταύτῃ ἐν χριστῷ ἡλπικότες ἐσμὲν μόνον, ἢ ἐλεεινότεροι πάντων ἀνθρώπων ἐσμὲν.

b ch. iii. 20 reff.

i John viii. 24 bis. ix. 34.

k = ch. vii. 30 reff.

iv. 16. Rev. xiv. 13.

m = Rom. xiv. 15 reff.

n = Phil. i. 20. James iv. 14. i Pet.

li. 10, from Pa. xxiii. 12.

o 4 Kings xviii. 5. see Eph. i. 12.

p perf., John v. 7.

46. 2 Cor. i. 10. i Tim. iv. 10. v. 5. vi. 17 only.

q constr., Acta xiv. 10 reff.

r Rev.

lii. 17 only + compar., ch. xiii. 13 reff.

s = Rom. viii. 9 (reff.), 17.

t = i Thess. i. 2. 16.

u = Rom. viii. 9 (reff.), 17.

v = Rom. viii. 9 (reff.), 17.

w = Rom. viii. 9 (reff.), 17.

x = Rom. viii. 9 (reff.), 17.

y = Rom. viii. 9 (reff.), 17.

z = Rom. viii. 9 (reff.), 17.

aa = Rom. viii. 9 (reff.), 17.

ab = Rom. viii. 9 (reff.), 17.

ac = Rom. viii. 9 (reff.), 17.

ad = Rom. viii. 9 (reff.), 17.

ae = Rom. viii. 9 (reff.), 17.

af = Rom. viii. 9 (reff.), 17.

ag = Rom. viii. 9 (reff.), 17.

ah = Rom. viii. 9 (reff.), 17.

ai = Rom. viii. 9 (reff.), 17.

aj = Rom. viii. 9 (reff.), 17.

ak = Rom. viii. 9 (reff.), 17.

al = Rom. viii. 9 (reff.), 17.

am = Rom. viii. 9 (reff.), 17.

an = Rom. viii. 9 (reff.), 17.

ao = Rom. viii. 9 (reff.), 17.

ap = Rom. viii. 9 (reff.), 17.

aq = Rom. viii. 9 (reff.), 17.

ar = Rom. viii. 9 (reff.), 17.

as = Rom. viii. 9 (reff.), 17.

at = Rom. viii. 9 (reff.), 17.

au = Rom. viii. 9 (reff.), 17.

av = Rom. viii. 9 (reff.), 17.

aw = Rom. viii. 9 (reff.), 17.

ax = Rom. viii. 9 (reff.), 17.

ay = Rom. viii. 9 (reff.), 17.

az = Rom. viii. 9 (reff.), 17.

ba = Rom. viii. 9 (reff.), 17.

bb = Rom. viii. 9 (reff.), 17.

bc = Rom. viii. 9 (reff.), 17.

bd = Rom. viii. 9 (reff.), 17.

be = Rom. viii. 9 (reff.), 17.

bf = Rom. viii. 9 (reff.), 17.

bg = Rom. viii. 9 (reff.), 17.

bh = Rom. viii. 9 (reff.), 17.

bi = Rom. viii. 9 (reff.), 17.

bj = Rom. viii. 9 (reff.), 17.

bk = Rom. viii. 9 (reff.), 17.

bl = Rom. viii. 9 (reff.), 17.

bm = Rom. viii. 9 (reff.), 17.

bn = Rom. viii. 9 (reff.), 17.

bo = Rom. viii. 9 (reff.), 17.

bp = Rom. viii. 9 (reff.), 17.

bq = Rom. viii. 9 (reff.), 17.

br = Rom. viii. 9 (reff.), 17.

bs = Rom. viii. 9 (reff.), 17.

bt = Rom. viii. 9 (reff.), 17.

bu = Rom. viii. 9 (reff.), 17.

bv = Rom. viii. 9 (reff.), 17.

bw = Rom. viii. 9 (reff.), 17.

bx = Rom. viii. 9 (reff.), 17.

by = Rom. viii. 9 (reff.), 17.

bz = Rom. viii. 9 (reff.), 17.

ca = Rom. viii. 9 (reff.), 17.

cb = Rom. viii. 9 (reff.), 17.

cc = Rom. viii. 9 (reff.), 17.

cd = Rom. viii. 9 (reff.), 17.

ce = Rom. viii. 9 (reff.), 17.

cf = Rom. viii. 9 (reff.), 17.

cg = Rom. viii. 9 (reff.), 17.

ch = Rom. viii. 9 (reff.), 17.

ci = Rom. viii. 9 (reff.), 17.

cj = Rom. viii. 9 (reff.), 17.

ck = Rom. viii. 9 (reff.), 17.

aft χριστον ins αυτου N<sup>1</sup>(N<sup>2</sup> disapproving).om ειπερ to εγειρονται D 43 har<sup>1</sup> Syr

sah goth [Thdrt] Iren-int, [Tert, Archel, Ambrst].

ins oi bef νεκροι F.

16. om ei to εγειρ. (homæofel) P am(with fald).

ins o bef χρ. P.

17. aft υμων ins εστιν BD<sup>1</sup> (vss (not arm)).ins και bef ετι AN<sup>1</sup> Syr sah æth

[copt(eliām) goth(Tischdf) arm-usc Euthal-ms] Damasc: [ad huc enim] Orig[-int, Ambrst].

19. rec ἡλπικότες ἐσμὲν bef ἐν χριστῷ, with D<sup>2</sup>[-gr] KLP ref [syrr copt æth arm] Orig, Chr, Thdrt Ec: txt ABD<sup>1</sup>FN m 17 latt goth (Orig)[-c,] Chron, (Thl) Iren-int, Ambr, Ambrst. 2nd ἐσμὲν bef παντων ανθρωπων D latt<sup>1</sup> (not G-lat) Syr arm] goth Orig[-c,] (txt,) Ambr, Ambrst]: omniūbus sumus hominibus Iren-int.

ing, idle also is your faith. Thus *καὶ δοκῇ times* refers to the hypothesis, *εἰ χρ. οὐκ ἐγγ.* 15.] Not to be joined with the former verse, as Lachm., al., and Meyer: for it does not depend on *εἰ δὲ χρ. κ.τ.λ.*, but has its reason given below.

δὲ καὶ, moreover.

ψευδ. τοῦ θ.] false witnesses concerning God (gen. obj.), not 'belonging to God' (gen. subj.), as Billroth: and false witnesses, as *bearing false testimony* (see below), not, as Knapp, *as pretending to be witnesses, and not being*:—there is no such distinction as Müller attempts to lay down (Diss. Exeget. de loco Paul. 1 Cor. xv. 12—19, cited by De Wette) between *ψευδεῖς μάρτυρες*, 'qui falsum testimonium dicunt', and *ψευδομάρτυρες*, 'qui mentiuntur se esse testos': see reff., and compare (De Wette) *ψευδοδιδάσκαλος, ψευδοκατήγορος*.

κατὰ τοῦ θεοῦ] not, as commonly, and even Meyer, 'against God': but as E. V., al., or concerning God: see, besides ref., Plut. de Liberi Educandis, § 4:—δ κατὰ τῶν τεχνῶν κ. τῶν ἐπιστημῶν λέγειν εἰσθαμεν, ταῦτόν καὶ κατὰ τῆς ἀρετῆς φατέον ἐστίν. ὡς εἰς τὴν παρατελὴ δικαιοπραγίαν τρία δεῖ συνδραμεῖν, φύσιν, κ. λόγον, κ. ἦθος.

εἴπερ ἄρα] If in reality, as they assert, . . . , compare Plato, Protag. p. 319 (§ 27), ἡ καλὸν, ἦν δ' ἐγώ, τέχνημα ἄρα κέκτησαι, εἴπερ κέκτησαι, and see Hartung, Partikellehre, i. 343.

18.] Repetition of the inference in ver. 13, for precision's sake.

17, 18.] Repetition of the consequence already mentioned in ver. 14, but fuller, and with more refer-

ence to its present and future calamitous results.

17. ματαία] from *μάτην*, and thus more directly pointing at the frustration of all on which faith relies as accomplished,—e.g. the removal of the guilt and power of sin;—and of all to which hope looks forward, e.g. bliss after death for those who die in Christ. This is so, because Christ's Resurrection accomplished our justification (Rom. iv. 25), and, through justification, our future bliss, even in the disembodied state (for that seems here to be treated of).

18. ἄρα καὶ] then also. οἱ κοιμ.] those who fell asleep in Christ, perished (i.e. passed into misery in Hades). He uses the aorists, speaking of the act of death, not of the continuing state: the act of falling asleep in Christ was to them ἀπώλεια.

ἐν χρ., in communion with, membership of Christ. On κοιμηθέντες Meyer quotes a beautiful sentence from Photius (Quæst. Amphiloeh. 168 (al. 187 or 197), vol. i. p. 861, Migne): ἐν μὲν οὖν τοῦ χριστοῦ θάνατον καλεῖ, ἵνα τὸ πάθος πιστώσῃται· ἐπὶ δὲ ἡμῶν κοίμησιν, ἵνα τὴν ὁδὸν παραμυθῇται. ἐνθα μὲν γὰρ παρεχώρησεν ἡ ἀνάστασις, θαρρῶν καλεῖ θάνατον. ἐνθα δὲ ἐν ἐλπίσιν ἐτι μένει, κοίμησιν καλεῖ.

19.] Assuming this ἀπώλεια of the dead in Christ, the state of Christians is indeed miserable. It has perhaps not been enough seen that there are here two emphases, and that μόνον belongs to the aggregate of both. According to the ordinary interpretation, 'If in this life only we have hope in Christ . . . , it

• = ch. xiii. 13

ref.

t ver. 12.

u Rom. viii. 23

ref.

v Acta xv. 24

ref.

w ver. 13 ref.

x = Acta iv. 2.

ch. iv. 8. vii.

14. 2 Cor. v.

19. Col. i. 16.

Gal. ii. 17. Eph. i. 4. iii. 11.

20 \* νυνὶ δὲ χριστὸς ἐγγίγερται ἐκ νεκρῶν, ἀπαρχὴ τῶν  
κεκοιμημένων. 21 \* ἐπειδὴ γὰρ δι' ἀνθρώπου [ὁ] θάνατος,  
καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν. 22 ὥσπερ γὰρ  
ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως καὶ ἐν τῷ  
χριστῷ πάντες ζωοποιηθήσονται. 23 ἕκαστος δὲ ἐν τῷ

ABDF  
LPma  
c d e f  
h k l  
o 17. 4

γ Rom. iv. 17 ref.

20. for νυνὶ, νυν F Dial.

ins τῶν bef νεκρῶν F Damasc-comm.

rec at

end adds ἐγενετο (supplemental gloss), with D<sup>3</sup>[-gr] KL rel syrr goth Thdr̄t Damasc Orig-int; γενομενος 80: om ABD<sup>1</sup>FPN 17 latt coptt [æth] arm Orig[-c] (and int.) Dial, [Chr, Euthal-ms] Iren-int, Hil, [Ambrst].

21. δὲ α (twice) F.

om ο (bef θάνατος) ABD<sup>1</sup>KN 17(appy) Orig, Dial, Ath,

Ps-Ath, [Cyr-p, Euthal-ms] Damasc (appy to conform to ἀναστ. below: this is more prob than to suppose with Meyer that it has been introd from Rom v. 12): ins D<sup>3</sup>-FLP rel Orig[-c], Eus, [Did, Cyr-p] Ath, Cyr-jer, Chr, Thdr̄t Euther., [Of these Eus Cyr-jer Chr Euther, have η ἀναστ. also.]

23. δε is written over the line by N<sup>1</sup> [om Orig,(-ins)].

would be implied that in reality we shall have hope in Christ in another state also, which would not agree with the perfect ἡλικότες ὁμῶν. The right arrangement of the Greek gives the key to the sentence: εἰ (ἐν τῇ ζωῇ ταύτῃ ἐν χριστῷ ἡλικότες ὁμῶν) μόνον, — 'if all we have done is merely having hoped in Christ in this life,' 'if it is there to end, and that hope have no result . . .'

The perf. ἡλικότες ὁμ. implies the endurance of the hope through our lives.

θεῶν. πάντ.] We are most to be pitied (most miserable) of all men; viz. because they, all other men, live at ease,—we on the contrary are ever exposed to danger and death: because our hope is more intense than that of all others, and leads us to forego more: and to be disappointed in it, would be the height of misery.

20—23.] Reassertion of the truth that Christ is RISEN from the dead,—and prophetic exposition of the consequences of that great event.

20.] νυνὶ, 'as matters now stand:' see ref. [and note.] ἀπαρχ. τ. κεκοιμ.

(as) (the) first-fruit of them that sleep (anathrous, because categorematical).

For the construction Meyer compares Eur. Or. 1098: 'Ἐλέγη κτάνωμεν, Μενελέη Λύσην πικρὰν. The sense is, 'Christ, in rising from the dead, is but the firstling or earnest of the resurrection of the whole number of those that sleep.' There does not appear to be any intended reference to the legal ordinance of the first-fruits (Lev. xxiii. 10, 11): but however general the application of the analogy may be, it can hardly fail to have been suggested to the mind of a Jew by the Levitical ordinances, especially as our Lord rose on the very morrow after the Paschal Sabbath, when (l. c.) the first-fruits were offered. τῶν κεκοιμημένων, from the logical connexion, should mean, not the dead in Christ, but all the dead; see next verse: but it is

the Christian dead who are before the Apostle's mind, when he calls our risen Lord ἀπαρχὴ τῶν κεκ.

21.] ΜΑΝ the bringer-in both of death and life: explanation (not proof) of Christ being the ἀπαρχὴ τ. κεκοιμ.: and (1) is that He is ΜΑΝ: it being necessary that the first-fruit should be as the lump. The verity lying at the root of this verse is, that by ΜΑΝ ONLY can general effects pervading the whole human race be introduced. δε' ἀνθρώπου, sc. ἐστί.

22.] (2) In that He is (and here the fact of His being the Lord of Life and Righteousness, and the second and spiritual Head of our nature, is assumed) to us the bringer-in of LIFE, as Adam was the bringer-in of DEATH. ἐν τῷ

'Αδ., ἐν τῷ χριστῷ] in community with, as partakers in a common nature with, Adam and Christ: who are respectively the sources, to the whole of that nature (πάντες), of death, and life, i. e. (here) physical death, and rescue from physical death.

The practice of Paul to insulate the objects of his present attention from all ulterior considerations, must be carefully here borne in mind. The antithesis is merely between the bringing in of death by Adam, and of life (its opposite) by Christ. No consequence, whether on the side of death or of life, is brought into consideration. That death physical involved death eternal—that life eternal (in its only worthy sense) involves bliss eternal, is not so much as thought of, while the two great opposites, Death and Life, are under consideration. This has been missed by many Interpreters, and the reasoning thereby marred. But the ancients, Chrys., Theophyl., Theodoret, Œcum., and Olsh., De Wette, and Meyer, keep to the universal reference. Theophylact's note is clear and striking: αἰτίας προσιθῆσι δι' ἧς σω- τοῦται τὰ εἰρημένα· ἴδει γὰρ, φησιν, αὐτὸν

ἰδίῳ \*τάγματι· ὁ ἀπαρχὴ χριστός, ἔπειτα \*οἱ τοῦ χριστοῦ ἢ ἐν τῇ <sup>bc</sup> παρουσίᾳ αὐτοῦ, <sup>24</sup> εἶτα τὸ <sup>d</sup> τέλος, ὅταν <sup>e</sup> παρα-

Rom. xvi. 10, 11. ch. i. 11.

b = 1 Thess. ii. 19. iii. 13. v. 23.

1 John ii. 26.

xiv. 3, &c. James v. 7, 8 al. (ch. xvi. 17 reff.)

d = Matt. xxiv. 6, 14.

1 Pet. iv. 7.

e = Matt. xi. 27.

rec om του (bef χριστου) (by a mistake appy).

ins oi bef ἐν τῇ παρουσίᾳ and add

ἐλπίζαντες F G-lat vulg-ed [Orig-int, Hil, Ambrst]. (*qui in adventu(m) ejus crediderunt* demid fuld [spec], *sperantes* is written over ελπ. in the gr column of F: on the other hand, am [tol] D-lat F-lat have *in adventu ejus*; fri Aug., in *praesentia ejus*.)

24. rec παραδω (alteration to conform to καταργηση, the propriety of the pres being overlooked: see note), with KL rel Orig., Eus., Chr., [Euthal.-ms] Thdrt Damasc: παραδιδω ADFN Hip., [Marcell.] Eus., Did., Bas[-mss<sub>2</sub>] Ny<sub>2</sub>: txt BE. (17 def.)

νικῆσαι τὴν ἡγηθηθεῖσαν φύσιν, καὶ τὸν καταβληθέντα, αὐτὸν ἐνικνῆσαι· καὶ γὰρ ἐν τῷ Ἀδὰμ, τοῦτέστι διὰ τὸ τοῦ Ἀδὰμ πταίσμα, πάντες τῷ θανάτῳ ὑπέπεσον· οὕτως οὖν ἐν χριστῷ πάντες ἀναστήσονται· τοῦτέστι διὰ τὸ εὐρεθῆναι τὸν χριστὸν ἀναμάρτητον κ. ἀνένοχον τῷ θανάτῳ, καὶ ἐκόντα μὲν ἀποθανεῖν, ἀναστήναι δέ, καθὼ οὐκ ἦν δυνατόν αὐτὸν κρατεῖσθαι ἐκ τῆς φθορᾶς, τὸν ἀρχηγὸν τῆς ζωῆς. See on the great antithesis, Rom. v. 12 ff., and notes.

23.] But in this universal Resurrection, ALL SHALL NOT HOLD THE SAME RANK. Chrys. rightly, εἶτα, ἵνα μὴ τὴν ζωοποιήσιν κοινὴν ἀκούσας, καὶ τοὺς ἁμαρτωλοὺς νομίσειν σώζεσθαι, ἐξηγάγεν ἕκαστος δὲ κ.τ.λ. Hom. xxxix. p. 367.

τάγμα is not order of priority, but rank, or 'troop in an army,' so Plut., Otho, p. 1072 (Wetst.): λεγέμενες, οὕτω γὰρ τὰ τάγματα Ῥωμαῖοι καλοῦσιν ἐπικλησιν.

The three ranks are mentioned in order of priority, but this does not constitute their distinctive character:—Christ is the ἀπαρχή—this is His ἵδιον τάγμα, see Col. i. 18:—οἱ τοῦ χριστοῦ follow at His coming, who are the φύραμα (as understood by the context, and implied by ἀπαρχή), in the proper and worthiest sense, made like unto Him and partaking of His glory; then (after how long or how short a time is not declared, and seems to have formed no part of the revelations to Paul, but was afterwards revealed,—see Rev. xx. 4—6: compare also 1 Thess. iv. 15—17) shall come THE END, viz. the resurrection of the rest of the dead, here veiled over by the general term τὸ τέλος,—that resurrection not being in this argument specially treated, but only that of Christians. The key to the understanding of this passage is to be found in the prophecy of our Lord, Matt. xxiv., xxv., but especially in the latter chapter. The resurrection and judgment of οἱ τοῦ χριστοῦ forming the subject of vv. 1—30 there, and τὸ τέλος,—the great final gathering of πάντα τὰ ἔθνη, of vv. 31—46.

ἀπαρχή, therefore necessarily the first τάγμα: and hence the word stands first. οἱ τοῦ χρ.] = οἱ νεκροὶ ἐν χριστῷ, 1 Thess. iv. 16. No

mention occurs here of any judgment of these his ἵδιοι δοῦλοι, as in Matt. xxv., for it does not belong to the present subject.

ἐν τῇ παρ. αὐτ.] ἐν as forming part of, involved in, His appearing,—which, as the great event of the time, includes their resurrection in it. It ought to be needless to remind the student of the distinction between this παρουσία and the final judgment; it is here peculiarly important to bear it in mind. 24. εἶτα.]

then, next in succession, introducing the third τάγμα,—see above. τὸ τέλος] the end κατ' ἐξοχὴν: not the end of the resurrection, as Meyer, after Theodoret, (Ecum., Bengel, al.:—nor, of this present world, as Chrys., al.,—which properly happens at the παρουσία: nor exactly, of the Kingdom of Christ, as Grot. and Billroth: but generally, THE END, when all shall be accomplished, the bringing in and fullness of the Kingdom by the subjugation of the last enemy, the whole course of [the] mediatorial work of Christ, the salvation of the elect; the time indicated by Matt. xxv. ult.: καὶ ἀπελεύσονται οἱ τοῖς εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς ζῶν αἰώνιον.

δταν παραδίδω] when He (Christ) gives up (the pres., for that which is certainly attached to the event as its accompaniment—δταν indicating the uncertainty of the time when, and the verb being probably subjunctive: see Winer, Moulton's Trans. p. 360, note 2), the Kingdom to God, and the Father (reff.: to Him who is God and His Father)

Then the rest of the section as far as ver. 28, is in explanation of the giving up the kingdom. And it rests on this weighty verity: the KINGDOM OF CHRIST over this world, in its beginning, its furtherance, and its completion, has one great end,—THE GLOIFICATION OF THE FATHER BY THE SON. Therefore, when it shall be fully established, every enemy overcome, every thing subjected to Him, He will,—not, reign over it and abide its King, but DELIVER IT UP TO THE FATHER. Hence as in ver. 25, His reign will endure, not, like that of earthly kings, WHEN He shall have put all enemies under

f = Acta xx. 25 al.  
g see Rom. xv. 5 reff.  
h ob. i. 26 reff.  
i = Rom. viii. 36 (reff.).  
k = Rom. xiii. 1 &c. reff.  
l = Acta iv. 12 reff.  
m = ch. iv. 8 reff.  
n Matt. xxii. 64; Acta ii. 25, & Heb. i. 13, x. 13, from Paa. cix. 1. o Rom. viii. 20 reff. Paa. viii. 6. p ellipse, o 17.

διδόι τὴν βασιλείαν τῷ θεῷ καὶ πατρί, ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν. 25 Ἰδε γὰρ αὐτὸν βασιλεύειν, ἄχρι οὗ θῇ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ. 26 ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος. 27 Πάντα γὰρ ὁπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ. ὅταν δὲ εἴπῃ ὅτι πάντα ὑποτέ-

του θῷ Ν<sup>1</sup>. [for πατρι, πρι F-gr(not G).]

25. rec *αχρι ου ins av* (perhaps from Matt xxii. 42 ||, or, as Meyer, from LXX, Pz cix. 1), with D<sup>2</sup> KL<sup>3</sup> rel Orig. [-c, ?] Marcell, Cæs, [Did, Marc,] Chr, Thdrt: om ABD<sup>1</sup> FPN<sup>1</sup> a<sup>2</sup> 17 Hip, Orig, Eus, Epiph<sup>aepe</sup> [Euthal-ms] Damasc. aft *εχθρους ins αυτου AF 17* Syr coptt goth æth Orig, (-int,) Marcell, Eus, Cæs, Cyr-je, [Did, Marc,] Tert, Hil: om BDKLPN rel vulg (with am demid [fuld tol], agst harl<sup>1</sup> F-lat [fri]) syr arm Hip, Orig, (-int,) Marcell, Eus, Ath, Chr, [Nys, Euthal-ms] Thdrt Damasc Iren [-int,] Hil, [Ambrat]. om αυτου F(not F-lat).

26. This ver in D<sup>1</sup> [and lat] N-corr<sup>1</sup> tol harl<sup>1</sup> goth æth [Hil,] Ambrat Jer stands after *ποδας αυτου ver 27*: om ver 26 and 1st clause of ver 27 (*homæotel*) N<sup>1</sup> (ins (but see above) N-corr<sup>1</sup> a) 17. 92 (sic).

27. om 1st *οτι* B vulg D-lat Hip, [Did, Chr,] Iren [-int, Hil, Ambrat]. (not F-lat Aug,) ins *τα bef 2nd παντα* N [Did,].

His feet, but only TILL He shall have, &c.,—and then will be absorbed in the all-pervading majesty of Him for whose glory it was from first to last carried onward. It may be observed that the whole of this respects the mediatorial work and kingdom: the work of redemption,—and that Lordship over dead and living, for which Christ both died and rose. Consequently nothing is here said which can affect either (1) His coequality and coeternity with the Father in the Godhead, which is prior to and independent of this mediatorial work, and is not limited to the mediatorial kingdom; or (2) the eternity of His Humanity: for that Humanity ever was and is subordinate to the Father; and it by no means follows that when the mediatorial kingdom shall be given up to the Father, the Humanity, in which that kingdom was won, shall be put off: nay, the very fact of Christ in the body being the first-fruits of the resurrection, proves that His body, as ours, will endure for ever: as the truth that our humanity, even in glory, can only subsist before God by virtue of His Humanity, makes it plain that He will be VERY MAN to all eternity. τὴν βασιλείαν] That kingdom, which in its fullest sense is then first His. At this very time of τὸ τέλος, Matt. xxv. 34. He first calls Himself by the title of ὁ βασιλεύς. The name will no sooner be won, than laid at the feet of the Father, thus completing by the last great act of Redemption the obedience which He manifested in his Incarnation, and in his Death. ὅταν καταργήσῃ] (aor.) when He shall have brought to nought,

&c.: see above. πᾶς ἀρχ. κ.τ.λ.] not only, as Meyer, &c., hostile power and government, but as the context necessitates, ALL power. Christ being manifested as universal King, every power co-ordinate with His must come under the category of hostile: all kings shall submit to Him: the kingdoms of the world shall become the kingdoms of the Lord and of His Christ:—and see the similar expressions Eph. i. 21, where speaking proleptically, the Apostle clearly indicates that legitimate authorities, all the powers that be, are included. Compare by all means Rev. xi. 15.

25.] See on the last verse:—this is the divine appointment with regard to the mediatorial kingdom,—that it should last till, and only till, all enemies shall have been subdued to it.

Θῇ, viz. Christ, not the Father, as Beza, Grot., Est., Billr., al.: it is parallel with καταργήσῃ, and included in the mediatorial acts of Christ, who in His world's course goes forth νικᾶν καὶ ἵνα νικήσῃ, Rev. vi. 2. It is otherwise with ὁπέταξεν, ver. 27: see there.

26.] Connect ἔσχατ. ἐχθρός together; not as Bloomf., “last of all, the enemy Death is to be destroyed,” which is ungrammatical. If ἔσχ. is to stand alone, ἐχθρός καταργεῖται must be “is destroyed as an enemy.” Death is the last enemy, as being the consequence of sin: when he is overcome and done away with, the whole end of Redemption is shewn to have been accomplished. Death is personified, as in Rev. xx. 14.

καταργεῖται,—pres., either as a prophetic certainty as παραδίδω above,—or as an axiomatic truth.

27.] Scriptural proof of the above declaration.



τακται, ἡ δὴλον ὅτι ἐκτός τοῦ ὁ υποτάξαντος αὐτῷ τὰ πάντα. 28 ὅταν δὲ ὁ υποταγῇ αὐτῷ τὰ πάντα, τότε [καὶ] αὐτὸς ὁ υἱὸς ὁ υποταγήσεται τῷ ὁ υποτάξαντι αὐτῷ τὰ πάντα, ἵνα ὅ ὁ θεὸς πάντα ἐν πᾶσιν. 29 ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; εἰ ὅλως

6.) Herod. iii. 157, πάντα ἦν ἐν τοῖς Βαβυλωνίοις Ζώπυρος. Polyb. v. 26. 5, τὸ ὅλον αὐτοῖς καὶ τὸ πᾶν Ἀπελλῆς. u = Mark xi. 5. John xi. 47. Acts xxi. 13. v Matt. v. 34. ch. v. 1. vi. 7 only t.

ast υποτακται ins αυτω ei F [vulg Syr copt arm] Hip, Orig[-int,] Hil, Ambr[st]; bef uw, [Cyr-jer,] Epiph, om τα F[not G].

28. om 1st clause (homoeotel) N<sup>1</sup> (ins N-corr<sup>1</sup>) m [Hip, Hil, (ms.)]. αυτω bef υποταγῇ D Eus, Orig-int, [txt,] Iren[-int,], om και B D<sup>1</sup> [and lat] F[-gr (and G-lat)] 17 am [with fuld harl mar tol] Syr Orig, Marcell, [Did,] Iren-int, Ps-Ath-int, Hil, Jer: ins AD<sup>2</sup> KLPN [vulg-clem F-lat fri demid] rel syr coptt [seth arm] Ps-Ign, Hip, Eus, Ath, Ps-Ath, Cæs, Cyr-jer, Chr, [Bas, Nys, Euthal-ms] Thdrt Damasc Orig-int, Tert, Hil, [Ambrst]. θεος bef η D<sup>1</sup> [and lat]. rec ins τα bef 3rd παντα, with D<sup>2</sup> FKLPN rel Orig, Marcell, Eus, Ath, [Did,] Tit, Epiph, Cæs Cyr-jer, Chr, [Nys,] Thdrt Damasc: om ABD<sup>1</sup> 17 [arm] Hip (Orig<sup>2</sup>) Marcell, Eus, [Euthal-ms].

29. ποιήσουσιν m 47, ποιουσιν F.

ast ολως ins oi P.

ὑπέταξ. viz., from the Psalm,—God, *the Father*. See on the Psalm itself, Heb. ii. 6 ff. notes. εἰπῇ, scil. ὁ θεός, the same subject as ὑπέταξεν. Meyer alone, as it seems to me, gives the right construction of ὅταν . . . υποτάκται. “The aor. εἰπῇ must be rendered regularly, not in the *present* sense, but as a *future* exactum: see Luke vi. 26: Plato, Parm. p. 143, c (τὶ δ’ ὅταν εἰπω οὐσία τε καὶ ἐν, ἀρα οὐκ ἀμφοτέρω;),—Ion, p. 535, b (ὅταν εἰ εἴπῃς ἐπὶ καὶ ἐκκλησίᾳς μέγιστα τοὺς θεομένους). The time referred to, is that when the as yet unfulfilled πάντα ὑπέταξεν shall be fulfilled and completed: hence it is no longer the aor., but the perf. υποτάκται. The meaning then is: ‘when God, who in Ps. viii. 6 has announced the ὑπέταξις, shall hereafter have declared that this ὑπέταξις is *come to pass*,’ . . . This *form* of expression was suggested to the Apostle by his having already expressed himself in the words of a *saying of God*.” I render then, But when God shall have declared that all things have been subjected to Him, it is evident that they have been subjected (ellipses of the predicate of the foregoing sentence after δὴλον ὅτι and οὐδ’ ὅτι is common; so Plato, Gorg. p. 476, c, ‘οὐκοῦν κατὰ ὑπερβάλλον τὸ ἀδικεῖν κἀκίον ἢ εἰ τοῦ ἀδικεῖσθαι,’—‘δὴλον δὲ ὅτι,’—scil. κἀκίον ἢ εἰπ. Kühner, § 852, d) with the exception of Him who subjected all things to Him.

28.] On the sense, see above. “The interpretations, that *subjection* is only an hyperbolic expression for the *entire harmony of Christ with the Father* (Chrys., Theophyl., &c.):—the limitation of it to His human nature (Theodoret, Aug., Jerome, Est., Wolf, al.), with the *declarative* explanation, that it will then

become plain to all, that Christ even in regard of His kingship, is, on the side of His Humanity, dependent on the Father (Flatt)—and the addition, that Christ will then in His divine nature reign with the Father (Calv.:—‘regnum—ab humanitate sua ad gloriosam divinitatem quodammodo traducet’);—the interpretation (of *adversus* ὁ υἱός!) as referring to Christ’s *mystical Body*, i. e. the Church (Theodoret),—are idle subterfuges (*leere Ausflüchte*).” De Wette. The refutation of these and all other attempts to explain away the doctrine here plainly asserted, of the *ultimate subordination of the Son*, is contained in the three precise and unambiguous words, εἰς τὸς ὁ υἱός. ἵνα ὅ ὁ θεὸς πάντα ἐν πᾶσιν] that God (alone) may be all things in all,—i. e. recognized as sole Lord and King: ‘omnia erant subordinata Filio, Filius Patri.’ Bengel. Numerous examples of πάντα in this sense (less commonly τὰ πάντα, Kühner, § 422) may be found in Wetst.

29—34.] ARGUMENTS FOR THE REALITY OF THE RESURRECTION, from the practice (1) of those who were baptized for the dead, (2) of the Apostles, &c., who submitted to daily peril of death.

29.] *etw* resumes the main argument, which has been interrupted by the explanation since ver. 23 of *ἐκαστος ἐν τῷ ἰδίῳ τάγματι*. After it is an ellipsis of ‘if it be as the adversaries suppose.’

τί ποιήσουσιν] There is in these words a tacit reprehension of the practice about to be mentioned, which it is hardly possible altogether to miss. Both by the third person, and by the art. before βαπτ., he indirectly separates himself and those to whom he is writing from participation in or approval of the practice:—the meaning being, what will become of—‘what ac-

w ver. 4.  
x here bis.  
[Rom. viii.  
24.]  
y Acts xix. 27 reff. (-vos, 2 Cor. xi. 26.)

νεκροὶ οὐκ ἔγείρονται, <sup>x</sup> τί <sup>x</sup> καὶ βαπτίζονται ὑπὲρ <sup>ABDP</sup>  
αὐτῶν; 30 <sup>x</sup> τί <sup>x</sup> καὶ ἡμεῖς <sup>LP</sup> κινδυνεύομεν <sup>al</sup> ὡσαν <sup>c d e f i</sup> ὧραν; <sup>h k l n</sup>  
<sup>o 17. 4</sup>

z here only. Exod. xviii. 22, 26. Levit. xvi. 2.

rec (for αὐτῶν) τῶν νεκρῶν (*mechanical repetition of the above*), with D<sup>1</sup>-[gr] L rel Syr Chr, Thdr̄t Athl (Ec: αὐτῶν τῶν νεκρῶν m 43. 52: txt ABD<sup>1</sup>FKP<sup>1</sup> a d 17. 47 latt syr coptt goth arm Orig, Dial, [but mss vary] Epiph, [Euthal-ms Isid, Damasc Jac-nisib, Ambrst].

count can they give of their practice?

οἱ βαπτίζομενοι] those who are in the habit of being baptized—not οἱ βαπτισθέντες. The distinction is important as affecting the interpretation. See below.

ὑπὲρ τῶν νεκρῶν] on behalf of the dead; viz. the same νεκροὶ who are spoken of in the next clause and throughout the chapter as the subjects of ἀνάστασις—not νεκροὶ in any figurative sense. τῶν νεκρ., the art. marking the particular dead persons on behalf of whom the act took place. Before we pass to the exegesis, it will be well to go through the next question—εἰ ὅλως κ.τ.λ. If dead men are not raised at all, why do they trouble themselves (τί καὶ as in reff.) to be baptized for them? Thus much being said as to the plain meaning of the words used, there can be no doubt as to their interpretation. The only legitimate reference is, to a practice, not otherwise known to us, not mentioned here with any approval by the Apostle, not generally prevalent (οἱ βαπτ.), but in use by some, of survivors allowing themselves to be baptized on behalf of (believing?) friends who had died without baptism.

With the subsequent similar practices of the Cerinthians (Epiph. Hær. xxviii. § 6, p. 114) and Marcionites (Chrys., Tertull. de resurr. 48, vol. ii. p. 864, adv. Marc. v. 10, p. 494 f.) this may or may not have been connected. All we clearly see from the text, is that it unquestionably did exist.

With regard to the other interpretations, Bengel well says, "Tanta est interpretationum varietas, ut is, qui non dicam varietates ipsas, sed varietatum catalogos colligere velit, *disertationem* scripturus sit." I will give a few of them, mostly in the words of their authors: Chrys. (Hom. xl. p. 379):—ὕπὲρ τῶν νεκρῶν, τούτεστι τῶν σωμάτων. καὶ γὰρ ἐπὶ τούτῳ βαπτίζῃ, τῇ τοῦ νεκροῦ σώματος ἀναστάσει, πιστεύων ὅτι (Migne reads τὴν τ. ν. σ. ἀνάστασιν πιστ., ὅτι) οὐκέτι μένει νεκρόν. καὶ σὺ μὲν διὰ τῶν ῥημάτων λέγεις νεκρῶν ἀνάστασιν ὁ δὲ ἱερεὺς, ὥσπερ ἐν εἰκόνι τιλ . . . δεικνύσι σοι . . . διὰ τοῦ ὕδατος· τὸ γὰρ βαπτίζεσθαι κ. καταδύεσθαι, εἰτα ἀναγεύειν, τῆς εἰς ἕδον καταβάσεως ἐστὶ σύμβολον κ. τῆς ἐκείθεν ἀνόδου. διὸ κ. τάφον τὸ βάπτισμα ὁ Π. καλεῖ (Rom. vi. 4).—Theophyl.: φησὶν οὖν, ὅτι οἱ πιστεύ-

σαντες ὅτι ἔσται ἀνάστασις νεκρῶν σωμάτων, καὶ βαπτισθέντες ἐπὶ τοιαύταις ἐλπίσι, τί ποιήσουσιν ἀπατηθέντες; τί δὲ ὅλως καὶ βαπτίζονται ἄνθρωποι ὑπὲρ ἀναστάσεως, τούτεστιν ἐπὶ προσδοκίᾳ ἀναστάσεως, εἰ ν. οὐκ ἔγ.; and so in the main, Pelag., Œcum., Phot., Corn.-a-Lap., Wetst.—Theodoret:—ὁ βαπτίζομενός, φησὶ, τῷ δεσπότῃ συνβάπτεται, ἵνα τοῦ θανάτου κοινωνήσας καὶ τῆς ἀναστάσεως γένηται κοινωνός· εἰ δὲ νεκρόν ἐστὶ τὸ σῶμα, καὶ οὐκ ἀνίσταται, τί δήποτε καὶ βαπτίζεται; and so Castal., al. All these senses would require τί ποιήσετε βαπτισθέντες, to say nothing of the impossibility of thus understanding ὑπὲρ τῶν νεκρῶν. Estius explains ὑπὲρ τῶν νεκρ. as = 'jamjam mortuari,' and Calvin justifies this, 'baptizari pro mortuis erit sic baptizari ut mortuis non vivis prosit.' So too Epiph. (l. c.),—of catechumens who πρὸ τῆς τελευτῆς λουτροῦ καταβιβάντες:—and Bengel:—"baptizantur super mortuis ii, qui mox post baptismum ad mortuos aggregabantur." But against this ὑπὲρ τῶν νεκρῶν is decisive,—as is ὑπὲρ against 'over the dead,' i. e. over their sepulchres (Luth., al.): this local sense of ὑπὲρ not being found in the N. T. Le Clerc, Hammond, Olsh., al., explain ὕ. τ. νεκρ., 'to fill the place of the dead.' But, as Meyer observes, such an idea can hardly be gathered from the words, but would want explaining in the context;—and besides, the question would thus be irrelevant, because, the place of the dead being supplied by their successors, it would be no matter to them, whether the dead themselves rose or not: whereas now, the benefits of baptism being supposed to be conveyed to the dead by the baptism of his substitute, the proceeding would be stultified, if the dead could never rise to claim those benefits. This, the only justifiable rendering, is adopted by Ambrose, and by Anselm, Erasmus, Grotius, al., and recently by Billroth, Rückert, Meyer, De Wette, al. The ordinary objection to it is, that thus the Apostle would be giving his sanction to a superstitious usage, or at all events mentioning it without reprobation. But this is easily answered, by remembering that if the above view of τί ποιήσουσιν is correct, he does not mention it without a slur on it;—and more completely still, as Rückert (in Meyer), "usurpari ab eo mo-

- 31 <sup>a</sup> καθ' ἡμέραν ἀποθνήσκω, <sup>b</sup> νῆ τὴν <sup>c</sup> ὑμετέραν <sup>d</sup> καύχη- <sup>a</sup> Acts ii. 46  
 σιν, ἀδελφοί, ἣν <sup>e</sup> ἔχω ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. <sup>b</sup> here only.  
 32 εἰ <sup>f</sup> κατὰ ἄνθρωπον <sup>g</sup> ἐθριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ <sup>h</sup> ἀδελφοί, <sup>i</sup> τί μοι τὸ <sup>j</sup> ὄφελος; <sup>k</sup> εἰ νεκροὶ οὐκ <sup>l</sup> ἐγείρονται, <sup>m</sup> φάγωμεν καὶ πίωμεν <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup> <sup>tr</sup> <sup>ts</sup> <sup>tt</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup> <sup>tr</sup> <sup>ts</sup> <sup>tt</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> 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<sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup> <sup>tr</sup> <sup>ts</sup> <sup>tt</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <

<sup>1</sup> adv., Matt. vi. 30. Luke xii. 33. Acts xxiii. 30. xxv. 22. James iv. 13. Exod. viii. 20. 1 ch. vi. 9 ref. m = ch. iii. 17 ref. n here only. Sir. xx. 26 only. p here only. Exod. xxi. 10. Prov. vii. 21. Wisd. viii. 18 only. 37. met., as here, Joel i. 6. ἀναψέ, 2 Tim. ii. 26. 12. 1 Pet. ii. 23) only. see Deut. xvi. 20. t = ch. vii. 23. xiv. 12 al. u ch. vi. 5 only. Pa. xxiv. 26. v 1 Pet. ii. 15 only. Job xxv. 16. Wnd. xiii. 1 only. w ver. 4.

<sup>2</sup> αὐριον γὰρ ἀποθνήσκωμεν. <sup>33</sup> μὴ <sup>1</sup> πλανᾶσθε. <sup>m</sup> φθείρου- <sup>ABDF</sup>  
<sup>34</sup> σιν ἢ ἤθ' ὁ χρηστὰ ὁ ὁμιλίας κακαί. <sup>34</sup> ἐκινήσατε <sup>1</sup> δικαίως, <sup>LPW</sup>  
καὶ μὴ ἁμαρτάνετε <sup>1</sup> ἁγνοσίαν γὰρ θεοῦ τινὲς ἔχουσιν. <sup>c d e f</sup>  
<sup>1</sup> πρὸς <sup>1</sup> ἐντροπήν ὑμῖν λαλῶ. <sup>h k l l</sup>  
<sup>35</sup> ὦ Ἄλλ' ὦ ἐρεῖ τις Πῶς <sup>1</sup> ἐγείρονται οἱ νεκροί ; ποίῳ δὲ <sup>o 17. 4</sup>

<sup>33</sup>. rec χρῆσθ' (to suit the metre), with Clem.; txt ABDFKLPN rel Clem-hom, Eus, Ath, Chr, [Cyr-p, Euthal-ms] Thdr Danasc, Thl Ec.

<sup>34</sup>. rec λεγῶ (negligence, the force of λαλῶ not being perceived), with AFKL rel Chr, Thdr [Dannasc], dico flor (and F-lat) G-lat [spec Orig-in, simply Syr basm smth arm]: txt BDPN k in 17 Dial, [Euthal-ms], loquor vulg D-lat (and fri) Ambrst [simly syr copt goth].

<sup>35</sup>. ἀλλὰ BP Orig.,

the following, as Chrys., Theophyl., Beza, Bengel, Griesb., Meyer, De Wette, al.—not with the preceding, as Theodoret, Grot., Est., Luther, al. [and E. V.] For κατὰ ἑνὸς ἄνθρωπον already expresses their meaning in the preceding sentence; and the form of ver. 29 seems to justify this arrangement, besides that otherwise φάγ. κ. πίωμεν, &c., would stand awkwardly insulated. φάγ. κ. πίωμεν . . .] In Isa. the words represent the recklessness of those who utterly disregard the call of God to weeping and mourning, and feast while their time lasts. Wetst. has collected very numerous parallels from the classics. The most striking perhaps is Herod. ii. 78.

<sup>33</sup>.] The tendency of the denial of the resurrection, represented by the Epicurean maxim just quoted, leads him to hint that this denial was not altogether unconnected with a practice of too much intimacy with the profligate society around them.

μὴ πλαν., as in ref., introduces a warning against moral self-deception. φθείρ.

ἡθ' . . .] These words (according to the reading χρῆσθ', which has, however, hardly any support) form an Iambic trimeter, and occur in this form in a fragment of the Thais of Menander; but Clem. Alex. Strom. i. 14 (59), p. 350 P., says, πρὸς τοῖν Κορινθίους . . . λαμβέω συγκέχρηται τραγικῶς—but this may be a mere inaccuracy. Socrates, Hist. Eccl. iii. 16, quotes it as a sufficient proof that Paul was conversant with the tragedies of Euripides. "Perhaps," says Dr. Burton, "Menander took it from Euripides." The Apostle may have cited it merely as a commonplace current, without any idea whence it came;—and χρηστὰ seems to shew this. The plur. ὁμιλίας, points out the repetition of the practice. Meyer quotes Plato, Rep. viii. p. 550, διὰ τὸ μὴ κακοῦ ἀνδρὸς εἶναι τὴν φύσιν, ὁμιλίας δὲ ταῖς τῶν ἄλλων κακαῖς κεχρησθαι. <sup>34</sup>. ἐκινήψ.] Awake out

of (your moral) intoxication, already possessing you by the influence of these men.

δικαίως] either, as is just,—as you ought (Wahl, al.),—or, in a proper manner (Olsh., al.),—or, ἐπὶ συμφέροντι καὶ χρησίμῳ (Chrys. p. 382, al.), or so as to be δικαιοί [i. e. so as to recover your righteousness, which you are in danger of losing], as E. V., Awake to righteousness. The last meaning is well defended by Dr. Peilo from Thuc. i. 21: ἀπίστος ἐστὶ τὸ μωδῶδες ἐκνευκτικῶς,—"so as to become incredible;—and seems to be the best. The aor. imper. ἐκινήσατε marks the quick momentary awaking; the pres. imper. μὴ ἁμαρτάνετε, on the other hand, the enduring practice of abstinence from sin (Meyer). But that this must not always be rigidly pressed, see Kühner, § 445. 2. Anon. 1.

ἁγνοσίαν] The stress is on this word: for some (the τινὲς of ver. 12, most probably, are hinted at, and the source of their error pointed out) have (are affected with) ignorance (an absence of all true knowledge) of God. See ref. to Wisd. πρὸς ἐντ. ὦ. λ. shews that these τινὲς were ἐν ὧμιν, —not the heathen without:—the existence of such in the Corinthian church was a disgrace to the whole. λαλῶ.] I am speaking; not merely I say this; it refers to the spirit of the whole passage.

<sup>35</sup>—50.] The argument passes from the fact of the resurrection, already substantiated, to the MANNER of it: which is indicated, and confirmed, principally by analogies from nature. <sup>35</sup>.] The new difficulty is introduced in the form of a question from an objector. This is put first generally, πῶς . . . , In what manner,—and next specifically, ποίῳ δὲ (δέ, 'what I mean, is . . .') σώματι, With what kind of body—ἐρχ., do they (pres. as transferring the action to that time,—as ἐγείρονται before: so Meyer and De W.:—or

σώματι ἔρχονται; <sup>36</sup> ἄφρων, οὐ δὲ σπείρεις, οὐ ὕψω- <sup>x Luke xi. 40.</sup>  
ποιεῖται, ἐὰν μὴ ἂποθάνῃ. <sup>37</sup> καὶ δὲ σπείρεις, οὐ τὸ <sup>xii. 30 al. Pa.</sup>  
σῶμα τὸ γενησόμενον σπείρεις, ἀλλὰ ἄγυμνον <sup>xxiii. 8.</sup> <sup>y Rom. iv. 17</sup> <sup>reff.</sup>  
<sup>c</sup> εἰ <sup>c</sup> τύχοι, <sup>d</sup> σίτου ἢ τινος τῶν λοιπῶν. <sup>38</sup> ὁ δὲ θεὸς δίδωσιν <sup>z = John xii. 24.</sup>  
αὐτῷ σῶμα καθὼς ἠθέλησεν, καὶ ἐκάστῳ τῶν σπερμάτων <sup>b Matt. xiii.</sup>  
<sup>e</sup> ἰδίου σώμα. <sup>39</sup> οὐ πάντα σὰρξ ἢ αὐτῇ σὰρξ; ἀλλὰ ἄλλη <sup>31 ll. xvii.</sup>  
<sup>opt. 1 Pet.</sup>  
iii. 17. d John xii. 24. Acts xxvii. 36 al. epp., here only. e = ver. 23. Acts i. 25 al.

<sup>36.</sup> rec *αφρον*, with KL rel Orig, [Dial Epiph, Chr, Euthal-ms Thdrt Damasc]: txt ABDFPN m 17. 47. for (ωσποιεῖται, (ωσπονεῖται) A 89. 108<sup>1</sup> Epiph., and (but not *ad loo*) Chr, [-msc(txt<sub>2</sub>)] Thdrt, [txt<sub>2</sub>]. aft ζωσ. ins eis την (but marked for erasure) N<sup>1</sup>. aft αποθανη ins πρτων D[-gr]: pref, F latt(not fri) Dial, Iren[-int,] Orig-int, [(om Orig<sub>2</sub>) Ambrst Aug<sub>1</sub>].

<sup>37.</sup> om 2nd σπείρεις N<sup>1</sup>(ins N-corr<sup>1</sup>). for ei, η A.  
<sup>38.</sup> rec αυτω bef διδωσιν, with DFKL rel fri [spec] Orig, Chr, Thdrt Ambrst: txt ABPN b d m o 17 vulg (and F-lat) syrr (copt) Orig, (-int,) Dial, Epiph, [Euthal-ms] Damasc Tert., rec ins το bef ιδιον, with KL N<sup>1</sup> rel Orig, Chr Thdrt Damasc Thl Ec: om ABDFPN<sup>1</sup> 17 [arm] Epiph, [Euthal-ms].

<sup>39.</sup> om 2nd σαρξ F(not F-lat) Syr Chr-2-mss., om αλλα D<sup>1</sup>[-gr] fri sēth Dial, Chr, [Aug<sup>al</sup>]. rec aft αλλη μεν ins σαρξ. with Syr arm [copt Dial,]: om ABDFKLPN rel [latt] syr sēth [Chr Euthal-ms Thdrt Ambrst Aug<sup>al</sup>].

rather perhaps, as *assuming* for the moment the truth of the resurrection as a thing actually happening in the course of things) come (forth at that time)?

<sup>36—41.</sup> Analogies illustrative of the question just asked: and first, that of seed sown in the earth (<sup>36—38</sup>). <sup>36.</sup> Meyer would point this, *αφρων* *σύ*, δ *σπείρεις* . . ., because according to the common punctuation there is necessarily an emphasis on *σύ*, which the context does not allow. But on the other hand, it seems to me, there is an objection to the introduction of a new matter so lamely as by δ *σπείρεις*. Besides which, the emphatic *σύ* does not necessarily require any other agency to be emphatically set against it, but may imply an appeal to the objector's own experience (as Billr. in Dr. Peile):—'thou say this, who art continually witness of the process, &c.' And let it be remembered that we have another *σπείρειν* below, vv. 42—44, which may be set against *thy sowing*. I retain therefore the stop at *αφρων* (nom. for voc. as freq. See Luke xii. 20; Mark ix. 25; Luke viii. 54, al., and Winer, edn. 6, § 29. 2), and the emphasis on *σύ*. The similitude was used by our Lord of His own Resurrection, ref. John. οὐ (ωσποῖται). Its life is latent in it; but is not developed into quick and lively action without the death of the deposited seed,—i. e. its perishing, disappearing from nature. The same analogy was used by the Rabbis, but to prove that the dead would rise clothed: 'ut triticum nudum sepelitur et multis vestibus ornatum prodit, ita multo magis iusti,' &c.

<sup>37.</sup> Before, the death of the seed was insisted on: now, the non-identity of the seed with the future plant. There is a mixture of construction, the words δ *σπείρεις* being

*pendent*, as the sentence now stands. The two constructions as De W. observes are, *εἰ τι σπείρεις, οὐ τὸ σ. τὸ γιν. σπείρεις*,—and δ *σπείρεις, οὐ τὸ σ. τὸ γιν. ἐστιν*.

He names the *plant* τὸ σῶμα τὸ γενησόμενον, having already in his eye the application to the Resurrection. εἰ τύχοι: if it should so happen,—peradventure: not, 'for example.' See on ch. xiv. 10.

*τῶν λοιπῶν*, scil. *σπερμάτων*. <sup>38.</sup> ἡθέλησεν, *willed*, viz. at the creation: the aor. setting forth the *one act* of the divine Will giving to the particular seed the particular development at first, which the species retains: whereas θέλει would imply a fresh act of the divine Will giving to every individual seed (not ἐκάστῳ τῶν σπερμάτων, but ἐκάστῳ σπέρματι, or rather ἐκάστῳ κόκκῳ) his own body. But the *whole gift* to the species being God's, to continue or withhold, the pres. διδωσιν still holds good.

ἐκάστ. τῶν σπερμ.] to each of the (kinds of) seed; see above: τῶν is generic. ἴδιον σῶμα] a body of its own.

Such then being the case with all seeds, why should it be thought necessary that the *same body* should rise as *was sown*, or that God cannot give to each a resurrection-body, as in nature? <sup>39—41.</sup>

And the more,—because we have examples from analogy of various kinds of bodies; viz. (1) in the flesh of animals (ver. 39): (2) in celestial and terrestrial bodies (ver. 40): (3) in the various characters of light given by the sun, moon, and stars.

σάρξ] animal organism (De W.). Dean Stanley's former rendering (corrected in his 3rd edn.) of οὐ πᾶσα σὰρξ, ἢ αὐτῇ σὰρξ, 'no flesh is the same flesh,' is contrary to the usage of the passages which he alleged to defend it, where the negative

μὲν ἀνθρώπων, ἄλλη δὲ σὰρξ ἵκνηνών, ἄλλη δὲ σὰρξ  
 πτηνών, ἄλλη δὲ ἰχθύων. <sup>40</sup> καὶ σώματα ἱεπουράνια,  
 καὶ σώματα ἐπίγεια· ἀλλὰ ἑτέρα μὲν ἡ τῶν ἱεπουρα-  
 νίων ὁδοῖα, ἑτέρα δὲ ἡ τῶν ἐπιγείων. <sup>41</sup> ἄλλη  
 ὁδοῖα ἡλίου, καὶ ἄλλη ὁδοῖα σελήνης, καὶ ἄλλη ὁδοῖα  
 ἀστέρων· ὁ ἀστήρ γὰρ ὁ ἀστéρος διαφέρει ἐν ὁδοῖᾳ.  
<sup>42</sup> οὕτως καὶ ἡ ἀνάστασις τῶν νεκρῶν. ὁ σπείρεται ἐν  
 φθορᾷ, ἐγείρεται ἐν ἀφθορίᾳ· <sup>43</sup> ὁ σπείρεται ἐν αἰμῳίᾳ,

Theod. A. Ald.

compl. (ὁρ., BF.)

1 = here only. see Luke ix. 29.

o Paul, here see only. Matt. ii. 2, &c. xxiv. 29 || Mk. Jude 13. Rev. i. 16 al. 13. Gen. i. 16.

constr., Gal. iv. 1 only. (Rom. ii. 16 al.) Dan. vii. 3 (Theod.).

s = Rom. viii. 21. ver. 50. Gal. vi. 8. Col. ii. 22. 2 Pet. i. 4. ii. (12 bis) 19 only. Jonah ii. 7.

ref. u Rom. i. 26 ref.

k here bis. John iii. 12. 2 Cor. v. 1. Phil. ii. 10. iii. 19. James iii. 15 only r.

m = Acts xxii. 11 ref. a Epp., here only. Acts ii. 30 ref.

q ver. 12 ref. p = and

r see ver. 36. t Rom. ii. 7

ἀνθρώπου D<sup>1</sup> [(and lat) spec] Syr Dial, Tert, [Ambrst]. om 3rd σαρξ D<sup>1</sup> F 17 latt  
 (exc fri) Syr Chr, Tert [Ambrst]: om 3rd clause K k m 47 harl<sup>1</sup>. κτηνῶν D<sup>1</sup> [and  
 lat] F[-gr] Syr Tert [Ambrst]. om 2nd δὲ D<sup>1</sup> [(and lat) vulg fri spec Ambrst].  
 rec om 4th σαρξ, with AKLP rel [vulg. clem fuld<sup>2</sup> harl<sup>1</sup> spec] fri syrr Chr Thdrt  
 Aug<sup>allic</sup> Pel: ins BDFN (17) 47 am (with demid fuld harl<sup>2</sup> tol) copt [æth arm Euthal-  
 mas] (Damasc) Thl Orig-int, Tert, Ambrst. [πτελων D<sup>1</sup> F a.] rec ιχθυων  
 αλλη δε πτηνων, with FKL rel syr Thdrt Ec Orig-int, t xt ABDPN 17. 47 vulg fri  
 [spec] Syr copt æth arm Chr Thl Orig-int, Tert, [Ambrst].—Damasc Orig-int, transpose  
 κτηνων and πτηνων].

40. om 2nd σωματα F (not F-lat) [æth] (Tert<sub>1</sub>). (αλλα, so ABD<sup>1</sup> P.)

41. aft 1st and 2nd αλλη ins δε F [not F-lat]: aft 2nd, lect-8(sic).—om 1st και F  
 lect-8 vulg (and F-lat) fri copt Orig-int, [Archel, Ambrst] Jer. αστερος (for -ρω)

K. om γαρ K Orig-int<sub>1</sub> [-ins<sub>2</sub>].  
*is always attached to the verb; οὐ δικαιο-  
 θήσεται πᾶσα σὰρξ*, Rom. iii. 20; Gal. ii. 16. See Matt. xxiv. 22 ||; Acts x. 14; ch. i. 29; 1 John iii. 15; Rev. vii. 16; ix. 4. On the other hand, *where the negative is attached to πᾶς, as here*, the sentence is a particular negative, not an universal: e.g. Rom. x. 16, ἀλλ' οὐ πάντες ὑπήκουσαν: ix. 6, 7; Heb. iii. 16; Mntt. vii. 21, οὐ πᾶς ὁ λέγων μοι κύριε κύριε εἰσέλθεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, —where the rendering in question would involve portentous consequences indeed. I observe that Conyb. also, although disapproving on the ground of the sense, adds, "the words of the Greek text no doubt admit of such a rendering."

κτηνῶν] properly (κτίανος, κτάνομαι) animals *possessed by man*: but used in a wider sense for quadrupeds in general.

40. σώματα ἱεπουράνια] not, according to our modern expression, *heavenly bodies*,—for they are introduced first ver. 41, and if we apply these words to them, we must suppose the Apostle to have imagined the stars to be endowed with bodies in the literal sense: for he is here comparing not figurative expressions, but physical realities:—nor (as Chrys., al.) *the bodies of the righteous*, as opposed to those of the wicked; for in these there is no organic difference whatever: but, as Meyer and De Wette, *'the bodies of angels'*,—the only heavenly organisms of which we

are aware (except indeed the Resurrection-Body of our Lord, and that of those few who have been taken into glory; which, as belonging to the matter in question, are not alleged) which will bear comparison with *bodies* on earth.

ὁδοῖα belongs to the ἱεπουράνια more strictly than to the ἐπίγεια. In Luke ix. 26, we have ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων.

41.] This third analogy is suggested perhaps by ὁδοῖα just before. There is no allusion whatever here (as some have imagined,—even Chrys., Ecum., Theodoret, Calov., Estius, al.) to *different degrees of glorification* of the bodies of the blessed; the introduction of such an idea confuses the whole analogical reasoning: which is, that even various fountains of light, so similar in its aspect and properties, differ; the sun from the moon and the stars: the stars (and much more vividly would this be felt under the pure sky of the East than here) from one another: why not then a *body* here from a resurrection-body,—both bodies, but different?

42—44 a.] Application of these analogies to the doctrine of the Resurrection.

43.] οὕτως, thus, viz. in the entire diversity of that which is raised again from the former body. σπείρεται. "Cum posset dicere sepelitur, maluit dicere seritur, ut magis insisteret similitudini supra sumpta de grano." Grot. ἐν φθορᾷ, ἐν ἀφθορίᾳ] in

ἐγείρεται ἔν ἐν δόξῃ ἵσπεύρεται ἐν ἡ ἀσθενείᾳ, ἐγείρεται  
 ἡ ἐν ἡ δυνάμει 44 ἡσπεύρεται σῶμα ἡψυχικόν, ἐγείρεται σῶμα  
 ἡπνευματικόν. εἰ ἔστιν σῶμα ἡψυχικόν, ἔστιν καὶ ἡπνευ-  
 ματικόν. 45 ἡοὕτως καὶ γέγραπται ἡἘγένετο ὁ πρῶτος  
 ἡἄνθρωπος ἡἈδὰμ ἡεἰς ψυχὴν ζῶσαν, ὁ ἔσχατος ἡἈδὰμ

iii. 15. Jude 19 only +.

5. Luke xxiv. 46. Acta xiii. 47 al.

z = here 4 times only. (ch. x. 3, 4 reff.)

b GEN. ii. 7. constr., Acta v. 36 reff.

v = Luke ix. 31.  
 2 Cor. iii. 7.  
 &c. Phil. iv.  
 19. Col. iii. 4.  
 1 Tim. ii. 16.  
 only L.P.  
 w = ch. ii. 3  
 reff. (see  
 note.)  
 x Rom. i. 4 reff.  
 y here 3cc. ch.  
 ii. 14. James  
 a = Matt. ii.

44. rec om ei, with D<sup>3</sup>-2[-gr] KL rel syrr [Chr.] Thdr̄t Phot-cat, Jac-nisib; ins ABCD<sup>1</sup>  
 FN 17 latt copt æth arm Damasc [Ambrst] Aug<sup>[alic]</sup> Bede. (z is written above the line by  
 N<sup>1</sup>(P)<sup>1</sup>.) [homœotel in P k spec Chr-2 mss Euthal-mss 1st to 2nd πνευματικόν.]—rec καὶ  
 bef 2nd ἔστιν, with KL rel &c: txt ABCDFN 17 &c. [æth doubtful.]—rec ins σῶμα bef  
 [2nd] πνευματικόν, with KL rel syrr (copt) æth [Chr.] Thdr̄t Phot-cat Jac-nisib; om  
 ABCDFN 17 latt arm [Damasc Ambrst Aug<sup>[alic]</sup>]. (Conformation to the foregoing asser-  
 tions: or perhaps ei overlooked from ἔστιν following. The 2nd σῶμα was a gloss.)

45. for οὕτως καὶ, καθὼς F full [demid(sic et) tol(sic enim)] arm[-usc Aug<sup>[alic]</sup>].  
 om ἄνθρωπος BK Did, Iren[-int,] (Orig-int,) [Ambr,(txt<sup>[alic]</sup> Aug<sup>[i]</sup>].

a state of corruption,—in a state of in-  
 corruptibility. 43. ἐν ἀσθενείᾳ, ἐν δόξῃ]  
 in dishonour (τί γὰρ εἰδεχθέντερον νεκροῦ  
 διαφθέρντος; Chrys. Hom. xli. p. 390. Cf.  
 Xen. Mem. i. 2. 53,—τῆς ψυχῆς ἐξελθοῦσης,  
 . . . τὸ σῶμα τοῦ οἰκιστοῦ αὐτοῦ ἀνθρώπου τὴν  
 ταχίστην ἐξενέγκαντες ἀφανίζουσιν),—in  
 glory: regarding, as throughout this argu-  
 ment (see on ver. 23), only the *resurrec-  
 tion of the just*: see Phil. iii. 21. ἐν  
 ἀσθενείᾳ] in weakness,—the character-  
 istic of the lifeless body, which is relaxed  
 and powerless. Chrys. understands ἀσθ. of  
 its inability to resist corruption: De Wette  
 would refer it to the previous state of pain  
 and disease: but it seems better to under-  
 stand it of the powerlessness of the corpse,  
 contrasted with ἐν δυν., in vigour, viz.  
 the fresh and eternal energy of the new  
 body free from disease and pain. "That  
 which Grot. adds: 'cum sensibus multis,  
 quos nunc non intelligimus,' is very likely  
 in itself true, but is not implied in ἐν  
 δυνάμει." Meyer. 44 a. σῶμ. ψυχ.]

an animal body, of which the ψυχή, the  
 animal soul, was the acting and informing  
 power. This soul having departed out of  
 it, does not do away with the correctness  
 of the predicate: its whole organism which  
 still remains when it is sown, is arranged to  
 suit this predominance of the animal soul.

σῶμα πνευματικόν] Theophyl.,  
 having explained σῶμα ψυχ.,—ἐν ᾧ ἡ  
 ψυχὴ τὸ κύριον καὶ τὴν ἡγεμονίαν ἔχει,—  
 proceeds πνευματικόν δέ, τὸ τὴν τοῦ ἁγίου  
 πνεύματος καταπλουτοῦν ἐνέργειαν, καὶ  
 ὑπ' ἐκείνου τὰ πάντα διοικούμενον. εἰ  
 γὰρ καὶ νῦν ἐν ἡμῖν ἐνεργεῖ τὸ πνεῦμα,  
 ἀλλ' οὐχ οὕτως, οὐδὲ ἀεὶ. ἀφίπταται γὰρ  
 ἁμαρτανόντων. καὶ τοῦ πνεύματος δὲ παρ-  
 όντος, ἡ ψυχὴ διοικεῖ τὸ σῶμα τότε δὲ  
 διηνεκῶς παρεμείναι τοῖς σώμασι τῶν δι-  
 καίων τὸ πνεῦμα. But this is not quite  
 enough:—for thus the body might remain  
 as it is, sin only being removed: whereas

it shall be no longer a body in which the  
 ψυχή predominates to the subordination of  
 the higher part, the πνεῦμα, but one in  
 which the πνεῦμα, and that informed fully  
 by the Spirit of God, shall predominate,—  
 its organism being conformed not to an  
 animal, but to a spiritual life: see on ch. vi.  
 13. Some understood πνευματικόν, αἰθε-  
 rial, æery, κορυφότερον καὶ λεπτότερον, καὶ  
 ὁλοὺ καὶ ἐν' αἰέρος δεχίσθαι (Chrys. p. 391),  
 or as Origen, ἀεράδες κ. αἰθέριον (see Theo-  
 phyl.), but the other is certainly right.

44 b—49.] Reassertion and Con-  
 firmation of the existence of the spiritual

body. 44 b.] If there exists an animal  
 body, there exists also a spiritual: i. e.  
 it is no more wonderful a thing, that there  
 should be a body fitted to the capacities  
 and wants of man's highest part, his spirit,  
 than (which we see to be the case) that there  
 should be one fitted to the capacities and  
 wants of his subordinate animal soul. The  
 emphasis is both times on ἔστιν.

45.] Confirmation of this from Scripture.

οὕτως, thus, viz. in accordance with  
 what has been just said. The citation  
 extends only to the words ἐγένετο ὁ ἀνθρ.  
 εἰς ψυχ. ζῶσαν: πρῶτος and Ἀδὰμ are  
 supplied, as are also the concluding words,  
 in which lies the real confirmation. The  
 words quoted serve therefore rather for the  
 illustration of man being a ψυχή, than for  
 a proof of the existence of the spiritual  
 body. ἐγένετο] by his creation,—by  
 means of God breathing into him the  
 breath of life. εἰς ψ. ζῶσ.] becoming  
 thereby a σῶμα ψυχικόν. δ' ἔσχ.

Ἀδὰμ] This expression was well known  
 among the Jews as indicating the Messiah.  
 The Rabbinical work Neve Shalom ix. 9  
 (Schöttgen), says: "Adamus postremus est  
 Messias;" see other instances in Schöttg.  
 ad loc. ἔσχατος, as being the last

HEAD of humanity,—to be manifested in  
 the last times: or merely in contrast to the

<sup>c</sup> ver. 36.  
<sup>d</sup> Rom. iv. 17  
<sup>e</sup> ver. 40  
<sup>f</sup> Rom. xlii. 4  
<sup>g</sup> Rom. viii. 29  
<sup>h</sup> = ch. vii. 29.  
<sup>i</sup> = Matt. xvi.  
<sup>j</sup> 17. Eph. vi.  
<sup>k</sup> 12. Heb. ii.  
<sup>l</sup> 14. Sir.  
<sup>m</sup> xiv. 18.  
<sup>n</sup> ch. vi. 9, 10  
<sup>o</sup> ref.

<sup>b</sup> εἰς πνεῦμα <sup>c</sup> ζωοποιούν. <sup>46</sup> ἀλλ' οὐ πρῶτον τὸ <sup>a</sup> πνευματικόν, ἀλλὰ τὸ <sup>ψ</sup> ψυχικόν, ἔπειτα τὸ <sup>a</sup> πνευματικόν. <sup>47</sup> ὁ πρῶτος ἄνθρωπος ἐκ γῆς <sup>d</sup> χοϊκός, ὁ δεύτερος ἄνθρωπος ἐξ οὐρανοῦ. <sup>48</sup> οἷος ὁ <sup>d</sup> χοϊκός, τοιοῦτοι καὶ οἱ <sup>d</sup> χοϊκοί, καὶ οἷος ὁ <sup>e</sup> ἐπουράνιος, τοιοῦτοι καὶ οἱ <sup>e</sup> ἐπουράνιοι. <sup>49</sup> καὶ καθὼς <sup>f</sup> ἐφορέσαμεν τὴν <sup>ε</sup> εἰκόνα τοῦ <sup>d</sup> χοϊκοῦ, <sup>f</sup> φορέσομεν καὶ τὴν <sup>ε</sup> εἰκόνα τοῦ <sup>e</sup> ἐπουρανοῦ. <sup>50</sup> <sup>h</sup> τοῦτο δὲ <sup>h</sup> φημι, ἀδελφοί, ὅτι <sup>i</sup> σὰρξ καὶ <sup>i</sup> αἷμα <sup>k</sup> βασι-

ABCI  
KLPN  
bcd  
ghil  
o 17.

46. ἀλλα D<sup>1</sup>.

47. aft o πρῶτος ἄνθρωπος add ἀδὰμ C<sup>1</sup>. rec ins o κυρίου bef εἰς οὐρ. (gloss), with A D[-gr<sup>2</sup>] KLPN<sup>3</sup> rel syrr goth [arm Hip-ed.] Orig, Chr, [Bas, Euthal-ms] Cyr[-p<sub>2</sub>] (but mss and the old syr and lat translations vary) Thdrst Ps-Ath, Damasc Thl Ec Tert, Maximin, (the insertion is ascribed to Marcion by Tert and in Dial): om BCD<sup>1</sup>FN<sup>1</sup> 17 latt copt aeth arm[-marg] Orig<sub>1</sub>(and int<sub>1</sub>) Hip-ms, [Petr<sub>1</sub>] Ath<sub>1</sub> Nys, Naz, Cyr[-p<sub>2</sub>] (but see above) Ps-Ath<sub>1</sub> Apollinarist-in-Epiph, Photin Tert, Cyr<sup>sup</sup> Hil [Ambr<sub>1</sub>, Ambrst]. aft οὐρανοῦ add o ουρανιος F vulg[-clem am<sup>2</sup>] aeth aru-marg Bas, (Ps-Ath<sub>1</sub>) Orig-int<sub>2</sub>, [Cyrp-ms, Ambr<sub>1</sub>, Ambrst].

48. aft τοιοῦτοι ins outo C. om 1st καὶ F(not F-lat) [am<sup>1</sup>] Iren-int<sub>1</sub>[but mss vary: ius]. for επουρ., ουρανιος and ουρανοιοι D<sup>1</sup>F.

49. [for 1st καὶ, ἀρα F(and G-marg) Aug<sub>1</sub>: om Orig-int<sub>1</sub>, Cyrp<sub>1</sub>] φορέσομεν (from a desire (as Chrys below) to turn what is really a physical assertion into an ethical exhortation: see note at Rom v. 1) ACD<sup>1</sup>FKLPN [17(sic)] rel latt copt goth Thdrst, [not ed Migne] Orig<sub>1</sub>[-c<sub>2</sub>](-int<sub>1</sub>) Cæs, [Nys<sub>1</sub>] Mac, Meth(pref in a) Chr<sup>sup</sup> Tert<sup>sup</sup> Iren-int<sub>2</sub>, Tert<sup>sup</sup> Cyrp<sub>1</sub> Hil, [Ambr<sub>1</sub>, Ambrst] Jer: txt B a c g [aeth(Tachdf)] arm Thdrst<sup>sup</sup> (τὸ γὰρ φορέσομεν προφητικῶς, οὐ παραινετικῶς εἰρηκεν) Thl<sup>sup</sup> Ec<sup>sup</sup>.

50. for δε, γὰρ D F(not F-lat) Iren[-int<sub>1</sub>] Tert<sub>2</sub>.

first. εἰς πν. [ζωοπ.] scil. ἐγένετο—became a quickening (life-bestowing) spirit. When? This has been variously answered: see De Wette and Meyer. The principal periods selected are his Incarnation, his Resurrection, and his Ascension. But it seems to me that the question is not one to be pressed: in the union of the two natures, the second Adam was constituted a life-bestowing Spirit, and is such now in heaven, yet having the resurrection-body. The whole complex of his suffering and triumphant state seems to be embraced in these words. That His resurrection-state alone is not intended, is evident from ἐξ οὐρανοῦ, ver. 47. He was a πνεῦμα ζωοποιούν, even while in the σῶμα ψυχικόν; and is still such in the σῶμα πνευματικόν. The life implied in ζωοποιούν, is the resurrection-life: see Johu v. 21, 28; Rom. viii. 11. 48.] But in the natural order, that which is animal precedes that which is spiritual (τὸ ψυχ., τὸ πνευμ., not σῶμα, but abstract and general): as in ver. 45, ὁ πρῶτος—ὁ ἔσχατος. 47.] So exactly in Gen. ii. 7. God made man χεῖρ λαβὼν ἀπὸ τῆς γῆς. Meyer has some excellent remarks here, with which I entirely agree:—"Since the body of Adam is thus characterized as a ψυχικόν σῶμα, as ver. 45, and psychical organism involves mortality (ver. 44), it

is clear that Paul treats of Adam not as created exempt from death: in strict accordance with Gen. ii. 7; iii. 19. Nor does this militate against his teaching that death came into the world through sin, Rom. v. 12. For had our first parents not sinned, they would have remained in Paradise, and would, by the use of the Tree of Life, which God had not forbidden them (Gen. ii. 16, 17), have become immortal (Gen. iii. 22). But they were driven out of Paradise, ere yet they had tasted of this tree (Gen. iii. 22), and so, according to the record in Genesis also, Death came into the world by sin." See also some striking remarks on the verse in Genesis in Stier, 'Andeutungen für gläubiges Schriftverständnis', pp. 202, 3. ἐξ οὐρανοῦ] either, in this glorified Body, at his coming,—as Meyer: or, in his whole Personality (De W.) as the God-man: this latter seems more probable from Johu iii. 13, where ὁ υἱὸς τοῦ ἀνθρώπου is designated as ὁ ἐκ τοῦ οὐρανοῦ καταβὰς.

48.] ὁ χοϊκός, Adam; οἱ χ., his posterity on earth: ὁ ἐπουρ., Christ; οἱ ἐπ., His risen people. See, as admirably illustrating this verse, Phil. iii. 20, 21. 49.] For the reason of keeping φορέσομεν, see var. readd. As we (Christians) bore in this life; the time imagined is when this life is past, and the resurrection instant . . .



λείαν θεοῦ <sup>κ</sup> κληρονομήσαι οὐ δύνανται, οὐδὲ ἡ <sup>ι</sup> φθορά <sup>1</sup> ver. 42 reff.  
τὴν <sup>α</sup> ἀφθαρσίαν <sup>κ</sup> κληρονομεῖ. <sup>51</sup> ἰδού <sup>α</sup> μυστήριον ὑμῖν <sup>m</sup> Rom. ii. 7  
λέγω. πάντες οὐ <sup>ο</sup> κοιμηθῶσόμεθα, πάντες δὲ <sup>ρ</sup> ἀλλαγή <sup>n</sup> Matt. xiii.  
σόμεθα, <sup>52</sup> ἐν <sup>α</sup> ἀτόμῳ, ἐν <sup>ρ</sup> ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῳ <sup>11</sup> Rom. xi.  
<sup>α</sup> σάλπιγγι <sup>α</sup> σαλπίζει γάρ, καὶ οἱ νεκροὶ <sup>α</sup> ἐγερθήσονται <sup>25</sup> Dan. ii.  
<sup>18</sup> al.  
<sup>o</sup> = ch. vii. 30  
<sup>p</sup> here bis. Act.  
vi. 14. Rom.  
i. 23 (from  
q here only +.  
1 Thess. iv. 16.  
u ver. 4.

Μ σαλ-  
πίσει...

Ps. cv. 20). Gal. iv. 20. Heb. i. 12 (from Ps. ci. 26) only. Lev. xxvii. 23.  
r here only +. Eur. Iph. Taur. 863. (-πίσει, James i. 6.)

1 Matt. vi. 2. Rev. viii. 6, &c. (8 times.) ix. i, 13. x. 7. xi. 15 only. Num. x. 3—8.

for κληρονομασαι ου δυνανται, ου κληρονομησουσιν (see ch vi. 9, Gal v. 21) F 42 copt  
Mac, Chr[and 2-mss] Iren[<sup>int</sup>], Orig-<sup>int</sup>, Tert.,—δυναται BPN k. κληρονομησαι  
(see as above) C<sup>1</sup>D<sup>1</sup>F latt[(not am<sup>1</sup>) syrr] copt (Meth.).

51. ins οι bef παντες, twice, [A; but 2nd οι corr'd into ου A<sup>1</sup>. rec aft παντες ins μεν  
(on acct of the δε following), with A<sup>1</sup>C<sup>1</sup>D<sup>1</sup>-gr] KLPN rel vulg syr copt Dial, Orthod,  
Cyr<sub>2</sub> [Ephr, Nys, Chr, Euthal-ms Thdrt Damasc] Cæs, Orig-int, Tert.; μεν ουν A<sup>2</sup>  
(app) F [17(Tischdf)]; δε k: om B(C<sup>2</sup>) D<sup>1</sup>(and lat) Syr æth [arm(Tischdf)] Orig<sub>1</sub>(-int<sub>2</sub>)  
Jer(on the testimony of the greek mss: for after stating that the lat mss read omnes  
quidem resurgemus, he says all the greek have either omnes dormimus or non omnes  
dormimus) Jac-nisib, for κοιμηθῶσόμεθα, αναστησόμεθα D<sup>1</sup>(and lat) vulg(and  
F-lat) arm-marg lat-mss-mentioned-by-Jer-Aug-Pel-Gennad Jac-nisib, Hil, Ambr Aug.

κοιμηθῶσόμεθα bef ου (thus reading παντες (μεν) κοιμηθῶσόμεθα, ου παντες δε  
ἀλλαγησόμεθα) A<sup>1</sup>C(D<sup>1</sup>)FN 17 and greek-mss-mentioned-by-[Max-conf]-Jer-Aug-Pel,  
also vulg æth[-rom] arm Orig, (and int<sub>2</sub>) Did[<sup>in</sup>-Jer]: ου (ρ ουν) κοιμ. ου A, the 1st ου  
is written over the line in small letters A<sup>1</sup>: txt B D<sup>2</sup>[appy]<sup>3</sup> KLP rel and greek-mss-  
mentioned-by-[Max-conf]-Jer-Acac-Did-Pel, also syr copt goth æth-pl [spec] Thdot  
Orig, (int<sub>2</sub>; also [once] more in Jer) Thdor-heracl Diod Apollin(these three in Jer)  
Dial-trin, Tit, Nys, Cæs, Chr, [Cyr, Euthal-ms] Thdrt, Andr, Damasc Thl Ec Tert  
Jer. (The variation has prob arisen from the apparent difficulty of reconciling παντες  
(μεν) ου κοιμ. with the fact that St. Paul and his readers had all died. Hence the  
negative particle was transferred to the other clause, to the detriment of the sense.)

52. ins ως bef εν ριπη C<sup>1</sup>. for ριπη, ροπη D<sup>1</sup>F 67<sup>2</sup> Dial[-ms, Nys,] and greek-  
mss-mentioned-by-Jer(ριπη s. ροπη utrumque enim legitur, et nostri interpretati sunt in  
ictu [latt Ambrst], s. in motu [Tertall]). for εγερθ., αναστησονται ADFP Orig,  
Chr, Damasc Thl-marg: txt BCKLMN rel Orig, Dial, Chn, Cyr[-p] Thdrt Cosm<sub>1</sub>.

50—54.] The necessity of the change of  
the animal body into the spiritual, in  
order to inherit God's kingdom. The  
manner of that change prophetically de-  
scribed: and the abolition of Death in  
victory consequent on it. 50.] τούτο

δε φ., see reff. It calls attention to some-  
thing to be observed, and liable to be  
overlooked. Not only is the change of  
body possible, and according to natural  
and spiritual analogies,—but it is NECES-  
SARY.

σὰρξ καὶ αἷμα] = σῶμα  
ψυχικόν, the present organism of the  
body, calculated for the wants of the  
animal soul. τὴν θνητὴν φύσιν καλεῖ  
ἀδύνατον δὲ ταύτην ἐπὶ θνητὴν οὖσαν τῆς  
ἐπουρανίου βασιλείας τυχεῖν. Theodoret.

ἡ φθορά . . . τὴν ἀφθαρσίαν,  
the abstracts, representing the impossi-  
bility of the φθαρτόν inheriting the ἀφθα-  
τον as one grounded in these qualities.

κληρονομεῖ, pres., sets forth the  
absolute impossibility in the nature of  
things. 51.] He proceeds to reveal

to them something of the process of the  
change at the resurrection-day. This he  
does under the name of a μυστήριον, a  
hidden doctrine (see reff., especially Rom.).

πάντες οὐ κοιμ.] See var. readd.

Meyer maintains that the only ren-  
dering of the words which is philologi-  
cally allowable (the ordinary one, re-  
garding παντες (μεν) οὐ as = οὐ παντες  
(μεν),—we shall not all sleep, being inad-  
missible, here and in other instances where  
it has been attempted, see Winer, edn. 6,  
§ 26. 1), is this, 'we all (viz. as in  
1 Thess. iv. 15, ἡμεῖς οἱ ζῶντες οἱ περι-  
λειπόμενοι εἰς τὴν παρουσίαν τοῦ κυρίου,  
—in which number the Apostle firmly  
believed that he himself should be, see  
2 Cor. v. 1 & notes) shall not sleep,  
but shall all be changed.' But we may  
observe that this would commit the Apos-  
tle to the extent of believing that not  
one Christian would die before the πα-  
ρουσία;—and that it is besides not ne-  
cessary, for the emphasis is both times  
on παντες—' (All of us) shall not sleep,  
but (all of us) shall be changed: ' i.e.  
'the sleep of death cannot be predicated of  
(all of us), but the resurrection-change  
can.' See also Winer, § 61. 5 f, and  
Moulton's note, p. 695. 52.] ἐν ἀτόμῳ,  
in a point of time absolutely indivisible,  
ἐν βιημάτι, Hasych. ἐν τῇ ἐσχ.

v Rom. i. 23  
(reff.).  
w = Acta iv.  
12 reff.  
x Rom. xiii. 12,  
14. Eph. iv.  
24. vi. 11.  
2 Cor. v. 3.  
Col. iii. 10.  
Ps. cxxxi. 9.  
y Rom. vi. 12  
reff.  
z here bis.  
1 Tim. vi. 16  
only v. Wied.  
viii. 13 al.  
a = Matt. v. 18.  
Mark xii. 23.  
b Isa. xxv. 8  
(Heb., not  
LXX, but  
κατ. occ. there) — 2 Cor. i. (7. 7.) v. 4 (Matt. xiii. 24. Heb. xi. 20. 1 Pet. v. 8. Rev. xii. 16) only.  
xii. 20 only. 2 Kings ii. 26. Job xxxvi. 7.  
Acta xvi. 14. Rev. ix. 10 only. Hosea xiii. 14.

ἄφθαρτοι, καὶ ἡμεῖς ῥᾷσθησόμεθα. 53 «δεῖ γὰρ τὸ  
φθαρτὸν τοῦτο ἐνδύσασθαι ἄφθαρσίαν καὶ τὸ ὀνητὸν  
τοῦτο ἐνδύσασθαι ἄθανασίαν. 54 ὅταν δὲ τὸ φθαρτὸν  
τοῦτο ἐνδύσῃται ἄφθαρσίαν καὶ τὸ ὀνητὸν τοῦτο  
ἐνδύσῃται ἄθανασίαν, τότε γενήσεται ὁ λόγος ὁ  
γεγραμμένος, ὁ Κατεπόθη ὁ θάνατος εἰς νίκος. 55 Πού  
σου, θάνατε, τὸ κέντρον; πού σου, θάνατε, τὸ νίκος;  
56 τὸ δὲ κέντρον τοῦ θανάτου ἡ ἁμαρτία, ἡ δὲ δύναμις τῆς  
ἁμαρτίας ὁ νόμος. 57 τῷ δὲ θεῷ χάρις τῷ διδόντι ἡμῖν

53. [for 1st τουτο, τουτον P k.]  
αθανασίαν I<sub>b</sub>.

om 2nd τουτο F[not F-lat].

ins την bef

54. om το φθαρτ. τουτ. ενδ. αφθ. και (i. e. το φθαρτ. το το ονητ.) C<sup>1</sup>I<sup>1</sup>ΜΝ<sup>1</sup> (in supply-  
ing the omission N<sup>3</sup> has written και το, το being superfluous) 64. 71 vulg copt goth  
æth arm Mcion-e, Ath[-4-mss,] Iren-int, (citing from oportet enim, ver 53, to victoria  
tua, ver 55) Hil, Ambrst Aug, Fulg Oros Bede.—in A arm, το φθ. το αφθαρ. is put aft το  
θν. του. ενδ. αθανασ.—om κ. το θν. του. ενδ. αθαν. D<sup>1</sup> (supplied in D-lat, a prima manu) 1.  
Orig<sub>1</sub>: om αθανασ. το αθανασ. F. ins την bef αθανασίαν A I<sub>b</sub> N<sup>1</sup> 17 [also bef αφθαρ.].  
55. transp νικος and κεντρον (see LXX) BC I<sub>b</sub> MN<sup>1</sup> 17 vulg copt æth[-rom] arm[-zoh]  
Orig<sub>1</sub> (int<sub>2</sub>) Eus, Ath, Did, Cyr-jer, Bas-sel, [Euthal-ms] Damasc, Iren-int, Tert,  
Ambr<sub>1</sub> [æppe Ambrst] Jer: txt A<sup>2</sup> D<sup>1</sup> F<sup>1</sup> K<sup>1</sup> L<sup>1</sup> P<sup>1</sup> N<sup>1</sup> rel syrr goth æth-pl [arm-mss] Orig<sub>1</sub> (and  
int<sub>2</sub>) Eus, Ath, Cyr-jer, Chr, Thdrst Euther[-in Thdrst] Iren-int, Tert, Cypr, Hil,—om  
που σου θ. το νικ. A<sup>1</sup>.—[νικος, here and in vv. 54, 57 (confusion between ei and i, as  
constantly elaw) BD I<sub>b</sub> N<sup>1</sup> (ver 57) m, contentio Tert, [victoria vel contentio, Aug  
varies.] rec for 2nd θανατε, αδη (so LXX), with A<sup>2</sup> D<sup>1</sup> [-gr] (appy) KLMPN<sup>1</sup> rel  
syrr goth [æth-pl arm] Orig<sub>1</sub> Ath, [Did, Bas, Chr, Euthal-ms Thdrst] Euther<sub>1</sub>: txt  
BC D<sup>1</sup> [and lat] FI<sub>b</sub> N<sup>1</sup> vulg copt æth-rom Eus, Iren-int, [Orig-int<sub>2</sub>] Tert, Cypr, Hil,  
Ambr<sub>1</sub> [æppe Aug<sub>1</sub> æppe.

56. ins εστιν bef η αμαρτ. A.

57. for διδοντι, δοντι D a b d l o [syrr(not syr-mg)] Ath-3-mss Chr, Ec.

σάλπ. at (in, as part of the events of) the  
last trumpet-blowing. The word ἔσχ.  
must obviously not be refined upon as  
some (τινὲς in Theophyl.—and Olsh.) have  
done, identifying it with the seventh trum-  
pet of the Apocalypse;—nor pressed too  
closely as if there were necessarily no  
trump after it,—but is the trump at the  
time of the end, the last trump, in a wide  
and popular sense. See ref. 1 Thess.

σαλπ(σει) impersonal,—δ σαλπικτής,  
scil. So Od. p. 142, ἀρξάμενοι τοῦ χάρου  
δδεν τί περ οἰνοχοεῖν (scil. οἰνόχοος):  
Herod. ii. 47, ἐκείν θύρη: Xen. Anab. i.  
2. 17, ἐκεῖ ἐσάλπιγε: iii. 4. 36, ἐκήρυξε:  
—vi. 5. 25, ἕως σηματοῖν τῇ σάλπιγγι.  
Kühner, § 414. 2. σαλπίσσω for σαλ-  
πίγξω is reproated by the grammarians:  
see Wetst. ἡμεῖς, see above [on ver.  
51].

53.] Confirmation of καὶ ἡμ-  
ἀλλὰγ., by a re-statement of the necessity  
of putting on incorruptibility and immor-  
tality. τὸ φθ. τοῦτο . . . τὸ θν. τοῦτο]  
this, indicating his own body. ἐνδύσασ-  
θαι—see note on the force of the aor. as  
indicating that which is momentary, on  
ver. 34. Compare on the figure of put-  
ting on, 2 Cor. v. 3 and notes. 64.]

54. &c. is a repetition, in a triumphant  
spirit, of the description of the glorious  
change. γενήσεται shall come to  
pass—really be. The citation is from

the Heb. with this difference, that the  
active, 'He (Jehovah) abolishes,' γῆ, is  
made passive, and πᾶς, 'for ever,' is ren-  
dered (as elsewhere by the LXX, e. g. ref.  
2 Kings, but not here) εἰς νίκος.

εἰς v. 'so as to result in victory. Wetst.  
quotes from the Rabbis, 'In diebus ejus  
(Messias) Deus S. B. deglutiet mortem.'

55.] TRIUMPHANT EXCLAMATION  
of the Apostle realizing in his mind that  
glorious time: expressed nearly in the  
terms of the prophetic announcement of  
Hosea,—ποῦ ἡ δίκη σου, θάνατε; ποῦ τὸ  
κέντρον σου, ᾄη; The figure of death  
as a venomous beast is natural, from the  
serpent, Gen. iii. Num. xxi. The souls  
in Hades being freed by the resurrection.  
Death's victory is gone: sin being  
abolished by the change of the animal  
body (the source of sin) to the spiritual,  
his sting is powerless. For a discussion  
of the quotation, see Stanley's note.

56.] See above: and compare Rom. v. 12,  
and vii. 57.] For this blessed con-

τὸ ὅτι νῦν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. 58 ὥστε, g = ch. v. 8

ἡ ἀδελφοί μου ἡ ἀγαπητοί, ἡ ἐδραῖοι γίνεσθε, ἡ ἀμετακίνητοι, h address, Paul, here only.

ἡ περισσεύοντες ἐν τῷ ἔργῳ τοῦ κυρίου πάντοτε, εἰδότες James i. 16, 19. ii. 5 only. (Eph. vi. 21. Col. iv. 7, 9. Philem. 16. 2 Pet. iii. 15.) i ch. vii. 37. Col. i. 28 only. Pa. lvi. 8 Symm. h here only. i Rom. iii. 7. Phil. i. 26. 1 Thess. iv. 10 al. Tobit

ὅτι ὁ κόπος ὑμῶν οὐκ ἔστιν ὁ κενὸς ἐν κυρίῳ.

XVI. 1 Περὶ δὲ τῆς ῥλογίας τῆς εἰς τοὺς ἁγίους, ὥσπερ ἡ διάταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτως καὶ ὑμεῖς ποιήσατε. 2 ἡ κατὰ ἡμίαν ἡ σαββάτου ἕκαστος ὑμῶν ἡ παρ' ἡ αὐτῷ τιθέτω ἡ θησαυρίζων ὅτι ἂν εὐδοῶται, ἵνα iv. 16 [N cm. vv. 6-16]. m ch. xvi. 10. (Phil. ii. 30.) n 2 Cor. vi. 5 ref. o ver. 10 ref. p here his only. q = Rom. xv. 26. 2 Cor. viii. 4. ix. 13. r Acta ix. 13 ref. Rom. xv. 26. s ch. vii. 17. Acta xviii. 2. L.P., exc. Matt. xi. 1. 3 Kings xi. 16. Dan. i. 5 Theod. t plur., Rom. xvi. 16 ref. u = Acta ii. 46 al. v Mark xvi. 2. Luke xiv. 1. John xx. 1, 19. Acta xx. 7. w = Luke xviii. 12. Mark xvi. 9. x see Luke xxi. 12. J. y Matt. vi. 19, 20. Luke xii. 31. Rom. ii. 5. 3 Cor. xii. 14. James v. 3. 2 Pet. iii. 7 only. 4 Kings xx. 17. z Rom. i. 10 (ref.). 3 John 2 (bis) only. Gen. xxix. 3, 23.

ins. χρ. bef τ. κυρ. ημ. M. 58. ins kai bef ἀμετακίνητοι A [vulg F-lat Syr eth] Ambrst. for εργω, οικω P. om του Ιη. ουκ εστιν bef ο κοπ. υμων F[not F-lat].

CHAP. XVI. 2. rec σαββατων, with KLMN<sup>3</sup> rel copt goth [arm Euthal-ma] Thdrt Damasc. σαββατω N<sup>1</sup> m[Scr]: txt ABCDFI<sup>1</sup> P N-corr<sup>1</sup> 17 latt [syrr] Chr. εαν B1<sup>2</sup> M. —ετ' ἂν n (and so vv. 3, 5, 12) 47. ευδοῶθη ACI<sup>2</sup> KM N<sup>3</sup> (3οθη) [Euthal-ma] Damasc.

summation of victory over death, he breaks out in thanks to God, who gives it to us (present, as being certain) through our Lord Jesus Christ (the Name in full, as befits the solemnity and majesty of the thanksgiving). 58.] Conclusion of the whole by an earnest exhortation. 58ε] 'quæ cum ita sint,'—seeing that the victory is sure. 58ρ., ἀμετακίν.] a climax (Mey.);—in reference, viz. to the doubt which is attempted to be raised among you on this matter. ἐν τῷ ἔργῳ τοῦ κυρ.] The work of the Lord is the Christian life, with its active and passive duties and graces,—the bringing forth the fruits of the Spirit. εἰδότες] Knowing (as you do—being convinced by what has been said), that your labour (bestowed on the ἐργ. τοῦ κυρ.) is not vain (which it would be, were there no resurrection: see ref.) in the Lord. These last words cannot belong to ὁ κόπος ὑμ., nor very well to οὐκ ἔστι κενός (as Meyer), but are best taken with the whole sentence, your labour is not in vain: so ch. ix. 1.

CHAP. XVI.] VARIOUS DIRECTIONS AND ARRANGEMENTS (1—18). SALUTATIONS (19, 20). AUTOGRAPH CONCLUSION AND BENEDICTION (21—24). 1—4.] Directions respecting the collection and transmission of alms for the poor saints at Jerusalem. 1.] The construction is as ch. vii. 1; viii. 1; xii. 1;—the περί δὲ . . . rather serves to introduce the new subject than to form any constructional part of the sentence. Similarly in ver. 12. λογίας] λογία, συλλογή, Hesych. λογίαν, τὴν συλλογὴν τῶν χρημάτων καλεῖ, Theodoret (Wetst.). The word is said in the Lexx. not to be found in classic writers. εἰς τ. ἁγ.] = εἰς τοὺς πτωχοὺς τ. ἁγίων τῶν ἐν Ἱερουσαλῆμ, ref. Rom. See also 2 Cor. viii. 1 ff.; ix. 1 ff.: and on the poverty of the church at Jerusalem, note on Acts ii. 44. That poverty was no doubt increased by the continual troubles with which Jerusalem was harassed in this, the distressful close of the Jewish national history. See other causes in Stanley. That the mother church of Christendom should be thus, in its need, sustained by the daughter churches, was natural; and it is at the same time an affecting circumstance, to find him the most anxious to collect and bear to them this contribution, whose former persecuting zeal had doubtless (see Acts xxvi. 10) made not a few of those saints widows and orphans. 58επερ 58ετ.] We do not find any such order in the Epistle to the Galatians: ch. ii. 10 there being merely incidental. It had probably been given during his journey among them Acts xviii. 23,—or perhaps by message (?) from Ephesus. Not as E. V., 'as I have given order,' but as I gave order. He refers to the occasion, whatever it was, when that order was given. Bengel remarks: "Galatarum exemplum Corinthiis, Corinthiorum exemplum Macedonibus, Corinthiorum et Macedonum Romanis proponit. 2 Cor. ix. 2. Rom. xv. 26. Magna exemplorum vis." 2.] ἡμίαν σαββ.] For this Hebraism, and σαβ. in the singular, signifying week, see ref. On the observance of the first day of the week, see notes, Acts xx. 7, and Rom. xiv. 5. Here there is no mention of their assembling,

ins. χρ. bef τ. κυρ. ημ. M. 58. ins kai bef ἀμετακίνητοι A [vulg F-lat Syr eth] Ambrst. for εργω, οικω P. om του Ιη. ουκ εστιν bef ο κοπ. υμων F[not F-lat].

α absol., Acts xvii. 10 reff.  
 b = Rom. xiv. 22 reff.  
 c = Rom. ii. 27.  
 d Acts xix. 12 reff.  
 e = 2 Cor. viii. 6, 7, 10.  
 f = and constr., here only.  
 g = Luke xxi. 25.  
 h Acts xiii. 6 reff.  
 i = Matt. xiii. 56. John i. 1, 2. Gal. i. 18. 1 John i. 2. see ver. 10. ch. ii. 3. 1 Phil. i. 26. Heb. vii. 23. James i. 26 only. Gen. xlv. 33. 12. xxviii. 11. Tit. iii. 12 only γ.  
 k here only. Xen. Anab. v. 9. 20. (see ch. xiv. 10.) m ch. ix. 9 reff. n Acts xxvii. 17.

μή, όταν ἔλθω, τότε ὁ λογαίαι γίνονται. ὅταν δὲ παρα-  
 γένωμαι, οὓς ἐὰν δοκιμάσῃτε, ἐδί' ἐπιστολῶν τούτους  
 πέμψω ἂ ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἱερουσαλὴμ.  
 ἂν δὲ ἄξιον ἢ τοῦ κἀμὲ πορεύεσθαι, σὺν ἐμοὶ πορεύ-  
 σονται. ἂ ἐλεύσομαι δὲ πρὸς ὑμᾶς, ὅταν Μακεδονίαν  
 διέλθω. Μακεδονίαν γὰρ διέρχομαι. ἂ πρὸς ὑμᾶς δὲ  
 κ τυχὼν παραμενῶ ἢ καὶ παραχειμάσω, ἵνα ὑμεῖς με

3. [σους K.] for εαν, αν BD<sup>1</sup>F. ιεροσολυμα Α.  
 4. rec η βεφ αξιον, with D FF[-gr] KLN<sup>1</sup> rel syr (goth) [arn Enthal-ms] Chr, Thdrt  
 Damasc: txt A(η) BCI<sup>2</sup>MPN<sup>3</sup> a m 17 [lati(not G-lat) Syr copt].  
 5. for γαρ, δε F[-gr](not G) m.  
 6. for δε, γ(αρ) I<sup>2</sup>. καταμενω BM 67<sup>2</sup>: παραπομεινω F.—παραμ. bef τυχ[ew  
 (sic)] P. om η F(not F-lat) 2. om και BM 3. 116 (Syr) Chr-2-mss.  
 for ινα, ει μη F(not F-lat) D-lat.—ινα ει και παραχ. D<sup>1</sup>[-gr].

which we have in Acts xx. 7, but a plain indication that the day was already considered as a special one, and one more than others fitting for the performance of a religious duty. παρ' ἑαυτῶν τυθ.] let each of you lay up at home (reff.) in store whatsoever he may by prosperity have acquired (lit. 'whatever he may be prospered in': i. e. the pecuniary result of any prosperous adventure, or dispensation of Providence): not, as Bengel, al.: 'quod commodum sit,'—a meaning which the word will not bear. ἵνα μή. . . ] that there may not, when I come, THEN be collections to be made. His time would be better employed in imparting to them a spiritual benefit, than in urging them to and superintending this duty. 3.] "Vide quomodo vir tantus nullam suspitioni rimam aperire voluerit." Grot.  
 δ' ἐπιστολῶν cannot belong to δοκιμάσῃτε (as Beza, Calv., Wetst., E. V.,—for what need of letters from them ὅταν παραγένωμαι, or before his coming, if the person recommended were not to be sent off before his arrival?), but is emphatically prefixed, as the safe and proper way of giving credentials to those sent;—τούτους πέμψω,—the alternative which follows, of himself accompanying them, being already in the mind of the Apostle. ἐπιστολῶν, plur.,—not of the category merely, meaning one letter,—but meaning, either that each should have his letter of credentials,—or more probably, that Paul would give them letters to several persons in Jerusalem. Meyer well remarks: "Hence we see how common in Paul's practice was the writing of Epistles. Who knows how many private letters of his, not addressed to churches, have been lost? The only letter of the kind which remains to us (except

the Pastoral Epistles), viz. that to Philemon, owes its preservation perhaps to the mere circumstance, that it is at the same time addressed to the church in the house of Philemon. See ver. 2." χάριν] see reff. Meyer compares Plato, Def. p. 113, π: χάρις, εὐεργεσία ἐκούσιος.  
 4.] But if it (the occasion,—dependent on the magnitude of your collection) be worthy of my also taking the journey (i. e. if your collection be large enough to warrant an apostolic mission in order to carry it,—not said for security,—nor to procure himself a fair reception at Jerusalem,—but with a sense of the dignity of an apostolic mission: "justa aestimatio sui non est superbia," Bengel), they shall go in my company (σὺν ἐμοὶ γ. contrast to δ' ἐπιστολῶν πέμψω, and observing the same order). This did apparently take place, see Acts xx. 4 ff.

5—9.] Taking up ὅταν παραγένωμαι, he announces his plan of visiting them.  
 5.] This plan was a change from his former intention, which had been (see 2 Cor. i. 15, 16, and note), to pass through them to Macedonia, and again return to them from Macedonia, and thence to Judæa. This he had apparently announced to them in the lost Epistle alluded to ch. v. 9 (or in some other), and he now tacitly drops this scheme, and announces another. For this he was charged (2 Cor. i. 17 ff.) with levity of purpose:—but his real motive was, levity towards them, that he might not come to them in sorrow and severity (2 Cor. i. 23; ii. 1). The second plan he adhered to: we find him already in Macedonia when 2 Cor. was written (2 Cor. ii. 13; viii. 1; ix. 2, 4), and on his way to Corinth (2 Cor. xii. 14; xiii. 1);—and in Acts xx. 1, 2, the journey is briefly narrated. Μακεδ. γ. διέρχ. is not parenthetical, but διέρχ.

ο προπέμψητε οὐ ἐὰν πορεύωμαι. 7 οὐ θέλω γὰρ ὑμᾶς ἄρτι ὡς ἐν ὁ παρόδῳ ἰδεῖν· ἐλπίζω γὰρ χρόνον τινὰ ἔπιμεῖναι ἵπρὸς ὑμᾶς, ἐὰν ὁ κύριος ἔπιτρέψῃ. 8 ἔπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς πεντηκοστῆς· 9 ὅτι θύρα γάρ μοι ἀνέφωγεν μεγάλη καὶ ἐνεργής, καὶ ἀντικείμενοι πολλοί. 10 Ἐὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως γένηται πρὸς ὑμᾶς· τὸ γὰρ ἔργον κυρίου ἐργάζεται ὡς κἀγώ· 11 μή τις οὖν αὐτὸν ἐξουθενήσῃ, οὐ προπέμψατε

...αυτω-  
γεν 1.  
ABCDF  
KLMPN  
a b c d e  
f g h k l  
m n o 17.  
47

Acta xv. 3  
ref.  
p here only.  
Gen. xxxviii.  
14. Polyb. v.  
88. 8.  
q Acta x. 48 ref.  
Acta xxvi. 1  
ref. Heb.  
vi. 3. Euth.  
ix. 14.  
Acta ii. 1 ref.  
2 Cor. ii. 12  
ref.  
u 2 Cor. vi. 11.  
v Philem. 8.  
Heb. iv. 12  
only.  
Polyb. xi.

23. 2. (γεν, γημα, ch. xii. 6. γεμα, Eph. i. 19.) w Luke xiii. 17. xxi. 15. Gal. v. 17. Phil.  
i. 26. 3 Thess. ii. 4. 1 Tim. i. 10. v. 14 only. L.P. Zech. iii. 1. x w 1Pa, Col. iv. 17 only. (see  
2 John 8.) v. 20, Luke viii. 18. ch. iii. 10. Eph. v. 15. y Luke i. 74. Phil. i. 14. Jude 13  
only. Prov. i. 33. Wlad. xvii. 4 BN Ald. (-βος, AC compl.) only. z ch. ii. 3 ref. a ch.  
xv. 56. b Acta xiii. 41 ref. c = Rom. xiv. 3 ref.

for εαν, αν D<sup>1</sup>F. πορευομαι P; -σωμα b<sup>1</sup> o [-ομαι LM f k 47].

7. for 1st γαρ, δε I; om Syr. rec (for 2nd γαρ) δε, with KL latt syr [εθ] Thdrt: txt ABCDFI<sub>1</sub>MPN 17 latt Syr copt goth Chr<sub>1</sub> Damasc [Euthal-ma Ambret].  
rec επιτρεπη (the force of the aor not being perceived: see note), with DFK lat [Thdrt Damasc, -πει L c f k<sup>2</sup>]: txt ABCI<sub>1</sub>M P(-ψει) N d m 17 Chr<sub>1</sub> Thl-mss, permissiv<sup>1</sup> latt.

8. om εν F(not G).

9. om και αυτ. πολ. L.

10. εφοβος B<sup>1</sup>: αφοβος P 47. rec και εγω, with DF latt Orig[-c], Chr<sub>1</sub>(καθως κ. εγ.) εγω, omg και, BM 67<sup>2</sup>: txt ACKLPN u 17 Thdrt Damasc.

11. om ουν D<sup>1</sup>(and lat) F[not F-lat] goth arm Ambret.

is opposed (by δε) to παραμένω. The pres. implies, as in E. V., his now matured plan,—not, as in the erroneous subscription of the Epistle, that he was on his way through Macedonia, when he wrote the word.

6. παραμένω] This, of which he speaks uncertainly, was accomplished; he spent (Acts xx. 3) three months, and those (ib. ver. 6) the three winter months, in Greece (at Corinth). ὑμῖς, Meyer justly remarks, is emphatic, and conveys an affectionate preference, in his present plan, for them. οὐ, with a verb of motion. The account of this is that the ideas of motion and rest are both involved in the verb: rest, when the motion is accomplished. So Luke x. 1;—Soph. Trach. 40, κείνος δ' ὅπου βέβηκεν οὐδέ τις οἶδε:—Xen. Hell. vii. 1. 25, ὅπου βουληθεῖεν ἰεῖσθαι. See Kühner, § 623, Anm. 2.

Whither he should go from Corinth, was as yet uncertain, see ver. 4. 7.] For I am not willing, this time to see you in passing. There is a slight, but a very slight, reference to his change of purpose (see above); but we must not take ἄρτι with θέλω (which Meyer charges Neander with doing, but clearly in error, see Pfl. u. Leit. p. 415 note): rather the ἄρτι refers to the occasion, the news from 'them of Chloe,' which had made it advisable that he should not now pay them a mere passing visit.

γάρ] ground of οὐ θέλω—but not the ultimate one, see above. ἐπιτρέψῃ] shall have permitted me, i. e. 'if it shall so turn out, in the Lord's direction of my work, that I shall then find my way open to do so.' 8, 9.] His present plan regarding

his stay in Ephesus (where he was waiting).

7. πεντηκ.] viz. that next coming. This probably happened so, or nearly so, notwithstanding the tumult of Acts xix.: for he already (see there vv. 21, 22) was meditating his departure, and had sent out two of his company, when the tumult occurred.

θύρα, see ref.: an opportunity of action. μεγάλη refers to the extent of the action thus opened before him: ἐνεργής, to its requirements: neither of them (though μεγάλη may be referred to θύρα) properly agreeing with the figure, but both with the reality. Meyer compares Plato, Phædr. p. 245, Δ: μυστῶν ἐπὶ ποιητικὰς θύρας ἀφίκεται. ἀντικ. πολλ.] See Acts xix. 9, 23 ff.

10, 11.] Recommendation of Timothy to their good reception and offices. He had preceded Paul (Acts xix. 22) in the journey to Macedonia. From ἐὰν ἔλθῃ, it would appear to have been probable, but not quite certain, that he would visit them. In ch. iv. 17, he is described as sent on for that purpose: so that the εαν may merely refer to the uncertainties of the journey.

10. βλ. ἵνα ἀφόβ. γ.] There must have been some special reason for this caution respecting Timothy, besides that assigned by Meyer, al., that he would naturally be depreciated as only a subordinate of Paul, whom so many of them opposed. His youth occurs to us, mentioned 1 Tim. iv. 12: but even that is not enough, and would hardly be intended here, without some reference to it. De Wette's conjecture may not be without foundation, that he was perhaps of a timid

d Luke ii. 29. Acta xvi. 36 (reff.). ch. vii. 15. James ii. 16 al. Judg. xviii. 6 B (eis sig. A Ald. compl.). e Acta xvii. 16 reff. fadv. (in goosp., Matt. ix. 14. Mark iii. 12 al.). ver. 19. James iii. 2. Eccl. xii. 10 (3). g constr., ch. i. 10 reff. w. inf., Rom. xii. 1 reff. h Acta xxi. 22 reff. 25. ix. 30 al. al. fr. (Jer. v. 6.) i. 80. ii. 40. Eph. iii. 16 only. Neh. ii. 18. (-of, 1 Pet. v. 6.) i. 16. xiv. 28, 40. 20. Gal. i. 11 al. 17. vi. 1 al.†

δὲ αὐτὸν <sup>d</sup> ἐν <sup>d</sup> εἰρήνῃ, ἵνα ἔλθῃ πρὸς με· <sup>e</sup> ἐκδέχομαι γὰρ <sup>ABCD KLM</sup> αὐτὸν μετὰ τῶν ἀδελφῶν. <sup>abc fgh mne</sup> 12 Περὶ δὲ Ἀπολλῶ τοῦ ἀδελφοῦ, ἵ πολλὰ <sup>47</sup> παρεκάλεσα αὐτόν, <sup>e</sup> ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ <sup>h</sup> πάντως οὐκ <sup>i</sup> ἦν <sup>ik</sup> θέλημα <sup>ll</sup> ἵνα νῦν ἔλθῃ, ἐλεύσεται δὲ ὅταν <sup>m</sup> εὐκαιρήσῃ.

13 <sup>n</sup> Γρηγορεῖτε, <sup>o</sup> στήκετε ἐν τῇ πίστει, <sup>p</sup> ἀνδρίζεσθε, <sup>q</sup> κραταιοῦσθε. 14 <sup>r</sup> πάντα ὑμῶν ἐν ἀγάπῃ <sup>s</sup> γινέσθω.

15 <sup>t</sup> Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν <sup>u</sup> οἰκίαν Στεφάνου, <sup>v</sup> ὅτι ἐστὶν ἡ ἀπαρχὴ τῆς Ἀχαΐας καὶ <sup>z</sup> εἰς <sup>z</sup> δια-

i Matt. xviii. 14. k of man, ch. vii. 37 reff. l see Matt. vii. 12. Mark vi. 11. Mark xxi. 37. 1 Thess. v. 6 o Rom. xiv. 4 reff. p here only. John. i. 8. q Luke v. 14. r constr., here only. s = ch. u = John iv. 53. Gen. i. 8. v constr., ch. iii. y ch. xii. 5. Acts i.

for δε, ουν MP: om N<sup>1</sup>.

εμε BD<sup>1</sup>F Orig[-c<sub>2</sub>](txt<sub>2</sub>) Damasc.

om μετα των

αδελφ. B.

12. om απολλων N<sup>1</sup>(ins N-corr<sup>1</sup>) aeth.

ins δηλω υμιν οτι bef πολλα D<sup>1</sup>FN<sup>1</sup> latt

[not am harl<sup>2</sup>] gothi [Ambrst].

13. om τη F. ins και bef κραταιουσθε A D-gr vulg(and F-lat) Syr copt aeth [Pel]: om BC F[-gr] KLPN rel D-lat(with G-lat fri) syr gothi Chrī, [Euthal-ms] Thdrt Damasc Thl [Ec Ambrst. [M doubtful].

15. om δε D<sup>1</sup>-gr N<sup>1</sup> 71 goth aeth arm.

aft στεφανα ins και φορτουρατον DM<sup>2</sup>

am(with demid fuld harl) arm Thdrt Damasc Ambrst: και φορτ. και αχαϊκον C<sup>1</sup> F a vulg-od(with [demid]) tol F-lat) syr-w-ast(and mg-gr) (additions from ver 17). for ἐστιν, εἰσιν C<sup>1</sup>(appy) DF [vulg arm] Orig-int.

*disposition.* Meyer objects that we have no historical trace of this: but I think some are to be found in 1 Tim.:-e. g. iii. 15; v. 22, 23. τὸ ἔργον κυρ.] see ref., note.

11. ἐν εἰρήνῃ] χωρὶς μάχης καὶ φιλονεικίας, Theophyl., and similarly Chrys. ἵνα εἰθ.] the aim of *προπέμψ.*

ἐκδέχ. γὰρ αὐτ.] καὶ τοῦτο φοβοῦντο αὐτοὺς ἦν. ἵνα γὰρ εἰδότες, ὅτι πάντα εἰρήσεται πρὸς αὐτὸν ἀπὲρ ἂν πάθῃ, ἐπεικέστεροι γίνονται, διὰ τοῦτο προσέθηκεν' ἐκδ. γ. αὐτ. Chrys. Hom. xiv. p. 407. Theophyl. adds, ὅμα δὲ καὶ αἰδεσιμώτερον αὐτὸν ποιῶν, εἶγε οὕτως ἀναγκαῖον τοῦτον ἔχει, ὥστε ἐκδέχεσθαι αὐτόν.

By μετὰ τῶν ἀδελφῶν it would appear, comparing ver. 12, that more brethren besides Erastus (Acts xix. 22) accompanied Timotheus to Macedonia. It is hardly probable (as Calov. and De W., al.), that μετὰ τ. ἀδ. is to be taken with ἐκδέχομαι: 'I and the brethren expect him.' 12.]

Of Apollos: that he was not willing at present to go to them. 8d, transitional.

On the construction of περὶ . . . ἀδ., see on ver. 1. παρεκάλ. ἵνα εἰθ.] ἵνα denotes the aim, not only the purport of the exhortation. See remarks on ch. xiv. 13. "Ideo excusatus, ne suspensior Corinthi ab eo fuisse impeditum . . . Apud se querere poterant: Cur hos potius quam Apollo nobis misit? Respondet, minime per se stetiisse, &c." Calvin. Meyer

remarks, perhaps the Corinthians had expressly desired that Apollos should be sent to them. μετὰ τ. ἀδελφ.] perhaps, those who went with Timotheus (see above): perhaps, those who were to bear this letter (ver. 17). καὶ] and, not, 'but': see John xvi. 32; Rom. i. 13. It merely couples the exhortation with its result.

θαῖμα] Evidently the *will of Apollos*, not, as Theophyl.: *τουτέστιν, ὁ θεὸς οὐκ ἤθελεν.* 8ταν εὐκαιρ.] The present *καιρός* not seeming to him a suitable one: apparently on account of the divisions hinted at in the beginning of the Epistle.

13.] εἰτα δεικνύς ὅτι οὐκ ἐν τοῖς διδασκάλοις, ἀλλὰ καὶ ἐν ἑαυτοῖς ὀφείλουσι τὰς ἐλπίδας ἔχειν τῇ σωτηρίᾳ, φησί· γρηγ. κ.τ.λ. Chrys., who adds: διὰ λέγει, γρηγορεῖτε, ὡς καθευδόντων στήκετε, ὡς σπλενομένων ἀνδρίζεσθε, κραταιοῦσθε, ὡς μαλακισομένων. πάντα ὑμ. ἐν ἀγάπῃ γινέσθω, ὡς στασιαζόντων. p. 407 f.

ἀνδρίξ.] Aristot. Eth. iii. 6. 12:—ἐμα δὲ καὶ ἀνδρίζονται, ἐν οἷς ἐστὶν ἡ ἀλκή, ἡ καλὸν τὸ ἀποθαιεῖν. Wetst.: where see other examples. 15—18.] *Recommendation of the family of Stephanas to their honourable regard: and by occasion, expression of his own joy at the presence of Stephanas and his companions.* 15.]

Some expositors (Erasm., Wolf, al.) take οἴδατε as *imperative*, and regard it as the command: but the imperative use of οἴδατε

κονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς· 16 ἵνα καὶ ὑμεῖς  
ὑποτάσσησθε τοῖς τοιούτοις, καὶ παντὶ τῷ συνερ-  
γούντι καὶ κοπιῶντι. 17 χαίρω δὲ ἐπὶ τῇ παρουσίᾳ  
Στεφάνᾳ καὶ Φορτουνάτου καὶ Ἀχαικοῦ, ὅτι τὸ ὑμέτερον  
ὑστέρημα αὐτοὶ ἀνεπλήρωσαν 18 ἀνέπαιψαν γὰρ τὸ  
ἐμὸν πνεῦμα καὶ τὸ ὑμῶν. ἐπιγινώσκετε οὖν τοὺς  
τοιούτους.

19 Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας. ἀσπύ-  
ζεται ὑμᾶς ἐν κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκιλλα,

al. 1. 2 Mac. viii. 12. sv. 21 only. g = ch. xv. 31.  
12. xl. 9. Phil. ii. 20. Col. i. 24. 1 Thess. iii. 10. P., exc. Luke xxi. 4. Judg. xviii. 10. 1 ch.  
xiv. 16 reff. k = Matt. xi. 20. 3 Cor. vii. 13. Philom. 7, 30. 1 Chron. xiii. 9, 18.  
1 = Acts xvii. 16 reff. m = 2 Cor. vi. 9. Dent. i. 17. xxviii. 9. (see 1 Thess. v. 12.)  
n Rom. xvi. 16 reff. o Rom. xvi. 2, 8, 12 al. p ver. 13 reff.

16. om 1st καὶ M.

aft καὶ κοιῶντι ins εν υμιν F Ambrst.

17. rec φορτουνάτου, with KMP rel Chr-ed Thdrt-ed [Euthal-ms Damasc-ed]: txt  
ABCDLFN e m 17. 47. rec (for υμετερον) υμων, with AKLN rel Chr [Euthal-  
ms] Thdrt Damasc: txt BCD[F]M P m 17. rec ευτοι, with BCKLPN rel

[Euthal-ms] Thdrt Damasc: txt ADFM vulg Syr [syr] Chr, (Ec illi D-lat [fri]:  
ipsi [aut] illi G-lat: ipsi vulg [Ambrst]).

18. aft γαρ ins καὶ D F latt goth Ambrst Pel Bede.

τοῖς τοιούτοις P.

19. om A 34 [om 1st clause a m].

aft αἱ ἐκκλησίαι add πασαι CP 47 Syr Chr,

rec ασπαζονται (for -a-), with BFLM rel [latt & Chr, Euthal-ms Thdrt Damasc]:  
txt C D [-gr] KPN c goth [Thdrt-c<sub>1</sub>].

εν κυρ. 123 Ambrst.

ακυλας bef παλλα D [fri].

for πριςκιλλα, πρισκε

BMPN 17 am (with demid harl) fri copt goth arm Pel.

for *forte*) seems to be without example. We must therefore understand it as indica-  
tive, and the construction is the well-known  
attraction, *οὕτως εἰς τὸ εἶ* (Meyer).

ἀπαρχή] See Rom. xvi. 5: *the first*  
*Achaean converts*.

ἔταξαν, plur., refer-  
ring to the noun of number, *οἰκία*. This  
family were among the few baptized by  
Paul, see ch. i. 16. ἔταξαν ἑαυτούς]  
So Demosth. de falsa legat.: *βούλομαι δὲ*  
*ἐπομῆσαι εἰς τίνα τάξιν ἑταίρων ἑαυτὸν*  
*Ἀσχιῶν*, Wetst.: where see other exam-  
ples. The *ἑαυτούς* is not without mean-  
ing—they voluntarily devoted their ser-  
vices.

εἰς διακ. τοῖς ἁγίοις] to ser-  
vice for the saints: in what way, does not  
appear: but perhaps, from the fact of Ste-  
phanas being at that time in Ephesus,—  
for journeys and missions.

16.] καὶ  
ὑμεῖς, you in your turn,—in return for  
their self-devotion.

ὑποτάσσεσθαι] viz. in honouring their advice and being ready  
to be directed by them: there is an allu-  
sion to *ἑταίρων ἑαυτὸν* above.

τοῖς  
τοιούτοις] to such persons, meaning the in-  
dividuals of Stephanas's family, whom they  
knew. See the usage of *οἱ τοιοῦτοι* in reff.

συνεργούντι] viz. with τοῖς τοιούτοις.

17.] Perhaps Fortunatus and Achai-  
cus were members of the family of Ste-  
phanas. The Fortunatus mentioned by  
Clement at the end of his Ep. i. to the  
Corinthians (c. 69, p. 328) may be the  
same. παρυσία] viz. in Ephesus.

τὸ ὑμέτερον ἐστ.] The want of  
you (ref.): i. e. of your society. Grotius  
interprets it, "Quod vos omnes facere  
oportuit, id illi fecerunt: certiorum me  
fecere de vestris morbis," and holds them  
to have been of *Χλοῆς* of chap. i. 11. But  
it is very improbable that he should men-  
tion thus a family so distinguished as this:  
he names them just after, ch. i. 16, as the  
household of Stephanas;—and still more  
improbable that one of so fine feeling  
should add of the bearers of such tidings,  
*ἀνέπαιψαν κ.τ.λ.*, which would on that  
hypothesis be almost ironical.

18. καὶ ὑμῶν] this is a beautiful expres-  
sion of true affection used in consciousness  
of the effect of this epistle on them: q. d.  
'it is to their presence here that you owe  
much of that in this my letter which I  
know will refresh and cheer your spirits.'  
Theophyl. explains it: *ἔδειξεν αὐτοῖς ὅτι*  
*ἡ αὐτοῦ ἀνάπαυσις, αὐτῶν ἐστιν. ὅστε*  
*ἐπεὶ, ἐμοὶ ἀναπαύεσθαι περὶ αὐτῶν, καὶ*  
*ὑμεῖς ἐκέρδησατε αὐτὸ τοῦτο, τὴν ἐμὴν ἀνά-*  
*παυσιν, μηδὲν ἄχαρι πρὸς αὐτοὺς τοιούτους*  
*ἐνδείξασθε*:—Grot., of the announcement  
which they would make on their return  
of Paul's love for the Corinthians. But  
this last can hardly be. ἐπιγινώσκετε]  
know, the prep. giving force, and slightly  
altering the meaning to that of recog-  
nition. Grot. and Theophyl.,—*ἐν τῇ*  
*αὐτοῖς ἔχετε*. 19, 20.] *Salutations*.

19. ἐν κυρίῳ] see note, Rom. xvi. 2.

q Rom. xvi. 6.

r Acts ii. 46 ref.

s Rom. xvi. 16

ref.

t Col. iv. 18.

2 Thess. iii.

17.

u = (and Paul)

as above (t)

only. (group.)

Matt. xxi.

7 u (at.)

v as above (t).

Gal. vi. 11.

Philom. 19.

w Rev. xiv. 11.

x James v. 12.

Pa. ciii. 31.

1 Macc. x. 31.

y Rom. ix. 3

ref.

z here only.

a Rom. xvi. 20 [24].

Rev. xxi. 31 al.

σὺν ᾧ τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ. <sup>20</sup> ἀσπάζονται  
ὑμᾶς οἱ ἀδελφοὶ πάντες. ἀσπάσασθε ἀλλήλους ἐν φιλίᾳ  
ματι ὀφίῳ.

<sup>21</sup> Ὁ ἡσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. <sup>22</sup> εἰ τις  
οὐ φιλεῖ τὸν κύριον, ἢ ἡτῶ ἀνάθεμα. μαρναθά. <sup>23</sup> ἡ  
ἡ χάρις τοῦ κυρίου Ἰησοῦ μεθ' ὑμῶν. <sup>24</sup> ἡ ἀγάπη  
ἡ μου μετὰ πάντων ὑμῶν ἐν χριστῷ Ἰησοῦ. [ἀμήν.]

## ΠΡΟΣ ΚΟΡΙΝΘΙΟΤΣ Α.

... C 4

b gen. subj., Phil. i. 9. Col. i. 8. Philom. 5, 7. Rev. ii. 4, 18.

at end ins παρ οὐς(ous F) και ξενοιζομαι DF latt[not am fuld harl(appy, Treg) fri] goth Pel.

<sup>21</sup>. om τη C.

<sup>22</sup>. rec aft κυριον ins ιησουν χριστον, with C<sup>2</sup>DFLN<sup>1</sup> e g m 47 am [fuld harl] syr copt goth [Damasc Ambrst]: ημων ιησ. χρ. KP rel vulg-ed [demid] (Syr) [seth] Chr, (Victorin); om ABC<sup>1</sup>MN<sup>1</sup> 17 fri Chr-ms [Euthal-ms] Cyr.

<sup>23</sup>. aft κυριου ins ημων ALP b f k m o 17 vulg ([fuld demid &c] not am) fri Syr copt Chr, [Euthal-ms] Thl Ambrst. rec aft ιησουν adds χριστου, with ACD F[-gr] KLMPN<sup>1</sup> rel latt syr copt seth arm Chr [Euthal-ms Damasc] Ambrst: om BN<sup>1</sup> n 17. 47 am(with tol F-lat al) goth Thdrt.

<sup>24</sup>. om μου A 73. om αμην BFM 17 fuld(and tol) fri [Euthal-ms Ambrst]: ins ACDKLPN rel [vulg-clem am demid syr copt goth seth arm Chr,-txt Thdrt-txt Damasc-txt].

SUBSCRIPTION: rec adds εγραφη απο φιλιππων δια στεφανα και φουρτουνατον και αρχαιου και τιμοθεου, with KL(first inserting εισωλη) a o f g k (m) n 47 [Euthal-ms], similarly (but for φιλιππων, εφεσου) d h: εγραφη απο εφεσου B<sup>2</sup>P: εγραφη απο φιλιππων μακεδονιας D<sup>2</sup>: εγραφη απο ασιας κ.τ.λ., omg (as does m) πρ. κορ. πρωτη, b o: om altogether M l: txt AB<sup>1</sup>CN 17, and D<sup>1</sup>(adding επληρωθη) F(prefixing ετελεσθη).

On Aquila and Priscilla, see Rom. xvi. 3, 4; Acts xviii. 2. They had removed from Corinth (Acts xviii. 1) to Ephesus (ib. 26), and had there, as subsequently at Rome (Rom. xvi. 3, 5), an assembly of the faithful meeting in their dwelling.

ol δδ. πάντες—the whole Ephesian church. ἐν φιλ. ἀγ.] see Rom. xvi. 16, note. <sup>21</sup>—<sup>24</sup>. Autograph conclusion.

δ δσπασμός is the final greeting, which, according to ref. 2 Thess., was always in his own hand, the rest having been written (see Rom. xvi. 22) by an amanuensis. Παύλου is in apposition with ἐμοῦ implied in ἐμῷ, as II. p. 226, ὑμῶν δὲ ἐκείνου θυμὸν ἀίξω: ἐμὸς τοῦ ἀθλίου βίος, and the like. See Kühner, § 499. 4. <sup>23</sup>.] He adds, as in Col. iv. 18; Eph. vi. 24, some exhortation, or solemn sentence, in his own hand, as having especial weight. On the distinction between φιλεῖν and ἀγαπᾶν see notes on John xxi. 15. The negation here of the feeling of personal affection, "has no love in his heart for," is worthy of note, as connected with the curse which follows.

ἦτω ἀνάθ.] On ἀνάθεμα, see note, Rom. ix. 3:—let him be ac-

cursed. μαρναθά] An Aramaic expression, מרנא נין or מרנא מרנא the (or our) Lord cometh (or, is come, as Chrys., al., δ κυρ. ἡμ. ἦλθε: in I John iv. 2 the same Syriac form is used to express ἐληλυθότα): probably unconnected with ἀνάθεμα: and added perhaps (Mey.) as recalling some remembrance of the time when Paul was among them: at all events, as a weighty watchword tending to recall to them the nearness of His coming, and the duty of being found ready for it:—not added, as Rückert, to stamp genuineness on the letter,—for why here rather than in other Epistles, especially as those who were to bear it were so well known? See Stanley's note.

<sup>24</sup>. ἡ ἀγ. μου] Because the Epistle had contained so much that was of a severe character, he concludes it with an expression of affection; so Chrys.: μετὰ τσαύτην κατηγορίαν οὐκ ἀποστρέφεται, ἀλλὰ καὶ φιλεῖ καὶ περιλαμβάνει πόρρωθεν αὐτοὺς ὄντας. Hom. xlv. p. 411. ἐν χρ. Ἰησ.] τοῦτέστιν, οὐδὲν ἀνθρώπινον ἢ σαρκικὸν ἢ ἀγάπη μου ἔχει, ἀλλὰ πνευματικὴ ἐστὶ καὶ ἐν χριστῷ. Theophyl.

ABCD  
KLMP  
abcd  
fgh  
mno  
47



## ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β.

I. <sup>1</sup> Παῦλος ἀπόστολος χριστοῦ Ἰησοῦ <sup>a</sup> διὰ θελήματος <sup>a</sup> θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, τῇ <sup>b</sup> ἐκκλησίᾳ τοῦ <sup>b</sup> θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ <sup>c</sup> σὺν τοῖς <sup>d</sup> ἀγίοις πᾶσιν τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχατᾷ. <sup>2</sup> χάρις ὑμῖν καὶ <sup>e</sup> εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.

<sup>3</sup> Εὐλόγητος ὁ <sup>f</sup> θεὸς καὶ <sup>g</sup> πατὴρ τοῦ κυρίου ἡμῶν

ca. 17. 47  
CUDF  
MFPN  
ce f  
klm

a Rom. xv. 23  
b 1 Cor. i. 2  
c = Acts xiii. 18. 1 Cor. i. 2. Phil. i. 1.  
d Acts ix. 13  
e Rom. i. 7.  
f Rom. ix. 6  
g Rom. xv. 6

TITLE. Steph η προς τους κορινθιους δευτερα: elz paulou tou apostolou η προς κορινθιους επιστολη δευτερα, with rel: του αγιου αποστολου paulou επιστολη προς κορ. β' L (h): αρχεται προς κορινθιους β' D<sup>1</sup> F(δευτερη): [η πρ. κορ. β' εκ. εκτεθεισα ως εν πινακι M:] επιστολη προς κορ. δευτερα k l: txt ABKN m(δευτ.) n o 17. 47, and C at top of page. (P [def.])

CHAP. I. 1. rec ησου bef χριστου, with ADGKL rel [latt Syr copt goth ssth arm] Chr, Damasc [Ambrst]: om ιησ. χρ. F(and lat): txt BMPN 17 hal(and mar al) syr [Euthal-ms] Thdrt.

CHAP. I. 1, 2.] ADDRESS AND GREETING.

1. διὰ θεοῦ [see 1 Cor. i. 1, note. Τιμόθεος ὁ ἀδελφός.] So of Sotheues, 1 Cor. i. 1; 'one of the ἀδελφοί';—but perhaps in this case with peculiar emphasis: see 1 Cor. iv. 17; 1 Tim. i. 2, 18; 2 Tim. ii. 1. On his being with Paul at this time, see Prolegg. to this Epistle, § ii. 4. σὺν τ. ἀγ. πᾶσιν . . .] This, and the Epistle to the Galatians, were circular letters to all the believers in the respective countries: the variation of expression in the two cases (ταῖς ἐκκλησίαις τ. Γαλατίας, Gal. i. 2) being accounted for by the circumstance that the matter of this Epistle concerned *directly* the church at Corinth, and *indirectly* all the saints in the province,—whereas that to the Galatians, being to correct deep-rooted Judaizing error, directly concerned all the churches of Galatia. Achaia comprehended Hellas and Peloponnesus; the province was so named by the Romans because they became possessed of them by subduing the Achaean league, Pausan. vii. 16. 7. See Acts xviii. 12.

2.] See 1 Cor. i. 3. 2—11.] THANKSGIVING FOR DELIVERANCE FROM

GREAT DANGER OF HIS LIFE: — HIS ABILITY TO COMFORT OTHERS IN AFFLICTION. Commentators have endeavoured to assign a definite purpose to this opening of the Epistle. De Wette thinks that Paul had no definite purpose, except to pour out the thankfulness of his heart, and to begin by placing himself with his readers in a position of religious feeling and principle far above all discord and dissension. But I cannot agree with this. His purpose shews so plainly through the whole latter part of the chapter, that it is only consistent with vv. 12—24 to find it beginning to be introduced here also. I believe that Chrys. has given the right account: ἐλπίζει λαὸν αὐτοῦ κ. ἰθροῦναι τὸ μὴ παραγενέσθαι ἐκεῖ τὸν ἀπόστολον, καὶ ταῦτα ἐπαγγελλόμενον, ἀλλὰ τὸν ἄπαντα ἐν Μακεδονίᾳ ἀναλωσάαι χρόνον, καὶ δοκεῖν αὐτῶν ἑτέρους προτετιμημένοι. διὰ τοῦτο πρὸς τοῦτο ἱστάμενος τὸ δουρεῖν (al. ἀνθ. ορμῶν), λέγει τὴν αἰτίαν δι' ἣν οὐ παρεγένετο· οὐ μὴν ἐξ εὐθείας αὐτὴν τίθηναι, οὐδὲ λέγει ὅτι οἶδα μὲν ὑποσχόμενος ἦξεν, ἐπειδὴ δὲ διὰ τὰς θλίψεις ἐνεποδίσθη, σὺγγνωστε, κ. μὴ καταγνώτέ τινα ὑπεροφίαν ἢ ραθυμίαν ἡμῶν· ἀλλ' ἑτέροις αὐτὸ (al.



τηρίας τῆς ἑνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθη-  
μάτων ὧν καὶ ἡμεῖς πάσχομεν, καὶ ἡ ἐλπίς ἡμῶν  
βεβαία ὑπὲρ ὑμῶν εἴτε παρακαλούμεθα, ὑπὲρ τῆς  
ὑμῶν παρακλήσεως καὶ σωτηρίας, ἵδότες ὅτι ὡς  
κοινωνοὶ ἐστέ τῶν παθημάτων, οὕτως καὶ τῆς παρα-  
κλήσεως. <sup>8</sup> Οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί,  
ὑπὲρ τῆς θλίψεως ἡμῶν τῆς γενομένης ἐν τῇ Ἀσίᾳ,  
ὅτι καθ' ὑπερβολὴν ὑπὲρ δύναμιν ἐβαρῆθημεν, ὥστε

13. xl. 25. 1 Cor. x. 1. xli. 1. 1 Thess. iv. 13. d = John i. 30. ch. viii. 23. 2 Thess. ii. 1.  
e Rom. vii. 13 reff. f = Acta xxvi. 13 al. g Matt. xxvi. 43 (cf. Mk. v. r.). Luke ix.  
22. xxi. 34. ch. v. 4. 1 Tim. v. 16 only. Isa. i. 4 Symm. [Aq., &c.]

καὶ σωτηρίας B 17. 176.

rec has εἴτε παρακαλούμεθα ὑπὲρ τῆς ὑμῶν παρακλήσεως  
καὶ σωτηρίας bef καὶ η ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν: εἴτε παρακ. ὑπὲρ τ. ὑμ. παρακλή-  
σεως τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτ. καθ. ὡν κ. ημ. π. καὶ ἡ ἐλπ., omg καὶ  
σωτηρίας, ACMPN am(with flor fult<sup>2</sup> harl tol<sup>1</sup>) fri Syr copt æth (arm Ephr,) Antch,  
[Ambrst (Jer.)], and, but inag καὶ σωτηρίας, m fult<sup>1</sup>: sive consolationum pro vestra  
consolatione sive exhortationum pro vestra exhortatione et salute vulg-ed(with demid):  
txt (BDFK) L rel syr[has τῆς σωτηρίας w-ast] goth Chr, Thdrt Damasc Phot Thl  
Ec.—om αυτων K: αυτων b c g k o.—as D<sup>1</sup> F (G-lat has both).—for ἡμῶν, ὑμῶν B o.  
7. rec (for us) ὡς ὑπὲρ, with D<sup>2</sup> 3[-gr] KL rel Chr, Thdrt: οἱ (= εἰ?) F[-gr], εἰ D-lat  
Syr: om G-lat: sicut F-lat [vulg Ambrst]: txt ABC D<sup>1</sup>[-gr] MPN 17 Orig, Ephr,  
Damasc. των παθημάτων bef εἴτε DF latt goth. om οὕτως F[not F-lat]  
D-lat Syr goth.

8. for ὑπὲρ, περι ACDFPN b m<sup>3</sup> o 17. 47 Orig[-c,] Bas, Chr, Thdrt Antch, Tert:  
txt BKLm rel [Chr,] Damasc Thl Ec. rec aft γε. ins ἡμῶν, with D<sup>3</sup>[-gr] KL<sup>2</sup>  
rel [syrr copt-wilk goth æth] Bas, Chr, Thdrt [Antch] Damasc Ambrst: om ABC  
D<sup>1</sup> FMPN<sup>1</sup> 17 latt [arm] Orig[-c,] Euthal-ms (Tert,) Jer. for ὑπὲρ, παρα D<sup>1</sup> F.  
rec ἐβαρῆθημεν bef ὑπὲρ δύναμιν, with DFKL rel vulg syrr goth Chr, Thdrt  
[Antch] Damasc Tert Ambrst: txt ABCMPN m 17 fri arm [(Orig-c,) Euthal-ms]  
Bas, Jer.

comfort (eis τὸ δύνασθαι κ.τ.λ. ver. 4,  
only now applied to the Corinthians) and  
salvation (the great end of the παρα-  
κλησις), which (viz. παράκλησις and σω-  
τηρία) is working (not, as Chrys., Theo-  
phyl., Estius, Beza, al., 'being worked':  
the passive does not occur in St. Paul) in  
the endurance of the same sufferings  
which we also suffer;—and our hope is  
steadfast on your behalf (that you will en-  
dure hardness, and be consoled and saved);  
—or whether we are comforted, (it is) for  
your comfort and salvation. This place  
of the words καὶ—ὑμῶν agrees best with the  
sense, besides being in accordance with the  
best MSS. Their position has perhaps been  
altered to bring the two parts of the dilem-  
ma closer together, and because ἐλπίς ἡμῶν  
seemed to suit the part. εἰδότες, and the  
future supposed to be implied after οὕτως  
καὶ (as in E. V.). The objection to this is  
(as De W.) that the ἐλπίς clearly must be  
referred to σωτηρία, which however is not  
hinted at in ver. 7. 7.] εἰδότες re-  
fers back to παρακαλούμεθα:—we are  
comforted with the assurance that, &c.  
After οὕτως καὶ understand not ἴσασθε, but  
εἴτε: he is speaking generally, of the com-  
munity of consolation subsisting mutually

between himself and the Corinthians; and  
it was this thought which helped to console  
him. 8.] see var. read. It is gene-  
rally supposed that the tribulation here  
spoken of was the danger into which Paul  
was brought by the tumult at Ephesus, re-  
lated in Acts xix. This opinion has been  
recently defended by Neander, Wieseler,  
and Dr. Davidson, but impugned by De  
Wette, on the grounds, (1) that ἐν τῇ Ἀσίᾳ  
can hardly refer to Ephesus, which Paul  
generally names, 1 Cor. xv. 32; xvi. 8;  
(2) that he was not in danger of his life  
in this tumult. The first ground is hardly  
tenable: there would be an appropriateness  
in ἐν τῇ Ἀσίᾳ here, as he has in  
his mind an apologetic account of the  
reasons which hindered him from leaving  
those parts and coming to them. I own,  
however, that the strong expressions here  
used do not seem to me to find their justifi-  
cation in any thing which we know of that  
tumult or its consequences. I am unable  
to assign any other event as in the Apo-  
tle's mind: but the expressions seem rather  
to regard a deadly sickness, than a perse-  
cution: see below, vv. 9, 10. καθ'  
ὑπερβ. signifies the greatness of the afflic-  
tion itself, objectively considered: ὅτι

h ch. iv. 8 only. <sup>h</sup> ἐξαπορηθῆναι ἡμᾶς καὶ <sup>1</sup> τοῦ ζῆν <sup>9</sup> ἀλλὰ αὐτοὶ ἐν  
 Pa. lxxvii. <sup>1</sup> ἐαυτοῖς τὸ <sup>κ</sup> ἀπόκριμα τοῦ θανάτου <sup>1</sup> ἐσχίκαμεν, <sup>11</sup> ἵνα μὴ  
 15 only. <sup>1</sup> no πεποιοῦτες <sup>11</sup> ὤμεν <sup>ο</sup> ἐφ' <sup>1</sup> ἐαυτοῖς, ἀλλ' <sup>ο</sup> ἐπὶ τῷ θεῷ τῷ  
 i constr., see Acts iii. 12 <sup>1</sup> ἐγείρουσι τοὺς νεκροὺς, <sup>10</sup> ὃς ἐκ <sup>α</sup> τηλικούτου <sup>1</sup> θανάτου  
 j 1st pers., ch. <sup>1</sup> ἐρρύσατο ἡμᾶς καὶ <sup>1</sup> ῥύσεται, <sup>1</sup> εἰς δὲ <sup>11</sup> ἡλπίκαμεν ὅτι <sup>1</sup> d rous  
 iii. 1 ref. <sup>1</sup> καὶ ἔτι <sup>1</sup> ῥύσεται, <sup>11</sup> ABCD  
 k here only γ. <sup>1</sup> KLM  
 l ch. ii. 13. vii. <sup>1</sup> a b c d  
 6. <sup>1</sup> f = ch. xi.  
 m = John i. 31. <sup>1</sup> g h i  
 n Heb. II. 13. <sup>1</sup> t see Rom. xv. n o 17.  
 from Isa. viii. <sup>1</sup> p = 1 Cor.  
 17. <sup>1</sup> q Heb. ii. 3. James iii. 4. Rev. xvi. 18 only γ. 2 Macc. xii. 3.  
 o constr., as above (n). Mark x. 24. Luke xi. 22. xviii. 9 only. Pa. ii. 12. w. acc., ch. ii. 3 ref. <sup>1</sup> r = 1 Cor.  
 xv. 4 ref. <sup>1</sup> s Rom. vii. 24 ref.  
 23. Pa. iv. 13. (see ἀποθήσκειν, 1 Cor. xv. 31.) <sup>1</sup> v here only γ.  
 13 ref. <sup>1</sup> u perf., 1 Cor. xv. 13 ref.

9. om ἐσχίκαμεν D<sup>1</sup>.  
 Thdr̄t Thl.

θεον τον εργαρωτα F: εργαρωτι b<sup>1</sup> l<sup>1</sup> o Cyp[-ms-p<sub>1</sub>]

10. for ερρυ., ερυσατο B<sup>1</sup>. rec (for 1st ρυσεται) ρυεται (see notes), with D<sup>3</sup>FKLM  
 rel vulg-ed (with fold F-lat) syr goth Orig[-c]<sub>1</sub> (and int.), Chr, Thdr̄t Thl Ec [Ambrost]  
 Jer.: txt BCPM 17. 47 G-lat am (with mar tol) copt (æth[-rom doubtful (Tischdf)])  
 arm (Ath.) [Euthal-ms] Damasc.—om και ρυσεται A D<sup>1</sup> [and lat] demid Syr æth-pl  
 Chr̄h. 1. om οτι B D<sup>1</sup>[-gr] M: και bef οτι F [not F-lat]. om οτι D<sup>3</sup> F [not  
 F-lat] h k [Chr.] Ambrst Jer [goth æth om και also]. for 2nd ρυσ., ρυεται F[-gr]  
 goth.

11. [for υμων] ημων A.

for υπερ, περι D<sup>1</sup>F.

τη δεησει bef υπερ ημων C

δόν., the relation of it to our power of endurance, subjectively.

9.] ἀλλά, moreover,—carries on and intensifies the description of his hopeless state. We had in ourselves the response of death, i. e. our answer within ourselves to the question, 'Life or Death?' was, 'Death.' So Vulg., Estius, Billroth, Rückert, Meyer, De Wette. τ. ἀπόκρ. may perhaps mean, the 'sentence,' as Hesych.: ἀπόκριμα, κατάκριμα, ψῆφον,—and most Commentators. The perfect ἐσχίκαμεν is here (see also ch. ii. 12, 13) in a historical sense, instead of the aorist: which is unusual. Winer, edn. 6, § 40. 4 (see Moulton's note 4, p. 340), illustrates the usage by ἤλθεν καὶ ἐλῆφεν (τὸ βιβλίον), Rev. v. 7: see also Rev. viii. 5.

ἵνα μὴ . . .] very similarly ch. iv. 7, ἔχουεν δὲ τὸν θησαυρὸν τούτων ἐν ὀστέοις σκεύουσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἢ τοῦ θεοῦ, καὶ μὴ ἐξ ἡμῶν. τῷ ἔγ. τ. νεκροῦς] Our thoughts were weaned from all hope of surviving in this life, and fixed on that better deliverance which God shall work when He raises us from the dead. To see in this expression merely a figure (De W.), and understand 'Who raiseth the dead' as = 'Who delivers men from peril of their lives?' because such peril is below and elsewhere (ch. xi. 23) called θάνατος,—is surely very

forced. Understanding it literally as above, I cannot see how it can be spoken with reference to the Ephesian tumult. If it alludes to any external danger, I should be disposed to refer it to the same obscure part of Paul's history to which he alludes 1 Cor. xv. 32, where he also speaks of the hope of the resurrection as his great support. But there would be this objection, that these two passages can hardly refer to the same event; this evidently had taken place since the sending of the first Epistle.

10.] Who rescued us from so great a death, and will rescue us,—on whom we hope that He will also continue to rescue us. The rec. ρύεται, has been substituted for the fut. ῥύσεται, as more appropriate. But it regards the immediate future,—the καὶ ἔτι ῥύσεται the continuance of God's help in time distant and uncertain. The whole verse (as De W. confesses, who although he repudiates the Ephesian tumult, yet interprets the passage as alluding to external danger) seems to favour the idea of bodily sickness being in the Apostle's mind.

11.] συν-υπουργούντων — with whom? From the similar passage Rom. xv. 30, συναγωνισασθαι μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ, it would seem as if moi should be supplied;—but he himself could hardly be said δουρ-γεῖν, though he well might αγωνισασθαι. We must therefore understand the proposition either with Chrys., Hom. ii. p. 432, τούτέστιν, εὐχομένους πάντων ὧν ὑπὲρ ἡμῶν,—or as merely signifying coincidence with the purpose to be accomplished, as in μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου, Acts xxvii. 7, where see note.

ἵνα ἐκ πολλῶν προσώπων . . .]

ἡμῶν τῇ δεήσει, ἵνα ἕκ πολλῶν ἡ προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν.

12 Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστίν, τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν, ὅτι ἐν ἀγιότητι καὶ εἰλικρινείᾳ τοῦ θεοῦ, οὐκ ἐν σοφίᾳ σαρκικῇ, ἀλλ' ἐν χάριτι θεοῦ, ἀνεστράφημεν ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς ὑμᾶς.

29 al + c Rom. iii. 27 reff. xxiil. 1. Rom. ii. 13 al. fr. d Matt. viii. 4 al. fr. (Eccles. x. 20.) Wied. xvii. 11 only. b 1 Cor. xi. 24 reff. const., here only. e = (John viii. 9.) Acts f Heb. xii. 10. g 1 Cor. v. 8. ch. ii. 17 only. j = Rom. i. 6. 1 Cor. iii. 10 al. k = Eph. ii. 3. 1 Tim. iii. 15. 1 Pet. i. 17. 3 Pet. ii. 18. Esak. xix. 6. see Matt. xvii. 22. 1 ch. ii. 4 al. 29 al + c Rom. iii. 27 reff. xxiil. 1. Rom. ii. 13 al. fr. d Matt. viii. 4 al. fr. (Eccles. x. 20.) Wied. xvii. 11 only. b 1 Cor. xi. 24 reff. const., here only. e = (John viii. 9.) Acts f Heb. xii. 10. g 1 Cor. v. 8. ch. ii. 17 only. j = Rom. i. 6. 1 Cor. iii. 10 al. k = Eph. ii. 3. 1 Tim. iii. 15. 1 Pet. i. 17. 3 Pet. ii. 18. Esak. xix. 6. see Matt. xvii. 22. 1 ch. ii. 4 al.

vulg copt Chr<sub>2</sub>: om [ντ. ημ.] Sedul, syr has it with ast. for 1st ημων, ημων A [G-gr] N<sup>1</sup> (but corrd) e<sup>2</sup>. εν πολλω προσωπω F[-gr] M 67<sup>2</sup> Chr<sub>1</sub> [txt<sub>1</sub>], in nulli- facie D-lat, in nulla facie G-lat.—homocot in P πολλων to πολλων, υμας 17.

[for 2nd ημων] ημων BD<sup>3</sup> F[-gr(not G)] KLP c e<sup>2</sup> f g h l m n o [ath(appy, Treg)] Damasc Phot(in Ec).

13. for 2nd ημων, ημων(but corrd) N<sup>1</sup>. rec (for αγιοτητι) απλοτητι (see note, and Eph vi. 5, Col iii. 22), with DFLN<sup>3</sup> latt syrr goth Chr, Thdr<sup>1</sup> Thl Ec Ambrst: txt ABCKMPN<sup>1</sup> m 17 copt arm Clem, Orig, [Euthal-ma] Antch Damasc. ins εν βεφ ειλικρινεια A. rec om του, with FKLPM<sup>3</sup> rel Orig, Thl Ec: ins ABC DMN<sup>1</sup> 2b a m 17. 47 Damasc. ins και βεφ ουκ BM a m vulg(and F-lat) syr Damasc[om h.l.]. σαρκινη F.

“Three constructions of this verse are possible: (1) to take ἐκ πολλ. προσώπ. as well as διὰ πολλῶν with εὐχαριστηθῇ,—‘in order that the mercy shown to me may be given thanks for on my behalf by many persons with many words’ (Storr, Opusc. ii. 253): but the rendering ‘with many words,’ is objectionable, see Matt. vi. 7:—(2) to take ἐκ πολλ. προσώπ. with εὐχαρ., and διὰ πολλῶν with τὸ εἰς ἡμ. χάρι.—‘in order that the mercy shown to me by means of (the intercession of) many, may be given thanks for by many persons on my behalf’ (Theophyl., Billroth, Meyer, who explain ἐκ π. προσώπ. ‘ex multis oribus’: Stanley, ‘from many upturned faces’): but the position of the words is against this,—and it is more natural that the mention of the effect of the intercession should precede that of the thanksgiving. (3) Consequently, the best method is to take ἐκ πολλ. προσώπ. with τὸ εἰς ἡμ. χάρι., and διὰ πολλῶν with εὐχαρ. (Beza, Calov., Estius, Fritz., Rückert, al.):—in order that the mercy shown to us by the intercession of many persons, may by many be given thanks for on our behalf.” De Wette. The emphasis of the whole being on the ἐκ πολλῶν προσώπων, he places it first, even before the art., after which it would naturally come. προσώπων, ‘persons,’ a later meaning, which Phrynichus (see Wetst.) blames as used by οἱ ἀμφὶ τὰς δίκας ῥήτορες.

12—24.] EXPRESSION OF HIS CONFIDENCE IN HIS INTEGRITY OF PURPOSE TOWARDS THEM (12—14), AND DEFENCE

OF HIMSELF AGAINST THE CHARGE OF FICKLENESS OF PURPOSE IN NOT HAVING COME TO THEM (15—24). 13.] γὰρ, reason why they should help him with their united prayers. καύχησις viewed in its ground and substance. But we must not say that it is for καύχημα: the Apostle regards the μαρτύριον and the καύχησις as coincident:—it is not the testimony, &c., of which he boasts, but in which his boasting itself consists. ἀγιότης. ἀπλο- τητι seems to be a gloss from Eph. vi. 5:—in holiness and sincerity of God: i.e. either ‘belonging to God,’ as ἡ δικαιοσ. αὐτοῦ, Matt. vi. 33, or ‘which is the gift of God,’ as in ref. Rom.,—or better than either, as E. V., ‘godly,’ i.e. maintained as in the service of and with respect to God. Calvin interprets it, ‘coram Deo.’ See on ch. ii. 17; and on the senses of ἀγιότης and ἀπλοτή, Stanley’s note.

οὐκ ἐν σοφ. σαρκ. which fleshly wisdom is any thing but holy and pure, having many windings and insincerities in order to captivate men. ἀλλ’ ἐν χάρι. θεοῦ but in the grace of God, i.e. in that χάρις which he had received (ref. Rom.) εἰς ὑπακοὴν πλοτεως ἐν πᾶσιν τοῖς ἔθνεσιν—the grace of his apostleship. To this he often refers, see Rom. xii. 3, xv. 15; Eph. iii. 2, al. περισσοτέρως]

“Non quod apud alios minus sincere conversatus fuisset; sed quia maiora sinceræ suæ conversationis documenta apud Corinthios ostendat: ut quibus gratis ac sine stipendio prædicasset evangelium, parcens eorum infirmitati.” Estius. But perhaps

<sup>m</sup> Luke xli. 51. <sup>13</sup> οὐ γὰρ ἄλλα γράφομεν ὑμῖν ἢ ἄ<sup>a</sup> ἀναγινώσκετε  
<sup>Num. xlii. 29.</sup> οὐ ἢ καὶ<sup>p</sup> ἐπιγινώσκετε, ἐλπίζω δὲ ὅτι<sup>q</sup> ἔως<sup>q</sup> τέλους<sup>p</sup> ἐπι-  
<sup>n</sup> Acts viii. 28 <sup>14</sup> γνώσεσθε, <sup>14</sup> καθὼς καὶ<sup>p</sup> ἐπέγνωτε ἡμᾶς<sup>a</sup> ἀπὸ<sup>a</sup> μέρους,  
<sup>o</sup> 1 Cor. ix. 8 <sup>15</sup> ὅτι<sup>a</sup> καύχημα ὑμῶν ἐσμεν<sup>a</sup> καθάπερ καὶ ὑμεῖς ἡμῶν ἐν τῇ  
<sup>p</sup> Acts xlii. 26 <sup>16</sup> ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ. <sup>15</sup> καὶ<sup>a</sup> ταύτῃ τῇ<sup>a</sup> πε-  
<sup>q</sup> 1 Cor. i. 8 <sup>17</sup> ποιθήσει ἐβουλόμην πρότερον πρὸς ὑμᾶς ἐλθεῖν, ἵνα δευτέ-  
<sup>r</sup> constr., see <sup>18</sup> Rom. xiv. 37. <sup>19</sup> Paul (Rom. iv. 2 aB.) only, exc. Heb. iii. 6. <sup>20</sup> Deut. x. 21 al.  
<sup>s</sup> Rom. xi. 25. <sup>21</sup> (reff.), x. 15, 24. ch. ii. 5 only. <sup>22</sup> 1 Cor. i. 8 reff. <sup>23</sup> w dat., 1 Cor. ix. 7. xi. 6 al. <sup>24</sup> x ch. iii. 4. viii.  
<sup>u</sup> Rom. iv. 6 reff. <sup>25</sup> 22. x. 2. Eph. iii. 12. Phil. iii. 4 only. F. 4 Kings xviii. 19 only.

<sup>13</sup>. om all<sup>a</sup> F. <sup>14</sup>. om ἢ ἄ A : om ἢ 4. [17] 219<sup>1</sup> Syr goth arm : om ἃ D<sup>1</sup>.  
 om η καὶ ἐπιγινώσκετε (homotele) B o<sup>1</sup> 31. 41. 109. 238 Cc : om η FK 114 latt copt  
 arm Ambrst. rec ins καὶ bef εως, with D<sup>2</sup>[-gr] KLMP rel syr Chr, Thdrt [Antch,<sup>1</sup>  
 Thl Cc : om ABCD<sup>1</sup>FN 17 latt Syr copt goth arm Damasc [Euthal-ms Ambrst].  
<sup>14</sup>. om καθ. κ. υμ. ημ. K. rec om last ημων, with ACD [K(e sil)] L rel goth  
 Cc : ins BFMPN m 17 vulg Syr syr-w-ast copt sath arm Chr, Thdrt [Euthal-ms Antch,<sup>1</sup>  
 Damasc] Ambrst. aft ησ. add χριστου D<sup>1</sup>FMP N<sup>2</sup>(but erased) b m o latt Syr  
 syr-w-ast copt goth sath arm-ed Chr Antch Thl [Ambrst].  
<sup>15</sup>. ελθειν bef προς υμας DFKL rel latt Syr copt goth Chr-ms Thdrt Thl [Ambrst] :  
 txt ABCMPN (a) h m 17 syr [arm Euthal-ms] Chr Damasc.—rec προς υμας ελθειν bef  
 προτερον, with (K h 47) copt Thdrt : ελθειν προτερον προς υμας a [Antch,(το πρ.)]:

it may relate only to the longer time, and greater opportunities which he had had at Corinth for shewing his purity of purpose: so Calv., De W. <sup>13, 14.</sup> Confirmation of the foregoing assertion. For we do not write to you any other things, except those which ye read, or [even] acknowledge (by experience of facts), and I hope, shall [continue to] acknowledge to the end:—i. e. 'my character in my writings is one and the same, not fickle and changing, but such as past facts have substantiated it to be, and as I hope future facts to the end of my life will continue to do.' ἀναγινώσκοντες γὰρ ἐπιγινώσκετε, ὅτι ἃ σύνιστε ἡμῖν ἐν τοῖς ἔργοις, ταῦτα καὶ ἐν τοῖς γράμμασι λέγομεν καὶ οὐκ ἐναντιοῦται ὑμῶν ἡ μαρτυρία ταῖς ἐπιστολαῖς, ἀλλὰ συνάδει τῇ ἀναγνώσει ἢ γνώσει, ἣν προλαβόντες εἶχετε (al. εἶχετε) περὶ ἡμῶν. Chrys., Hom. iii. p. 443, who has the advantage of being able to express in his exposition the play of words in ἀνα- and ἐπι-γινώσκετε. As also ye did partly (that part of you, viz. which have fairly tried me: ἀπὸ μέρους, because they were divided in their estimate of him, and those who were prejudiced against him had shut their minds to this knowledge. Chrys. refers it to what follows: μετρίων εἶπεν: Theophyl. to the not yet completed testimony of his ἐναρέτου βίον: Estius and Calvin, to their inadequate estimation of him, which he blames: but I much prefer the above. So most Commentators) acknowledge us, that (not 'because,' putting a colon at μέρους, as Luth., Griesbach, and Scholz: nor is it to be joined with ἐπιγινώσεσθε, what follows being parenthesized, as Theophyl., al., Meyer, Olsh.) we are your bcast, [even] as ye [also] are ours,

in the day of the Lord Jesus. ἐσμεν, 'present,' as of that which is a settled recognized fact. But this is no ground for its being joined with ἐπιγινώσεσθε, as Olsh. The experimental mutual knowledge of one another as a καύχημα was not confined to what should take place ἐν τῇ ἡμ. τ. κ. Ἰησοῦ, but regarded a present fact, which should receive its full completion at the day of the Lord. <sup>15—24.</sup> His defence of himself against the charge of fickleness of purpose for not having come to them.  
<sup>15.</sup> ταύτῃ τῇ περ., i. e. of my character being known to you as that of an earnest and sincere man. πρότερον belongs to ἐλθεῖν, not to ἐβουλόμην. πρότερον, viz. before he visited Macedonia, where he now was. ἵνα δευτέραν χάριν σχήτε] that you might have a second benefit (effusion of the divine χάρις by my presence: not=χαρὶς as Chrys., see var. read.). δευτέραν, second, because there would thus have been opportunity for two visits, one in going towards Macedonia, the other in returning. This is the interpretation of De Wette, Bleek, and Wieseler, and I believe the only one which the words will bear. The other, according to which δευτέραν χάριν would mean 'a second benefit,' by my visiting you for the second time, is in my view unnatural, and would hardly have justified the use of δευτέραν at all. For come when he would, the χάρις of the second visit would be the δευτέρα χάρις, and the conferring a δευτέρα χάρις would have been of no signification in the present connexion, which is to state a purpose of paying them two visits in one and the same journey. The first of these he characterizes by πρότερον . . . ἐλθεῖν,—the second by δευτέρα χάρις, implying also the first. So

—see 1  
 ABCD  
 KLMP  
 b c d e  
 g h i l  
 m o 17, 1

ραν ἡ χάριν σχῆτε, <sup>16</sup> καὶ δι' ὑμῶν <sup>22</sup> διελθεῖν εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς καὶ ὑφ' ὑμῶν <sup>b</sup> προπεμφθῆναι εἰς τὴν Ἰουδαίαν. <sup>17</sup> τοῦτο οὖν βουλόμενος μή τι <sup>c</sup> ἄρα τῇ <sup>d</sup> ἐλαφρίᾳ <sup>e</sup> ἐχρησάμην; ἢ <sup>a</sup> ἂ βουλευόμαι <sup>f</sup> κατὰ <sup>g</sup> σάρκα <sup>h</sup> βουλευόμαι, ἵνα ἢ <sup>i</sup> παρ' ἐμοὶ τὸ <sup>j</sup> ναὶ ναί, καὶ τὸ <sup>k</sup> οὐ οὐ; <sup>18</sup> κ πιστὸς δὲ ὁ θεός,

Acta [vii. 1.] xxi. 38.  
vii. 21 reff.  
83 v. r.) xii. 10 only. Isa. iii. 9 al.  
1 Matt. v. 37. James v. 12.

d here only +. (-φρόν., ch. iv. 17.)  
f epp., here bus only. Acta v. 33. xavii. 36. goepp., Luke xiv. 31. John (xi. 3 reff.  
g Rom. i. 3 reff.  
h — 1 Cor. i. 9 reff.

y = here only.  
i Acta ix. 32  
ref. Num.  
xx. 18, 30.  
(see Rom. xv. 28.)  
a Mark iv. 35 ll.  
Acta xviii.  
27. Rom. v.  
12 only.  
Amos vi. 2.  
b Acta xv. 3  
reff.  
c in interrog.  
e = ch. iii. 12. (1 Cor.  
xi. 17. John (xi.  
3 reff.  
h = Rom. xii. 16 al.

txt ABC(DFL)MP N-corr<sup>1</sup> m 17 (rel) latt syrr goth [arm Euthal-ms] Chr<sup>1</sup>, Damasc [Ambrst].—το προτερον L rel [Antch.] Thl Ec: το δευτερον K: om προτερον N<sup>1</sup>. χαραν B L(Tischdf(N. T. ed 7 [and 8])) PM<sup>3</sup> 31. 71-8. 80. 115 Thdr<sup>1</sup>, [Antch.] (Chr says: χάριν δὲ ἐνταῦθα τὴν χαρὰν λέγει.) rec εχρησ (probably from similarity of s and e. There is nothing in what Tischdf (ed 7 [not 8]) says against σχῆτε as being conformed to the tense of βουλόμην, seeing that that word may be either imperfect or aor), with ADFKL rel: txt BCPN Thdr<sup>1</sup>, [Euthal-ms Antch.] Damasc.

16. δια F(not G). for διελθ., ἀπελθεῖν A D<sup>1</sup>[gr] F[gr P arm] copt Chr<sup>1</sup>, Damasc: ελθεῖν a b o Ec [proficisci D-lat]: proficiscer aut transirem G-lat: txt BC D<sup>1</sup>[gr] KLM rel vulg [F-lat] syrr Chr<sup>1</sup>, Thdr<sup>1</sup> Thl [Euthal-ms Ambrst]. (See Rom xv. 28.) for φ, αφ D<sup>1</sup>F b i o 47 Chr-mss Thdr<sup>1</sup>-ms, εφ 17.

17. for ουν, δε A; vero igitur goth. rec βουλευομενος, with DK rel G-lat syrr goth sēth arm Thdr<sup>1</sup> Ambrst: βουλευσομενος L: txt ABCFPN a c h m o 17 vulg copt Chr<sup>1</sup>, [Euthal-ms] Damasc. om τη F Thdr<sup>1</sup>. [εμου P b o.]

that I do not believe this passage to be relevant to the question respecting the number of visits which Paul had made to Corinth previously to writing these Epistles. See on that question, Prolegg. to 1 Cor. § v. 16.] If this is the same journey which is announced in 1 Cor. xvi. 5, the idea of visiting them is the way to Macedonia as well as after having passed through it, must have occurred to him subsequently to the sending of that Epistle; or may even then have been a wish, but not expressed, from uncertainty as to its possibility,—the main and longer visit being there principally dwelt on. But perhaps the following is the more likely account of the matter. He had announced to them in the lost Epistle (see 1 Cor. v. 9) his intention, as here, of visiting them on his way to Macedonia: but the intelligence from "them of Chloe" had altered his intention, so that, in 1 Cor. xvi., he speaks of visiting them after he should have passed through Macedonia. For this he was accused of levity of purpose. Certainly, some intention of coming to them seems to have been mentioned in that lost Epistle: see 1 Cor. iv. 18. But the προπεμφθῆναι εἰς τὴν Ἰουδαίαν can hardly but be coincident with the alms-bearing scheme of 1 Cor. xvi. 4; in which case the two plans certainly are modifications of one and the same. 17.] μή τι . . Did I at all use levity (of purpose)? τῇ ἐλαφ., as ἡ ἀρετῇ, ἡ πίστις,—the art. being generic. Olsh., De Wette, Billroth,

take it to mean 'the levity of purpose which has been laid to my charge.' Winer, 'the levity of purpose inherent in human nature.' Or those things which I plan, do I plan according to the flesh (i. e. according to the changeable, self-contradictory, and insincere purposes of the mere worldly and ungodly man), that there may be with me (not, so that there is with me: he is speaking not merely of the result, but of the design: 'do I plan like the worldly, that I may shift and waver as suits me?') the Yea, yea, and the Nay, nay (i. e. both affirmation and negation concerning the same thing)? Chrys., Theodoret, Theophyl., Ec., Calv., Bengel, Billroth, Winer, al., take it thus: 'Or those things which I plan, do I plan after the flesh (as fleshly men do), so that my yea must (at all events) be yea, and my nay, nay?' i. e. as worldly men who perform their promise at all hazards, and whatever the consequences, whereas I am under the guidance of the Spirit, and can only journey whither He permits. But this explanation is directly against the next verse, where *ναὶ καὶ οὐ* is clearly parallel to *ναὶ καὶ οὐ οὐ* here, the words being repeated, as in ref. Matt., without altering the sense: and inconsistent with ver. 23 and ch. ii. 1, where he says that his alteration of plan arose from a desire to spare them. See the whole discussed in Stanley's note. 18.] Such fickleness, you know, was not my habit in preaching to you. Chrys. gives the connexion well:

1 constr., see Rom. xiv. 11. Judith xii. 4. m 1 Tim. iii. 16. n = Acts viii. 5. o constr., Matt. x. 14. p Acts i. 4. q Matt. xix. 18. Mark ix. 23. Eph. iv. 9. Heb. xii. 27. r see Rev. i. 7. xiii. 20.

19 ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἔστιν ἵνα καὶ ἴοι. 19 ὁ τοῦ θεοῦ γὰρ υἱὸς Ἰησοῦς χριστὸς ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθεὶς, δι' ἐμοῦ καὶ Σιλουανοῦ καὶ Τιμοθέου, οὐκ ἐγένετο ἵνα καὶ ἴοι, ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν 20 ὅσαι γὰρ ἐπαγγελίαι θεοῦ, ἐν αὐτῷ τὸ ἵναί, διὸ καὶ δι' αὐτοῦ τὸ ἀμήν τῷ θεῷ πρὸς ὃς ξαν δι' ἡμῶν.

s see Rom. xv. 7, 9. ch. iv. 15. viii. 19.

[O m-  
tew...]  
ABCD  
KL[O]  
Pm a b  
c d e f  
h k l m  
n o p q r s  
t u v w x y z

18. om ημων L<sup>1</sup> [insd above the line a prima manu (appy, Tischd<sup>f</sup>)]. om o (bef  
pros) D<sup>1</sup>. rec (for εστιν) εγενετο (corr<sup>m</sup> to suit the supposed reference to the past f),  
with D[-gr<sup>2</sup>]<sup>s</sup> KLN<sup>s</sup> rel Chr, Thdrt Damasc, fuit syrr: txt ABCD<sup>1</sup>FPN<sup>1</sup> 17 latt goth  
[copt arm Euthal-ms] Thl-marg [Ambrst].

19. rec γαρ bef του θεου, with D(F)KL rel Chr, Thdrt [Damasc]: txt ABCPN m  
17 [Euthal-ms].—om του F. χριστ. bef ιησ. ACN<sup>1</sup>, om χρ. 17. ins o bef  
δι' ημων F[-gr], qui per nos D-lat G-lat full [Ambrst]. σιλβανου DF. for  
εγενετο, εστι C.

20. ins του bef θεου A f o 48. 72. 106 [Mcion-e<sub>2</sub>(om<sub>1</sub>)] Thdrt. rec (for διο και  
δι' αυτου) και εν αυτω, with D<sup>2-3</sup>[-gr] KL rel syr Chr, Thdrt Thl Ec: και δι' αυτου,  
omg διο, D<sup>1</sup>(and lat) Epiph.(appy): txt ABCF [O(appy)] PN m 17 vulg G-lat Syr copt  
goth arm Mcion-e<sub>2</sub> [Euthal-ms Thdrt-comm(appy)] Damasc Pel Fulg Bede. om  
2nd το N<sup>1</sup>. aft δεξαν ins και τιμην F. (not vulg nor F-lat, but honorem per nos  
over the greek in F.) om δι (bef ημων) CL[O] vulg.

καλῶς ἀντίθεσιν ἀνακρίπτουσαν καταλύει. εἰ γὰρ ὑποσχόμενος, φησί, παραγενέσθαι ὑπερέθου, καὶ οὐκ ἔστι παρὰ σοι ναί, ναί (predicate in Chrysa's interpretation; see above), καὶ οὐ, οὐ, ἀλλὰ νῦν ἂ λέγεις ἀνα-  
τρέψεις μετὰ ταῦτα, ὥστε ἐπὶ τῆς σῆς ἐπαγγελίας ἐποίησας οὐαὶ ἡμῖν, μὴ ποτε καὶ ἐν τῷ κηρύγματι τοῦτο γέγονεν. Ἰν' οὖν μὴ ταῦτα ἐννοῶσι, μηδὲ θορυβῶνται, φησί-  
πιστὸς δὲ ὁ θεὸς κ.τ.λ. p. 446.

πιστ. δὲ ὁ θ., εἶτι] a form of asseveration: see ref. The δὲ follows on the denial of the preceding question. ὁ λόγ.]

Our doctrine (which we preached, cf. ὁ λόγος ὁ τοῦ σταυροῦ, 1 Cor. i. 18), to you is not (present, inasmuch as the character of the doctrine was present and abiding. The pres. has been altered in rec. to the easier ἐγένετο) yea and nay (i. e. inconsistent with itself). 19.]

Confirmation of the last verse, by affirming the same of the great Subject of that doctrine, as set before them by Paul and his colleagues. χριστός, personal—not for 'doctrina de Christo'—HE HIMSELF

is the centre and substance of all Christian preaching: see 1 Cor. i. 23, and note at ii. 2. ὁ τοῦ θεοῦ υἱός is prefixed for solemnity, and to show how unlikely fickleness or change is in Christ, being such as He is. Cf. 1 Sam. xv. 29, 'the Strength of Israel will not lie nor repent.'

Σιλουανῷ] so 1 Pet. v. 12; = Silas, see Acts xviii. 5 and al. He names his companions, as shewing that neither was he inconsistent with himself, nor were they inconsistent with one another. The Christ was the same, whether preached by different persons or by one person at dif-

ferent times.

ἀλλὰ ναὶ ἐν αὐτ. γέγ.] 'Christus prædicatus, i. e. prædicatio nostra de Christo, facta est nunc in Ipso Christo.' Bengel. This seems to me far better than with De Wette, al., to make ναὶ the subject, and γέγονεν predicatory. The absence of the art. before ναί, as well as the sense, stamps it as the predicate. 'Christ preached as the Son of God by us, has become yea in Him,' i. e. has been affirmed and substantiated as verity by the agency of the Lord Himself.

20.] ὅσαι γὰρ . . . is an independent relative clause, as in ref.,—not the subject answering to ἐν αὐτῷ τὸ ναί as a predicate, as E. V.:—For how many so ever be the promises of God, in Him is the yea (the affirmation and fulfilment of them all); wherefore also through Him is the Amen, for glory to God by our (the Apostles') means. This reading, which has the stronger external authority, may have arisen from an idea that the clause had reference to the Amen uttered at the end of prayers. So Theodoret, οὐ δὲ χάριν καὶ δι' αὐτοῦ τὸν τῆς εὐχαριστίας αὐτῷ προσφέρομεν ὕμνον, from which comment De Wette thinks the reading has sprung. The apparent objection to it is, that then ἡμῶν must mean ἡμῶν καὶ ὑμῶν, which without notice it perhaps could hardly do. In the next verse, when such is about to be its meaning, we have first ἡμᾶς σὺν ὑμῖν, and then in ver. 22, ἡμᾶς . . . ἡμῶν in the general sense: but here, without any such preparatory notice, δι' ἡμῶν must signify 'by means of us Apostles,' 'by our work in the Lord.' Thus ἀμήν will be merely a



21 ὁ δὲ <sup>1</sup>βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς χριστὸν καὶ <sup>2</sup>χρίσας <sup>3</sup>ἡμᾶς θεός, 22 ὁ καὶ <sup>4</sup>σφραγισάμενος ἡμᾶς καὶ <sup>5</sup>δοὺς <sup>6</sup>τὸν <sup>7</sup>ἄρραβῶνα τοῦ πνεύματος <sup>8</sup>ἐν ταῖς καρδίαις ἡμῶν. 23 Ἐγὼ δὲ <sup>9</sup>μάρτυρα τὸν θεὸν <sup>10</sup>ἐπικαλοῦμαι <sup>11</sup>ἐπὶ τὴν ἐμὴν ψυχὴν, ὅτι <sup>12</sup>φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον. <sup>13</sup>οὐχ <sup>14</sup>ὅτι <sup>15</sup>κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ <sup>16</sup>συνεργοὶ ἐσμεν τῆς χαρᾶς ὑμῶν τῇ γὰρ <sup>17</sup>πίστει <sup>18</sup>ἐστήκατε II. 1 <sup>19</sup>ἡ ἐκρίνα δὲ <sup>20</sup>ἑμavτῶ <sup>21</sup>τοῦτο, <sup>22</sup>τὸ μὴ

<sup>1</sup> = here only, see Acts xxv. 11 al.  
<sup>2</sup> = John vi. 44, ch. iii. 5. Phil. iii. 12, iv. 11, 17. 2 Thes. iii. 9 only.  
<sup>3</sup> = Rom. xvi. 3 reff. constr., here only.  
<sup>4</sup> = Acts x. 16. 1 Cor. ii. 2, v. 3, vii. 37. Tit. iii. 12 al. 2 Macc. xi. 25.  
<sup>5</sup> = Tit. ii. 14.  
<sup>6</sup> = Luke ix. 5. Acts xiii. 51.  
<sup>7</sup> = 2 Thes. iii. 9 only.  
<sup>8</sup> = dat., Acts xxi. 21.  
<sup>9</sup> = 2 Macc. xi. 25.  
<sup>10</sup> = 2 Pet. ii. 19.  
<sup>11</sup> = 2 Pet. ii. 19.  
<sup>12</sup> = 2 Pet. ii. 19.  
<sup>13</sup> = 2 Pet. ii. 19.  
<sup>14</sup> = 2 Pet. ii. 19.  
<sup>15</sup> = 2 Pet. ii. 19.  
<sup>16</sup> = 2 Pet. ii. 19.  
<sup>17</sup> = 2 Pet. ii. 19.  
<sup>18</sup> = 2 Pet. ii. 19.  
<sup>19</sup> = 2 Pet. ii. 19.  
<sup>20</sup> = 2 Pet. ii. 19.  
<sup>21</sup> = 2 Pet. ii. 19.  
<sup>22</sup> = 2 Pet. ii. 19.

21. *υμας συν ημιν* C a d o syr: *υμας συν υμιν* B 115: *nos nobiscum* F-lat, so also b<sup>1</sup> [Ps-Just.], *ins o bef και χρισας* D<sup>1</sup>, for 2nd *ημας, υμας* B<sup>1</sup>.  
 22. *om δ AC'KP' a e m o 17 Syr (appy) copt goth Ps-Just Did Chr Damasc: και bef δ F [am fuld spec] tol demid [Ambr.]* *αραβωνα* [A] (F) L<sup>1</sup> N m [47]; *-βωνα* FP.  
 23. *for ουκετι, ουκ* F [not F-lat] latt Syr copt goth (with).  
 24. *της πιστεως bef υμων* DF a latt Ambret Aug.

CHAP. II. 1. for δε, τε D<sup>1</sup>[-gr] with: γαρ B m 17 syr copt.

strengthening of *val*—the affirmation and completion of God's promises.

21, 23.] construction as in ch. v. 5, which in form is remarkably similar; 21.] δ βεβ. . . ἡμᾶς is the (prefixed) predicate, and θεός the subject. *βεβ. eis χριστόν* = *βεβ. τῇ πίστει eis χριστόν*, confirmeth us (in believing) on Christ. *χρίσας ἡμᾶς*, after *ἡμ. σὺν ὑμῖν* and the *καί*, cannot refer (as Meyer, al.) to any anointing of the Apostles only, but must be taken, as Chrys., al., of all, Apostles and Corinthians. —*δοῦν* *προφήτας κ. ιερεῖς κ. βασιλεῖς ἐργαζόμενος*: ταῦτα γὰρ τὰ παλαιὰ ἐχρήστο τὰ γένη. Chrys., p. 448. See 1 John ii. 20. "Observe the connexion of *χριστός* and *χρίσας*." Stanley. 22.] σφραγ. again cannot refer to the Apostles alone, nor is ref. John any ground for such a reference,—but as in the other N. T. reff., to all,—sealed by the Holy Spirit to the day of redemption. *καὶ δοὺς . . .* 'And assured us of the fact of that sealing:' see Rom. viii. 16. τ. ἀρρ. τ. πν.] the pledge or token of the Spirit: genitive of apposition: the Spirit is the token. ἀρρ., πρόδομα, Hesych.: —*ἡ ἐν ταῖς ἀναῖς παρὰ τῶν ἀνουμένων διδομένη προκαταβολὴ ὑπὲρ ἀσφαλείας*, Etymol. in Wetst., where see examples. "It is remarkable that the same word *ῥαγγ*, is used in the same sense in Gen. xxxviii. 17, 18, from *ῥαγγ*, to 'mix' or 'exchange,' and thence to 'pledge,' as Jer. xxx. 21; Neh. v. 3. It was therefore probably derived by the Greeks from the language of Phœnician traders, as 'tariff,' 'cargo,' are derived, in English and other modern languages, from Spanish traders." Stanley. 23, 24.]

*His reason for not coming to them.*

23. ἐπὶ . . . ψυχ.] against my soul,—*cum maximo meo malo, si fallo*. Grot. φειδόμενος ὑμ.] sparing you,—out of a feeling of compassion for you.

οὐκέτι, 'no more,' viz. after the first time: see Prolegg. to 1 Cor. § v. 6. The following οὐχ ὅτι κυρ. seems to be added to remove any false inference which might have been drawn from *φειδόμενος* as seeming to assert an unreasonable degree of power over them. But why ὑμῶν τῆς πίστεως? He had power over them, but it was in matters of discipline, not of faith: over matters of faith not even an Apostle has power ('fides enim prorsus ab hominum jugo soluta liberrimaque esse debet.' Calv.), seeing it is in each man's faith that he stands before God. And he puts this strongly, that in matters of faith he is only a fellow-helper of their joy (the *χαρὰ ἐν τῇ πιστεύειν*, Rom. xv. 13), in order to shew them the real department of his apostolic power, and that, however exercised, it would not attempt to rule their faith, but only to secure to them, by purifying them, joy in believing. He proceeds to say, that it was the probable disturbance of this joy, which induced him to forego his visit. τῇ πίστει, dat. of the state or condition in which: cf. Rom. xi. 20. So Polyb. xxi. 9. 3, *ἔστη τῇ διανοίᾳ*.

CHAP. II. 1—4.] FURTHER EXPLANATION ON THE REASON OF THE POSTPONEMENT OF HIS VISIT. 1.] δέ is merely transitional, and does not imply any contrast with what has preceded. ἑμavτῶ, not = *παρ' ἑμavτῶ* (as most Commentators and E. V.), but 'dat. commodi' for my own sake, as is evident by the considera-

m = 1 Cor. iv. 21 reff. πάλιν ἔν λύπη πρὸς ὑμᾶς ἐλθεῖν. <sup>2</sup> εἰ γὰρ ἐγὼ ἡ λυπῶ ABCDI  
 n Matt. xix. 22 ff. ὑμᾶς, ° καὶ τίς ὁ εὐφραίνων με εἰ μὴ ὁ ἡ λυπούμενος ° εἰ KLI(O)  
 xiv. 15 al. Rom. 22 ff. ἔμοῦ; <sup>3</sup> καὶ ἔγραψα τούτο αὐτό, ἵνα μὴ ἐλθὼν ἡ λύπη Pnab  
 act. ver. 5 (bis). ch. vii. 8 (bis). Eph. 4 (bis). 1 Cor. v. 2 reff. see Phil. i. 22. p Acts vii. 41 reff. act. here only. Prov. xv. 20. q = ch.  
 Job xxxi. 38. i. 11. iii. 5. r see Acta xiv. 15, 20. xxi. 25. ch. vii. 11 al. s John xvi. 21, 22. Phil. ii. u Acts xxvii. 21.  
 27 only. t constr., Phil. iv. 11. 1 Pet. ii. 12. iii. 16. Esch. xiv. 4. u Acts xxvii. 21.  
 v constr., Matt. xxvii. 43. 2 Thess. iii. 4. w dat., ch. i. 9 reff.

rec ελθεῖν bef εν λυπη, with copt æth: ελθειν bef προς υμας DF latt Syr (goth) arm Chr, Thl [Ambr, Ambrst]: txt ABCKL[O]PN rel syr [Euthal-ms] Thdr Damasc.

2. (e in ei is written over the line, and o inserted before λυπε but erased, by N<sup>1</sup>.)  
 rec aft καὶ τις ins εστιν, with DFKL[O]PN<sup>2</sup> rel latt Orig<sup>2</sup> (-int<sub>2</sub>) Chr<sup>1</sup> [Cyr-p.]  
 Thdr: om ABCN<sup>1</sup> copt [Euthal-ms] Damasc<sup>2</sup>. om με P.

3. rec aft ἔγραψα ins υμιν, with C<sup>2</sup>DFKLN<sup>2</sup> rel latt syr goth æth [arm?] Chr, Thdr Pel: om ABC[O]PN<sup>1</sup> 17 am copt [Euthal-ms] Damasc, [ins.] Ambrst. αὐτο bef τούτο C[O] Euthal-ms] Chr, Thl: om αὐτο A copt arm Damasc, [txt.]: txt BDF KL[P]N rel [latt goth Thdr Ambrst]. τούτο αὐτο bef ἔγραψα DF latt goth æth

Pel. aft λυπη ins εν λυπη (see Phil ii. 27) DF a latt syr-w-east [Euthal-ms] Pel.  
 rec εχω, with CDFKLN<sup>2</sup> rel Thdr Damasc: txt AB[O]PN<sup>1</sup> a d 17 Chr, [Euthal-ms] Thl. (See var read, ch i. 15, Phil ii. 27.) for αφ', εφ' de F [vulg Pel].

tion in the next verse. τούτο refers to what follows: see reff. τὸ μὴ πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν] not again to come to you in grief. This is the only fair rendering of the words; implying, that *some former visit had been in grief*. Clearly the first visit Acts xviii. 1 ff., could not be thus described: we must therefore infer, that an *intermediate unrecorded visit* had been paid by him. On this subject, compare ch. xii. 14; xiii. 1 and notes: and see Prolegg. to 1 Cor. § v. ἐν λύπῃ] is explained in vv. 2, 3 to mean (so Estius, Bengel, Rückert, Olsh., De Wette, al.) in mutual grief: 'I grieving you (ver. 2), and you grieving me' (ver. 3): not, as Chrys., al., Paul's grief alone, nor, as Meyer, al., grief inflicted on them by Paul. 3.] γάρ, reason why I would not come to you in grief: because I should have to grieve those who formed my proper material for thankfulness and joy. ἐγὼ has a peculiar emphasis: 'If I cause you grief'. . . implying, 'there are who cause you sufficient.' καὶ prefixed to a question denotes *inconsequence on*, or *inconsistency with*, the foregoing supposition or affirmation: so Eur. Med. 1388, ὦ τέκνα φίλτατα! "μηρὶ γε, σοὶ δ' οὐ." κἄπει' ἔκτας; see other examples in Hartung, Partikellehre, i. p. 147. It is best expressed in English by 'then: who is he then, &c. as in E. V. The explanation of Chrys., who has been followed by Erasmus, Bengel, Olsh., al., is curious, and certainly inconsistent with the context: εἰ καὶ λυπῶ ὑμᾶς, χάρις μοι παρέχετε κὰν τούτῳ μεγίστην, οὐ δάκνεσθε ὑπὸ τῶν παρ' ἐμοῦ λεγομένων. Hom. iv. p. 456. Some of these

Commentators refer the *singular* to the offender, vv. 5—8. But however the words may bear the meaning, and however *true* the saying might be, it is pretty clear that it would be beside the subject: nay, would give a reason the other way,—why he *should* come to them.

3.] ἔγραψα τούτο αὐτό, I put in writing this same thing, viz. the τούτο which I ἐκρίνα, ver. 1: the announcement of my change of purpose in 1 Cor. xvi. 7, which had occasioned the charge of fickleness against him. The theories of Commentators have given rise to various interpretations of τούτο αὐτό: Chrys. understands, ch. xii. 21 of this same Epistle:—Beza, Meyer, al., *my blame of you in the first Epistle*:—so Estius, especially 1 Cor. iv. 19, 21:—Bleek supposes a *lost Epistle* to be referred to: De Wette wavers, but is disposed with Erasmus, Rückert, al., to render αὐτὸ τούτο 'on this account,' as Plato, Protag. p. 310, ἀλλ' αὐτὰ ταῦτα καὶ νῦν ἤκω: but Meyer rejoins, that this idiom is foreign to the style of Paul. I imagine that *two meanings* are open to us: (1) as above, the announcement which caused the charge of fickleness: (2) the reproaches in the 1st Epistle which grieved them. Of these, specious as is the latter on account of the following context, I prefer the former because of the τούτο in ver. 1.

ἀφ' ὧν, ellipt. for ἀπὸ τούτων, ἀφ' ὧν, see reff. πεποιθὲς . . .] having trust in (reposing trust on) you all, that my joy is (the pres. expressing the purport of the trust when felt) that of all of you: i. e. trusting that you too would feel that there was sufficient reason for the postponement, if it interfered with our mutual joy.

ὕμᾱς ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστίν. <sup>4</sup> Ἐκ γὰρ πολλῆς θλίψεως καὶ <sup>2</sup> συνοχῆς καρδίας ἔγραψα ὑμῖν <sup>1</sup> διὰ πολλῶν δακρύων, οὐχ ἵνα <sup>2</sup> λυπηθῆτε, ἀλλὰ <sup>2</sup> τὴν ἀγάπην ἵνα γνῶτε ἦν ἔχω <sup>b</sup> περισσοτέρως <sup>c</sup> εἰς ὑμᾶς. <sup>5</sup> Εἰ δέ τις <sup>2</sup> λελύπηκεν, οὐκ ἐμέ <sup>2</sup> λελύπηκεν, ἀλλὰ <sup>d</sup> ἀπὸ <sup>d</sup> μέρους, ἵνα μὴ <sup>e</sup> ἐπιβαρῶ, πάντας ὑμᾶς. <sup>6</sup> Ἰκανὸν <sup>e</sup> τῷ <sup>e</sup> τοιοῦτῳ ἡ <sup>b</sup> ἐπιτιμία αὐτῇ ἡ ὑπὸ <sup>k</sup> τῶν <sup>k</sup> πλειόνων, <sup>7</sup> ὥστε <sup>1</sup> τοῦναν-

b ch. i. 12a ref.

c 1 Thess. ii. 9.

ref.  
ii. 23.

c Acts xx. 31.

xxiv. 24. ch. i. 11 al.

f Luke xxi. 36. Gen. xxx. 15.

h here only τ. Wlad. iii. 10 only.

k 1 Cor. ix. 19 ref.

f Luke xxi. 36. Gen. xxx. 15.

(-109, 2 Macc. vi. 13.)

1 Gal. ii. 7. 1 Pet. iii. 9 only τ.

3 Macc. iii. 22.

d Rom. xi. 25 ref.

g Acts xxi. 23

i ellipse, see 2 Pet.

ii. 22.

4. ἵνα γνῶτε βετ την αγαπην F l.

for eis, προς F.

5. (αλλα, so ABCI[O]PN rel [exc 17].)

επιβαρων F.

6. om η υπο των πλειονων F(not F-lat) eth-rom.

Meyer well observes, that πάντας ὑμᾶς, in spite of the existence of an anti-pauline faction in the Corinthian church, is a true example of the love which πάντα πιστεύει, πάντα ἐλπίσει, 1 Cor. xiii. 7. 4.] *Explanation* (γὰρ) *that he did not write in levity of purpose, but under great trouble of mind*,—not to grieve them, but to testify his love. *κκ.* of the *inducement*—*διά*, of the *condition*: he wrote, out of much tribulation (inward, of spirit, not outward) and anguish (*συνοχή*, 'angustia') of heart, with (q. 'through,'—the state being the vehicle of the action, see ref.) many tears.

τ. ἀγάπην, before the conjunction ἵνα, for special emphasis: see ref. *περισσοτέρως*—'than to other churches (?)'—so Chrys. (referring to 1 Cor. iv. 15; ix. 2), Theophyl.: Estius thinks, the comparative is not to be pressed, but understood as [some take the adjective] in ver. 7,—'exceedingly.'

5-11.] *DIGRESSIVE REFERENCE TO THE CASE OF THE INCESTUOUS PERSON, WHOM THE APOSTLE ORDERS NOW TO BE FORGIVEN, AND REINSTATED.* From the λῶπη of the former verses, to him who was one of the principal occasions of that grief, the transition is easy. 5.] *84*, transitional. Now if any one hath occasioned sorrow (a delicate way of pointing out the one who had occasioned it), he hath grieved, not me (not,—'not only me,' which destroys the meaning,—'I am not the aggrieved person, but you'), but, [in part (i. e. *more or less, partially*: ref.), that I be not too heavy on him (refers to ἀπὸ μέρους, which qualifies the blame cast on the offender), all of you. The above punctuation and rendering is adopted by Chrys. (*ἵνα μὴ βαρῆσω ἐκείνον τὸν πορνέυσαντα*, p. 459), Beza, Calvin (but not in his text), al., with Meyer, De Wette. But Theodoret, Vulg., Luther, Bengel, Wetst., al., join ἐπιβαρῶ πάντας ὑμᾶς, thus: 'he hath

not grieved me (alone and principally) but only in part (having grieved you also), that I may not lay the fault on all of you,' which I should in this case do, by making myself the only person aggrieved, and classing you with the offender. But this can hardly be; ἀλλὰ must be εἰ μὴ. Another way is adopted by Mosheim, Billroth, and Olsh.,—to join πάντας with ἵνα μὴ ἐπιβ.,—'but in part,—that I burden not all,—you':—ἐπιβαρῶ being variously understood, either (1) of including you in the blame of the offender, or (2) as Olsh., of extending to them all the burden of this sorrow;—he supposes it to be ironically spoken; their highest praise would have been that all had been troubled. But as Meyer remarks, irony is entirely out of place in this part of the Epistle. The meanings are well discussed in Stanley. 6.]

ἱκανόν, sc. either *ἐστίν* or *έστω*. τῷ τοιοῦτῳ Meyer remarks on the expression as being used in mildness, not to designate any particular person: but the same designation is employed in 1 Cor. v. 5, παραδοῦναι τὸν τοιοῦτον τῷ σατανᾷ. ἡ ἐπιτιμία αὐτῇ This punishment (= ἐπιτίμιον, see ref.): *what it was*, we are unable with certainty to say; but 1 Cor. v. seems to point to *excommunication* as forming at least a part of it. But it was not a formal and public, only a *voluntary individual abstinence from communion* with him, as is shewn by ὑπὸ τῶν πλειόνων: the anti-pauline party probably refusing compliance with the Apostle's command. ἱκανόν enough, not in *duration*, though that would be the *case*, but in *magnitude*: sufficient, as having produced its desired effect, penitence. 7.] so that (conseq. on ἱκανόν) on the contrary you (should) [rather (than continue the punishment)] forgive and comfort him, &c. Meyer denies that δεῖν should be supplied, and makes δεῖν depend immediately on

m = Luke vii. 43. ch. xii. 13. Col. ii. 13. iii. 13 (bis). L. P. r. (Sir. xii. 3, &c.) n = ch. i. 4, &c. ref. o 1 Cor. ix. 27 ref. p = Mark xii. 40; L. 1 Cor. xii. 23 r. Dan. iv. 33 (36) Theod. q 1 Cor. xv. 54 ref. r = w. inf., Rom. xii. 1 al. 2 Macc. iv. 34. u Rom. v. 4 ref. signif., Acts xxvii. 24. Gal. iii. 18. 2 Macc. iii. 33. vii. 2. xii. 17, 18. 1 Thess. iv. 6 only. P. Esch. xii. 27. only. P. r. Baruch ii. 8 only.

τὸν [μᾶλλον] ὑμᾶς <sup>m</sup>χαρίσασθαι καὶ <sup>n</sup>παρακαλέσαι, <sup>ABC</sup> <sup>KL</sup> <sup>PM</sup> <sup>cde</sup> <sup>h k</sup> <sup>no l</sup>  
<sup>o</sup>μὴ <sup>o</sup>πως τῇ <sup>p</sup>περισσοτέρᾳ λύπῃ <sup>a</sup>καταποθῇ <sup>δ</sup>ὁ <sup>ε</sup>τοιοῦτος.  
<sup>8</sup>διὸ <sup>r</sup>παρακαλῶ ὑμᾶς <sup>a</sup>κυρῶσαι εἰς αὐτὸν ἀγάπην. <sup>9</sup>εἰς  
 τοῦτο γὰρ καὶ ἔγραψα, ἵνα γινῶ τὴν <sup>u</sup>δοκιμὴν ὑμῶν, εἰ  
<sup>v</sup>εἰς πάντα <sup>w</sup>ὑπήκοοί ἐστε. <sup>10</sup>ὃ δέ τι <sup>m</sup>χαρίζεσθε, <sup>kαγώ</sup>  
 καὶ γὰρ ἐγὼ <sup>δ</sup>κεχάρισμαι, εἰ τι <sup>x</sup>κεχάρισμαι, δι' ὑμᾶς,  
<sup>y</sup>ἐν <sup>y</sup>προσώπῳ χριστοῦ, <sup>11</sup>ἵνα μὴ <sup>a</sup>πλεονεκτηθῶμεν ὑπὸ  
 τοῦ σατανᾶ· οὐ γὰρ αὐτοῦ τὰ <sup>a</sup>νοήματα <sup>b</sup>ἀγνοοῦμεν.

a Gal. iii. 15 only. Gen. xxiii. 30. Levit. xxv. 30 only. t Rom. xiv. 9 ref.  
 v = ch. viii. 23. ix. 8. Gal. v. 10 al. w Acts vii. 30 ref. x act.  
 y ch. iv. 6. Prov. viii. 30. see note. a ch. ii. 14. iv. 4. x. 5. xi. 3. Phil. iv. 7.  
 only. P. r. Baruch ii. 8 only. b Acts xiii. 27.

7. om μᾶλλον AB Syr Aug; ins CKL[O]PN rel syr copt arm Chr Thdrth. Damasc Thl Ec [Tert.] Ambrst, and aft umas DF goth Thdrt.

9. aft εγραψα ins υμων F (υμων(sic) vobis F and G) 31 copt sath Chr, [Euthal-ms] Thdrt Pel. ins παντων bef υμων F(not F-lat). for ei, η (δ?) AB 17.

10. rec kai egw, with C<sup>1</sup>F K[e sil] L<sup>2</sup> rel Thdrt: txt ABC<sup>2</sup>D[O]PN<sup>1</sup> a m 17. 47 Epiph, Chr, [Euthal-ms] Damasc. om egw A. rec ei ti kekhar. δ kekhar., with D<sup>2</sup>KL rel syr Thdrt Thl (Ec: txt ABC(D<sup>1</sup>)F[O](P)N lntt [Euthal-ms] Damasc Ambrst.—om δ D<sup>1</sup>[-gr (goth)] (sath-pl): ω D<sup>2</sup>P m g<sup>2</sup>(perhaps).

ικανόν, — 'enough, for you to forgive and console him.'

τῇ περισσοτέρᾳ λύπῃ] not, as E. V., 'by overmuch sorrow:' but (as Meyer), 'by the increase of sorrow which will come on the continuance of his punishment. καταποθῇ does not set

any definite result of the excessive sorrow before them, such as apostasy or suicide, but leaves them to imagine such possible.

8.] κυρῶσαι, hardly (as usually understood) to ratify by a public decree of the church: if (see above) his exclusion was not by such a decree, but only by the abstinence of individuals from his society, the ratifying their love to him would consist in the majority making it evident to him that he was again recognized as a brother.

9.] Reason why they should now be ready to shew love to him again,—the end of Paul's writing to them having been accomplished by their obeying his order. For to this end I also wrote: the καὶ signifying that my former epistle, as well as my present exhortation, tended to this, viz. the testing your obedience. Meyer (ed. 2) explains the καὶ as implying that other orders to the same effect were sent by word of mouth. He alludes beyond doubt to the former Epistle, ch. v. Yet the ancient Commentators, Chrys., &c., and Erasmus, Wolf, Bengel, al. (not Olsh., as De Wette says), interpret it of this Epistle: which certainly is grammatically allowable (see 1 Cor. v. 9, note), but opposed to the context (see vv. 3, 4, besides the manifest sense here, that the object of his writing had been accomplished). That I might know the proof of you, whether in all things (emphatic)

ye are obedient. This was that one among the various objects of his first Epistle, which belonged to the matter at present in hand, and which he therefore puts forward: not by any means implying that he had no other view in writing it. 10.]

Another assurance to encourage them in forgiving and reinstating the penitent;—that they need not be afraid of lack of apostolic authority or confirmation of their act from above—he would ratify their forgiveness by his sanction. ψ 81 . . .] 'Your forgiveness is mine:' not said generally (as Meyer), but definitely, pointing at the one person here spoken of and no other.

καγώ, scil. χαρίζομαι. Then he substantiates this assurance, by further assuring them, that his forgiveness of any fault in this case, if it takes place, takes place on their account. Meyer's (former: now (4th edn.) abandoned) and Rückert's rendering of κεχάρισμαι as passive, disturbs the whole sense of the passage, besides being inconsistent with the N. T. usage of the word, see ref. ἐν προσώπῳ χριστοῦ] either 'in the presence of Christ,' as in ref. Prov. (compare Matt. xxi. 42),—so Theodoret, Erasmus, Beza, Calv., Olsh., De W.,—or, and far better, in the person of Christ, acting as Christ, in the same way as he had commanded the punishment ἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ, 1 Cor. v. 4: so Vulg., Estius (who argues the matter at some length), Wetst., al.

11. ἵνα μὴ . . .] follows out the δι' ὑμᾶς—to prevent Satan getting any advantage over us (the Church generally: or better, as Apostles), in robbing us of some of our people,—viz. in causing the

[... II. 12.  
O.][... μακε-  
δον F.]

13 Ἐλθὼν δὲ εἰς τὴν Τρωάδα ἔεις τὸ εὐαγγέλιον τοῦ  
 χριστοῦ, καὶ ὁ θύρας μοι ἀνεῳγμένης ἐν κυρίῳ, 13 οὐκ  
 ἔσχηκα ἄνεσιν τῷ πνεύματί μου, ἔ τῷ μὴ εὐρεῖν με  
 Τίτον τὸν ἀδελφόν μου ἀλλὰ ἠ ἀποταξάμενος αὐτοῖς,  
 14 ἐξῆλθον εἰς Μακεδονίαν. 14 Τῷ δὲ θεῷ ἡ χάρις τῷ  
 πάντοτε ἠ θριαμβεύοντι ἡμᾶς ἐν τῷ χριστῷ καὶ τὴν

edn. 6, ὁ 44. 5.  
xi. 25 reff.h Acts xviii. 18 reff.  
i Rom. vi. 17 reff.i Acts viii. 6 reff.  
m Col. ii. 15 only t.

Acts xiv. 27.  
1 Cor. xvi. 9.  
Col. iv. 5.  
Rev. iii. 6.  
Isa. xiv. 1.  
d ch. i. 9. vii. 5.  
e Acts xxiv. 26  
f Acts xvii. 16  
reff.  
g causal dat.,  
here only.  
Xen. Cyr. iv.  
5. 9. Winer,  
k = Acts

12. δια το εὐαγγελιον F Damasc: δια του εὐαγγελιον D[-gr]: propter evangelium  
 latt [Ambrst]. καὶ θύρα μοι ἦν ἐσῳγμένη F: ηνεωγ. DP.

13. for 2nd τω, του C<sup>N</sup>1: το LP f l<sup>1</sup> m n [Euthal-ms]: εν τω D 17. ευρισκειν  
 D<sup>1</sup>. [om] αυτο[ι]ς K.

penitent offender to despair and fall away  
 from the faith. Chrys. remarks: πλεον-  
 εξίαν εἰκότως ἐπέλεσε, ὅταν καὶ διὰ τῶν  
 ἡμετέρων κρατῇ. τὸ γὰρ δι' ἁμαρτίας  
 λαμβάνειν, ἴδιον αὐτῷ ἐστι· τὸ μέντοι διὰ  
 μετανοίας, οὐκ ἐστὶ ἡμέτερον γὰρ, οὐκ ἐκείνου,  
 τὸ ὄντων. p. 462. The word has yet another  
 propriety: the offender was to be delivered  
 over τῷ σατανᾷ εἰς ὄλεθρον τῆς σαρκός—  
 care must be taken lest we πλεονεκτηθῶμεν  
 ὑπὸ τοῦ σ., and his soul perish likewise.

οὐ γὰρ . . .] αὐτοῦ before τὰ νοήμ.  
 for emphasis:—such devices, as coming  
 from him, are special matters of observa-  
 tion and caution to every Christian minis-  
 ter; much more to him who had the care  
 of all the churches. See 1 Pet. v. 8.  
 The personality and agency of the Adver-  
 sary can hardly be recognized in plainer  
 terms than in both these passages.

12—17.] HE PROCEEDS (after the dig-  
 gression) TO SHew THEM WITH WHAT  
 ANXIETY HE AWAITED THE INTELLIGENCE  
 FROM CORINTH, AND HOW THANKFUL HE  
 WAS FOR THE SEAL OF HIS APOSTOLIC  
 MINISTRY FURNISHED BY IT. The only  
 legitimate connexion is that with vv. 1—4.

84 serves to resume the main sub-  
 ject after parenthetical matter: so Herod.  
 viii. 67,—ἐπεὶ δὲν ἀπὸ κατο ἐς τὰς Ἀθήνας  
 πάντες οὗτοι πλὴν Παρίων· Παρίοι δὲ  
 ὑπολειφθέντες ἐν Κόδῳ ἐκαταδόκεον τὸν  
 πόλεμον κῆ ἀποβήσεται· οἱ δὲ λοιποὶ ὡς  
 ἀπὸ κατο ἐς τὸ Φάληρον, κ.τ.λ. See Har-  
 tung, Partikellehre, i. 174.

12.] To  
 Troas, viz. on his journey from Ephesus,  
 Acts xx. 1, 2; 1 Cor. xvi. 5—9. "The art.  
 perhaps indicates the region of 'the Troad,'  
 rather than the city." Stanley. εἰς τὸ  
 εὐαγγ. τ. χρ.] for (the purpose of preach-  
 ing) the Gospel of Christ. He had been  
 before at Troas, but the vision of a Mace-  
 donian asking for help prevented his re-  
 maining there. He now revisited it, pur-  
 posing to stay and preach. On his return  
 to Asia he remained there seven days, Acts  
 xx. 6—12. καὶ θύρας . . .] and an  
 opportunity of apostolic action being

afforded me; ἐν κυρίῳ defines the sort of  
 action implied, and to which the door was  
 opened. It is remarkable that in speaking  
 of this journey, though not of the same  
 place, Paul uses this expression, 1 Cor. xvi.  
 9. Compare the interesting passage at  
 Troas on his return from Europe the next  
 spring, Acts xx. 6—13. 13. ἔσχηκα  
 ἄνεσιν] perf. in the sense of aorist, as ch.  
 i. 9. I had not rest for my spirit (not,  
 'in my spirit': compare οὐχ εὐρούσα ἡ  
 περιστερὰ ἀνάπαυσιν τοῖς ποσὶν αὐτῆς,  
 Gen. viii. 9). He could not but with any  
 tranquillity prosecute the spiritual duties  
 opened to him at Troas. τῷ μὴ εὐρ.]  
 by (reason of) my not finding: see reff.

Paul had sent Titus to Corinth, ch. xii.  
 18, partly to finish the collection for the  
 saints, but principally to bring intelligence  
 respecting the effect of the first Epistle.  
 Probably it had been fixed that they should  
 meet at Troas. τ. ἀδελ. μου implies  
 a relation closer than merely that of Chris-  
 tian brotherhood—my colleague in the  
 Apostleship. αὐτοῖς] the disciples  
 there: understood from the context.

14—17.] Omitting, as presupposed, the  
 fact of his having met with Titus in Mace-  
 donia, and the nature of the intelligence  
 which he brought,—he grounds on these a  
 thanksgiving for that intelligence, and a  
 magnification of his apostolic office. It is  
 evidently beside the purpose to refer this  
 thanksgiving to the diffusion of the gospel  
 in Macedonia (as Flatt), or in Troas (as  
 Emmerling), or to general considerations  
 (as Bengel):—both the context, and the  
 language itself (see below), shew that its  
 reference is to the effects of the apostolic  
 reproof on the Corinthians. 14. θριαμ-  
 βούντι] leading us in triumph, see reff.  
 Two kinds of persons were led in triumph:  
 the participators of the victory, and the  
 victims of the defeat. In Col. the latter  
 are plainly meant; here, according to many  
 commentators (Calv., Elsner, Bengel, De  
 Wette, al.), the former: which however is  
 never elsewhere the reference of the word,

n here See. John xli. 3. Eph. v. 2. Phil. iv. 18 only. Exod. v. 51. o gen. object, ch. x. 6. p Rom. i. 19 ref. q Eph. v. 2. Phil. iv. 18 only. Ezra vi. 10. h. 12 ref. u 1 Cor. xi. 21 ref. r = 1 Cor. ii. 6. s 1 Cor. xv. 2 ref. t Rom. v = Acts xi. 18. Rom. v. 16 ref.

14. (s of της is written over the line by N<sup>1</sup> or -corr<sup>1</sup>.)  
16. *οσμήν* (twice) D[-gr]. rec om *εκ* (twice), with DFKL rel latt arm [Chr.] Thdrt., Thl (Ec Iren[-int, Ambrst Aug<sup>sup</sup>]): ins ABCN m 17. 47[1st] copt [goth (2nd)] æth Clem, Orig, (-int.) Dial, Nys [Cyr-p, Euthal-ma] Hil.

but it always implies *triumphare de aliquo*. Wetst. quotes this sense, *βασιλεῖς ἐθριμύβευσε*, Plut. Rom. p. 38 p, and in four other places:—and the Scholiast to Hor. Od. i. 37. 31, who relates of Cleopatra, “invidens Privata deduci superbo Non humilis mulier triumpho,” that she refused the terms offered her by Augustus, saying, *οὐ θριαμβεύησομαι*. Meyer in consequence understands it in this sense here: who ever triumphs over us, i. e. ‘who ceases not to exhibit us, His former foes, as overcome by Him:’—and adds in a note, “Remark the emphatic *πάντες*, prefixed, to which the similarly emphatic *ἐν παντί τόπῳ*, at the end, corresponds. God began His triumph over the *ἡμεῖς* at their conversion;—over Paul, at Damascus, where he made him a servant, from being an enemy. This triumph he ever continues, not ceasing to exhibit before the world these His former foes, by the results of their present service, as overcome by Him. This, in the case before us, was effected by Paul, in that (as Titus brought him word to Macedonia) his Epistle had produced such good results in Corinth.” De W. objects to this as a strange way of expressing thankfulness for deliverance from our anxiety. But *is it so* to those who look beneath the surface? In our spiritual course, *our only true triumphs* are, *God’s triumphs* over us. His defeats of us, are *our only* real victories. I own that this yet appears to me to be the *only admissible rendering*. We must not violate the known usage of a word, and invent another for which there is no precedent, merely for the sake of imagined perspicuity. Such is that of ‘to make to triumph’ (Beza, Estius, Grot., al.) :—*μαθητεύει*, Matt. xviii. 19, and *βασιλεύει*, 1 Kings viii. 22, are not cases in point, their sense being, to ‘make a disciple,’ ‘to make a king,’—whereas that required for *θριαμβεύειν*, would be, ‘*triumphatorem facere*.’ *χορεύειν*, for ‘to make to dance,’ is more to the point: *ὅπως καταπαύομεν μούσας*, αἱ μ’ ἐχόρευσαν, Eur. Herc. Fur. 688,—*τάχα σ’ ἐγὼ μάλλον χορεύσω*, ib. 873 :—but the Apostle’s own

usage in ref. Col., in my mind, decides the question. See also the following context. *ἐν τῷ χρ.*, as usually, in our connexion with, ‘as members of,’ Christ: not, ‘by Christ.’ *τὴν ὁσμήν*] The similitude is not that of a *sacris*, but still the same as before: during a triumph, sweet spices were thrown about or burnt in the streets, which were *θυμιαμάτων πλήρεις*, Plut. Emil. p. 272 (cited by Dr. Burton). As the fact of the triumph, or approach of the triumphal procession, was made known by these odours far and wide, so God diffuses by our means, who are the materials of His triumph, the sweet odour of the knowledge of Christ (who is the Triumpher, Col. ii. 15). *τῆς γνώσ.*] genit. of apposition: the odour, which in the interpretation of the figure, is the knowledge. *αὐτοῦ,—χριστοῦ*, cf. next verse. 15.] Here the propriety of the figure is lost, and the source of the odour identified with the Apostles themselves. For we are to God a sweet savour of Christ (gen. object, of that which was diffused by the odour, viz. the knowledge of Christ. ‘Instar fragrantis cunjsdam unguenti, seu florum aut herbarum, famam nominis ejus, velut bonum et suavem odorem, . . . spargimus apud omnes.’ Estius) among those who are being saved, and among those who are perishing (*σῶς* and *ἀπολλ.*, see note, 1 Cor. i. 18). *κἀν σῶζονται τινες, κἀν ἀπολλώνται, τὸ εὐαγγέλιον μένει ἔχον τὴν οἰκίαν ἀρετῆς, κ. ἡμεῖς μένομεν τοῦτο ὅτιες περ ἐσμέν*, Theophyl., mainly from Chrys., who proceeds *καὶ καθάπερ τὸ φῶς, κἀν σκοτίῃ τοῖς ἀσθενεῖς, φῶς ἐστί, καὶ τοῖς σκοτίῳ κ. τὸ μέλι, κἀν πικρὸν ᾗ τοῖς νοσοῦσι, γλυκὺ τὴν φύσιν ἐστί, ὅπως καὶ τὸ εὐαγγέλιον εὐδὲς ἐστί, κἀν ἀπολλώνται τινες ἀπιστοῦντες*. Hom. v. p. 467. 16 a.] to the one (the latter) an odour arising from death and tending to death: to the others (the former) an odour arising from life and tending to life. The odour was, CHRIST,—who to the unbelieving is *Death*, a mere announcement of a man crucified,—and working

ζωῆς ὡς ζωὴν. καὶ πρὸς ταῦτα τίς ἱκανός; 17 οὐ γάρ ἐσμεν ὡς οἱ πολλοὶ καπηλεύοντες τὸν λόγον τοῦ θεοῦ, ἀλλ' ὡς ἐξ εἰλικρινείας, ἀλλ' ὡς ἐκ θεοῦ, κατέναντι [τοῦ] θεοῦ ἐν χριστῷ λαλοῦμεν.

III. 1 Ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν; ἡ

l. 14. b ch. i. 12 ref. c Rom. iv. 17 ref. d = 1 Thess. iv. 1. f (ἀρχομεν)  
e 1st pers., Rom. viii. 23. xv. 1. 1 Cor. xi. 31. ch. i. 9. iv. 2, 5. x. 12, 14. 1 Thess. ii. 8.  
ch. v. 12. x. 12, 16 only. see Rom. iii. 6 ref.

[for ζωῆς] ζων (but corrd) N<sup>1</sup>. [os ταυτα is written over an erasure in C, the former writing being a little shorter.]

17. for πολλοὶ, λοιποὶ D F[-gr] L d e f g h l n syrr arm Chr, Thdrt: plurimi vulg (and F-lat); ceteri aut plurimi G-lat. ἀλλα (1st) B. om 1st es F latt copt goth Iren-int [Ambrst]. om 2nd ἀλλ' F [D-lat] fuld (and demid) syr Iren-int, [Ambrst]. rec (for καταναντι) κατανομιον, with DFKL[N<sup>2</sup> (sic, Tischdf N. T. ed 8)] rel Bas, Chr, Thdrt Damasc: εναντιον N<sup>2</sup> [so Tischdf Cod. Sin.]: txt ABCP<sup>1</sup> m 17 Did, Chr-ms [Euthal-ms]. om του (bei θεου) (to corresp with εκ θεου before: but the art here is significant as giving solemnity) ABCD<sup>1</sup> N<sup>1</sup> m 17 Bas [Euthal-ms]: ins D<sup>2</sup> FKLPN<sup>2</sup> rel Chr Thdrt Damasc.

CHAP. III. 1. for συνιστανειν, συνισταν BD<sup>1</sup> 17: συνισταναι F Thdrt[-ms]: txt ACD<sup>2</sup> KLPM rel [Chr, Euthal-ms Thdrt-ed Damasc]. rec (for 1st ἡ) ei, with

death by unbelief: but to the believing, Life, an announcement of His Resurrection and Life,—and working in them life eternal, by faith in Him. The double working of the Gospel is set forth in Matt. xxi. 44; Luke ii. 34; John ix. 39.

16 b.] In order to understand the connexion, we must remember that the purpose of vindicating his apostolic commission is in the mind of Paul, and about to be introduced by a description of the office, its requirements, and its holders. This purpose already begins to press into its service the introductory and apologetic matter, and to take every opportunity of manifesting itself. In order then to exalt the dignity and shew the divine authorization of his office, he asks this question: And (see remarks at ver. 2) for (to accomplish) these things (this so manifold working in the believers and unbelievers,—this emission of the εὐαγγέλιον every where), who is sufficient? He does not express the answer, but it is too evident to escape any reader,—indeed it is supplied in terms by ch. iii. 5, οὐχ ὅτι ἱκανοὶ ἐσμεν λογισασθαι τι ἀπ' ἑαυτῶν ὡς ἐξ ἑαυτῶν, ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ θεοῦ. Meyer remarks that πρὸς ταῦτα is put first, in the place of emphasis, to detain the attention on its weighty import, and then τίς purposely put off till the end of the question, to introduce the interrogation unexpectedly; as in Herod. v. 33,—οἱ δὲ κ. τούτοις τοῖσι πρήγμασι τί ἐστι;—Plato, Symp. p. 204, ὁ ἐρῶν τῶν καλῶν τί ἐρεῖ; 17.] οἱ πολλοί here points definitely at those false teachers, of whom he by and by, ch. x.—xii., speaks more plainly. ἐσμεν . . . καπηλεύοντες] are not in the

habit of adulterating (the word κάπηλος (Sir. xxvi. 29) originally signifies any kind of huckster or vender, but especially of wine,—and thence, from the frequency of adulteration of wine, καπηλεύω implied to adulterate: in Isa. i. 22, we have οἱ κάπηλοι σου μίγνυσσι τὸν οἶνον ὕδατι: in the Etymol. (Wetst.) κάπηλος, ὁ οἰνοπώλης . . . ὁ δὲ Δισχύλος τὰ δέλια πάντα καλεῖ κάπηλα: 'κάπηλα προφέρων τεχνήματα:' in Lucian, Hermotim. 59 (ib.), ὅτι καὶ φιλόσοφοι ἀποδίδονται τὰ μαθήματα, ὥστε οἱ κάπηλοι, κερασμένοι γε οἱ πολλοί, καὶ δολεσάντες, καὶ κακομετροῦντες. See many more examples in Wetst. The same is expressed ch. iv. 2, by δολούντες τ. λόγον τ. θεοῦ] the word of God, but as ('ut qui' from sincerity (the subjective regard of the speakers), but as from God (the objective regard—a dependence on the divine suggestion) we speak before God (with a consciousness of His presence) in Christ (not 'in the name of Christ,' Grot., al., nor 'concerning Christ,'—Beza, al.: nor 'according to Christ,' Calv.: but as usual, in Christ: as united to Him, and members of His Body, and employed in His work).

CH. III. 1—VI. 10.] BEGINNING WITH A DISOWNING OF SELF-RECOMMENDATION, THE APOSTLE PROCEEDS TO SPEAK CONCERNING HIS APOSTOLIC OFFICE AND HIMSELF AS THE HOLDER OF IT, HIS FEELINGS, SUFFERINGS, AND HOPES, PARTLY WITH REGARD TO HIS CONNEXION WITH THE CORINTHIANS, BUT FOR THE MOST PART IN GENERAL TERMS. 1—3.] He disclaims a spirit of self-recommendation. 1.] ἀρχ., are we beginning? πάλιν, alluding to a charge previously made





κίνας. <sup>4</sup> Πεποιθήσιν δὲ τοιαύτην ἔχομεν διὰ τοῦ  
 χριστοῦ ὑπὸς τὸν θεόν. <sup>5</sup> οὐχ ὅτι ἱκανοὶ ἐσμεν  
 λογίσασθαι τι ἀφ' ἑαυτῶν ὡς ἐξ ἑαυτῶν, ἀλλ' ἡ  
 ἰκανότης ἡμῶν ἐκ τοῦ θεοῦ, <sup>6</sup> ὃς καὶ ἰκάνωσεν ἡμᾶς  
 διακόνους <sup>1</sup> καυχῆς <sup>2</sup> διαθήκης, οὐ <sup>3</sup> ἡ γράμματος ἀλλὰ  
 ἡ πνεύματος· τὸ γὰρ ἡ γράμμα <sup>1</sup> ἀποκτείνει, τὸ δὲ ἡ πνεύμα

u ch. i. 15 ref.  
 v. Rom. v. 1  
 ref.  
 w ch. i. 24 ref.  
 x ch. ii. 14.  
 1 Cor. xv. 19  
 = Rom. iii.  
 26. (Jer. xl.  
 19.)  
 = Luke xii. 57.  
 xii. 30.  
 John v. 19.  
 x. 18. xvi. 13  
 c here only f.  
 d Col. i. 12 only f.  
 e = Eph. iii. 7. Col. i. 23 al.  
 f 1 Cor. xi. 25 ||.  
 g Rom. ix. 4 ref.  
 h Rom. ii. 29. vii. 6.  
 i (-κτεν-) Matt. x. 26. Mark xii. 8. Luke xii. 4. Rev. vi. 11.

4. for ἔχομεν, εχω A.

5. λογίσασθαι CDF 1 n. roc αφ' εαυτων bef λογισασθαι τι, with KL rel syr Did, Chr, Thdr̄t Damasc: bef ικανοι εσμεν BCN copt arm Bas, [Euthalms] Antch: bef εσμεν m (attempts to connect ικανοι and αφ εαυτων): om 17. 189 Syr: txt ADF(P) latt goth [(ath) Ambrst].—τι bef λογ. P [Chr,]: om τι B. om as C. for 2nd εαυτων, αυτων BF.

6. rec αποκτενει, with B b d Orig[-ed, Bas-ed,]: αποκτενει ACDL (αποκτενει D<sup>3</sup>L) rel Orig-ms, [Euthal-ms] Cyr-p: txt F(-κτεναι) KPN e f l m<sup>2</sup> 17 Did, Chr-2-mss.

and others; an *Epistle*, written by Christ, ministered by Paul; the *Epistle* itself being now the subject, viz. the Corinthians, themselves the writing of Christ, inscribed, not on tables of stone, but on hearts, tables of flesh. The *Epistle* itself, written and worn on Paul's heart, and there known and read by all men, consisted of the *Corinthian converts*, on whose hearts Christ had written it by His Spirit. *I bear on my heart, as a testimony to all men, that which Christ has by His Spirit written in your hearts.* On the tables of stone and of flesh, see Exod. as above; Prov. iii. 3; vii. 3; Jer. xxxi. 31—34, and on the contrast, also here hinted at in the background, between the heart of stone and the heart of flesh, Ezek. xi. 19; xxxvi. 26.

4—11.] *His honour of his apostolic office was no personal vanity, for all the ability of the Apostles came from God, who had made them able ministers of the new covenant (4—6), a ministration infinitely more glorious than that of the old dispensation (7—11).*

4.] The connexion with the foregoing is immediate: he had just spoken of his consciousness of apostolic success among them (which assertion would be true also of other churches which he had founded) being his world-wide recommendation. It is *this confidence* of which he here speaks. *Such confidence however we possess through Christ towards God:* i. e. 'it is no vain boast, but rests on power imparted to us through Christ in regard to God, in reference to God's work and our own account to be given to Him.'

5.] not that (i. e. 'I mean not, that' . . . :—not, 'not because,' as Winer in his former editions: see edn. 6, § 61. 5. f) we are of ourselves able to think any thing (to carry on any of the processes of reasoning or judgment, or

faith belonging to our apostolic calling: there is no ellipsis, 'any thing great,' or 'good,' or the like) of ourselves, as if from ourselves (αφ' εαυτ. and εξ εαυτ. are parallel: the latter more definitely pointing to ourselves as the origin).—but our ability (λογισασθαι τὰ πάντα) is from (as its source) God.

6.] Who also (= 'qui idem'; so Eur. Bacch. 572, ταῦτα καὶ καθύβρις' αὐτόν, 'hæc eadem illi exprobravi.' See Hartung, Partikellehre, i. p. 132) enabled us as ministers of the (or, as Stanley, 'a:' but not necessarily from the omission of the art.: cf. Heb. xii. 24, καὶ διαθήκη: νέας μεσίτη' Ἰησοῦ) new Covenant (i. e. the *gospel*, Eph. iii. 7; Col. i. 23, as distinguished from the *law*: see 1 Cor. xi. 25; Gal. iv. 24:—the *πλάκες λίθιναι* and *σάρκιναι* are still borne in mind, and lead on to a fuller comparison of the two covenants),—not of (governed by *διακόνους*, not by *καυχῆς διαθ.*—'ministers, not of' . . . .) letter (in which, viz. in formal and literal precept, the Mosaic law consisted), but of Spirit (in which, viz. in the inward guiding of the Spirit of God, the gospel consists. Bengel remarks: 'Paulus etiam dum hæc scripsit, non literas, sed spiritus ministerium egit. Moses in proprio illo officio suo, etiam cum hand scripsit, tamen in litera versatus est'): for the letter (mere formal and literal precept, of the law) killeth (as in Rom. vii.,—brings the knowledge of sin, its guilt and its punishment. The reference is not, as Meyer, to *natural death*, which is the result of sin even where there is *no law*; nor as Chrys. to the law *executing punishment*), but the Spirit (of the gospel, i. e. God's Holy Spirit, acting in and through Christ, Who ἐγένετο εἰς πνεῦμα ζωοποιόν, 1 Cor. xv. 45. See also below, ver. 17) giveth life (not merely life eternal, but

k Rom. (v. 17)  
ref.  
l Acts i. 17 al.  
m here only.  
n Luke iv. 32  
al. Pa.  
xxviii. 4.  
o 1 Cor. xv. 48  
ref.  
p = Acts xxii.  
11 ref.  
q opp., here  
and ver. 13  
only. Acts i.  
10 ref.  
(Exod.  
xxiv. 30, 30.)  
r 1 Cor. i. 28  
ref. part.  
pres., ib. ii. 6.  
v. 9, 10 ref.  
xi. 16.  
s ch. vii. 3 only.  
u = Rom. iii. 7 ref. constr., ch. viii. 7 (ἡσυχία, κ. τ. λ.). Sir. xl. 12.  
w = Rom. xi. 13. Judg. ix. 9.

κ ζωοποιεῖ. 7 εἰ δὲ ἡ<sup>1</sup> διακονία τοῦ θανάτου ἐν<sup>h</sup> γράμματι  
ἐντετυπωμένη λίθοις ἐγενήθη<sup>no</sup> ἐν<sup>o</sup> δόξῃ, ὥστε μὴ δύ-  
νασθαι<sup>q</sup> ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον  
Μωυσέως διὰ τὴν<sup>p</sup> δόξαν τοῦ προσώπου αὐτοῦ τὴν<sup>r</sup> κατ-  
αργουμένην, <sup>8</sup> πῶς οὐχὶ μᾶλλον ἡ<sup>1</sup> διακονία τοῦ<sup>p</sup> πνεύ-  
ματος ἔσται<sup>no</sup> ἐν<sup>o</sup> δόξῃ; <sup>9</sup> εἰ γὰρ ἡ<sup>1</sup> διακονία τῆς<sup>r</sup> κατα-  
κρίσεως δόξα, <sup>1</sup> πολλῶ<sup>u</sup> μᾶλλον<sup>u</sup> περισσεύει ἡ<sup>1v</sup> διακο-  
νία τῆς<sup>r</sup> δικαιοσύνης<sup>p</sup> δόξῃ. <sup>10</sup> καὶ γὰρ οὐ<sup>v</sup> δεδοξασται

ABCD  
KLPM  
bcdef  
ghikm  
no 17. 4

7. for θανάτου, θεου N<sup>1</sup> (txt N. corr<sup>1</sup>). rec (for γραμματι) γραμμασιν (see note),  
with ACD<sup>2</sup> KLPM rel latt (litteris aut littera G-lat) syr copt goth Orig<sub>1</sub>[-c,](-int<sub>1</sub>)  
Mac, Chr, Thdr Damasc [Euthal-ms Ambrst]: ενεγραμμενη 17: txt B D<sup>1</sup>[-gr] F[-gr]  
Syr [arm] for ενεγρ., τετυπωμενη F. rec ins ev bef λιθοις, with D<sup>1</sup> KL<sup>1</sup> rel  
[latt arm] Orig<sub>1</sub>(-int<sub>1</sub>) Mac, Chr Damasc [Aug<sub>3</sub>]: om ABC D<sup>1</sup>[-gr] F[-gr] PM<sup>1</sup> 17  
G-lat Orig<sub>1</sub>[-c,] Euthal-ms Did, Epiph Thdr. for του, αυτου (but av erased) M<sup>1</sup>.

8. for ουχι, ουδ: N<sup>1</sup> (but χ written above by N<sup>1</sup> or corr<sup>1</sup>).  
9. for 1st η, τη AC D<sup>1</sup> [and lat] F[-gr] N a 17 am syrr sēth Orig<sub>1</sub>(-int<sub>1</sub>) Cyr, Ambrst:  
txt B D<sup>1</sup>[-gr] KLP rel vulg[-ed] (and F-lat) G-lat copt goth Mac, Chr, Thdr [Antech,]  
Damasc Aug Pel. aft δοξα ins εστιν D<sup>1</sup>F [latt (Syr copt arm)] Orig-int, [om  
Orig<sub>1</sub>]. περισσευει D-gr k o syrr Mac, Orig-int, abundabit G-lat Ambrst:  
abundavit D-lat. rec ins ev bef δοξη (probd from ev 8. above, ver 8, and below,  
ver 11), with DFKLPM<sup>2</sup> rel latt goth Orig<sub>1</sub>(-int<sub>1</sub>) Mac [Cyr, Antech,] Ambrst: om ABC  
17 tol Syr [Euthal-ms].—δοξα N<sup>1</sup>.

10. rec ουδε (mistake, from δε being the first syllable of the next word), with h latt  
Thdot-ancyr, (ουδε γαρ) Thl-ed Orig-int<sub>1</sub>: txt ABC D[-gr] F[-gr] KLPM rel copt goth

the whole new life of the man of God, see Rom. vi. 4, 11; viii. 2, 10). On the history of this meaning of γράμμα, see Stanley's note. 7—11.] And this ministration is infinitely more glorious than was that of Moses under the old Covenant. He argues from the less to the greater: from the transitory glory of the killing letter, to the abiding glory of the life-giving Spirit. 7.] But (passing to another consideration,—the comparison of the two διακονίαι) if the ministration of death in the letter (of that death which the law, the code of literal and formal precept, brought in. This not having been seen, it was imagined that γράμματι belonged to ἐντετυπωμένη, and hence it was altered, as more according to fact, into γράμμασιν, the received reading.

No art. is required before γράμματι, as Meyer objects,—on account of the preposition ἐν engraved on stones (it seems strange that ἐντετ. λιθ. should be the predicate of διακονία; but the ministration is the whole putting forth of the dispensation, the purport of which was summed up in the decalogue, written on stones. The decalogue thus written was, as in ver. 3, διακονησισα ὑπὸ Μωυσεως) was (constituted) in glory (as its state or accompanying condition:—the abstract as yet, to be compared with the glory of the other: the concrete, the brightness on

the face of Moses, is not yet before us), so that the sons of Israel could not fix their eyes on (they were afraid to come nigh him, Exod. xxxiv. 30—so that μὴ δύνασθαι is not said of physical inability, but of inability from fear) the face of Moses, on account of the glory of his face, which was transitory ('transitoria et modici temporis,' Estius;—supernaturally conferred for a season, and passing away when the occasion was over), how shall not rather the ministration of the Spirit (= ἡ διακονία τῆς ζωῆς ἐν πνεύματι, as formally opposed to the other:—but not so expressed, because the Spirit is the principle of life, whereas the Law only led to death) be (future, because the glory will not be accomplished till the manifestation of the kingdom: according to Billroth, 'case inveniatur si rem recte perpenderit: mus' or as Bengel, 'loquitur ex prospectu veteris Testamenti in novum: but I much prefer the above, as giving the contrast, by and by expressed, between τὸ καταργούμενον and τὸ μένον) in glory? 9.] For (an additional reason 'a minori ad majus') if the ministration of condemnation was (or, is) glory (the change of ἡ διακονία to the dat. has been made apparently because a difficulty was found in the ministration itself being glory), much more does the ministration of righteousness abound in glory. The ministration

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τὸ <sup>α</sup> δεδοξασμένον <sup>β</sup> ἐν τούτῳ τῷ <sup>γ</sup> μέρει, εἵνεκεν τῆς <sup>δ</sup> ὑπερ-  
βαλλούσης δόξης. <sup>11</sup> εἰ γὰρ τὸ <sup>ε</sup> καταργούμενον <sup>ς</sup> διὰ δό-  
ξης, <sup>ζ</sup> πολλῶ <sup>η</sup> μᾶλλον τὸ <sup>θ</sup> μένον, <sup>ι</sup> ἐν <sup>κ</sup> ὁρ δόξῃ. <sup>12</sup> ἔχοντες  
οὖν τοιαύτην ἐλπίδα πολλῇ <sup>λ</sup> παρρησίᾳ <sup>μ</sup> χρώμεθα, <sup>13</sup> καὶ  
οὐ <sup>ν</sup> καθάπερ Μωσῆς ἐτίθει <sup>ξ</sup> κάλυμμα ἐπὶ τὸ πρόσωπον  
αὐτοῦ <sup>ο</sup> πρὸς τὸ μὴ <sup>π</sup> ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς

ch. xi. 23. -βαλῆ, ch. i. 8.)

23 (from Isa. xl. 5) al. fr.

vii. 4. xvi. 29 only.) Acta ii. 29 al.

20 al. d. ch. i. 17.

xxiv. 33—35.

a = ch. ii. 4. v. 7.

c (Gosp. w. ἀρρήσια, Mark viii. 32.

Paul, ch. vii. 4 al. Heb. iii. 6 al.

e Rom. iv. 6 reff.

g constr., = 1 Thess. ii. 9. (see note.)

b = Heb. xii. 27. 1 Pet. i. 23.

ch. ix. 3.

Col. ii. 16

(1 Pet. iv. 16

τ. τ.) only. Prov. i.

1 John ii. 28 al. only. Exod.

1 here 4 times only. Exod.

h ver. 7.

soth arm Orig. [-c.] Mac, Bas Chr-2-mss [Euthal-ms] Jer, Aug., rec (for ew.)  
ενεκεν, with C<sup>h</sup> KL rel Orig, [Mac Bas Chr Euthal-ms Thdot-anc Thdrt]: txt ABD  
F<sup>g</sup> GPN g m 47 Damasc, ηνεκεν 17.

13. rec εαυτου, with DKN rel Chr, Thdrt: [om goth:] txt ABCFLP Frag-coial  
a c d m 17. [47 Euthal-ms] Chr-2-mss Damasc.

of condemnation, because (Rom. vii. 9 ff.) the Law detects and condemns sin:—the ministration of *righteousness*, because (Rom. i. 17) therein the righteousness of God is revealed and imparted by faith.

10.] For (substantiation of the foregoing πολλῶ μᾶλλον) even that which has been glorified (viz. the διακ. τ. κατακρίσ., which was ἐν δόξῃ by the brightness on the face of Moses) has not been glorified (has lost all its glory) in this respect (i.e. when compared with the gospel,—κατὰ τὸν τῆς συγκρίσεως λόγον, Chrys. Hom. vii. p. 481. De W. takes ἐν τ. τῷ μέρ. with δεδοξασμένον, 'that which was in this particular glorified,' viz. in the brightness on the face of Moses:—but that would more naturally be τὸ ἐν τούτῳ τῷ μέρει δεδοξασμένον:—as it now stands I cannot divide otherwise than οὐ δεδοξασται | τὸ δεδοξασμένον | ἐν τούτῳ τῷ μέρει. Meyer takes τὸ δεδοξ. as abstract, and ἐν τούτῳ τῷ μέρει as pointing to the concrete: 'that which has been glorified (general and abstract) has in this particular department (concrete, viz. the διακ. τ. κατακρίσ., which was δεδοξασμ.) no glory: q.d. the glorified is unglorified in this case.' This may certainly be, and is ingenious: but the other is simpler) on account of (i.e. when we take into consideration) the surpassing glory (viz. of the other διακονία:—present, because spoken of qualitatively).

11.] For (a fresh ground of superiority in glory of the Christian over the Mosaic ministry) if that which is transitory (not here, as above, the brilliancy of the visage of Moses, for that was the δόξα, but the ministry itself, the whole purpose which that ministry served, which was parenthetical and to come to an end) was with glory (did, see reff., of the condition or circumstances in which a thing takes place), much more is that which abideth (the everlasting gospel) in glory. Estius says, 'per gloriam (διὰ δ.), innuere videtur

aliquid momentaneum ac transitorium: in gloria, aliquid manens et stabile." Similarly, Olshausen: but it is quite in the style of our Apostle to use various prepositions to express nearly the same relation,—see Rom. iii. 22, 30; v. 10.

12, 13.] From a consciousness of this superior glory of his ministration, the Apostle uses great plainness of speech, and does not, as Moses, use a veil.

12. Ἀπίθα] viz. that expressed by ἔσται ἐν δόξῃ, ver. 8: the hope of the ultimate manifestation of exceeding glory as belonging to his ministration.

παρρησία] πρὸς τίνα, εἰπέ μοι πρὸς τὸν θεόν, ἢ πρὸς τοὺς μαθητάς; πρὸς ὑμᾶς τοὺς μαθητευομένους, φησί· τούτῳ, μετ' ἐλευθερίας πανταχοῦ φεγγόμεθα, οὐδὲν ὑποστέλλομενοι, οὐδὲν ἀποκρυπτόμενοι, οὐδὲν ὑφορώμενοι, ἀλλὰ σαφῶς λέγοντες· καὶ οὐ δεδοικαμεν μὴ πλῆξωμεν ὑμῶν τὰς ψυχάς, καθάπερ Μωσῆς τὰς Ἰουδαίων, Chrys. p. 482.

13.] καὶ οὐ, and (do) not (place a veil on our face,—so Mark xv. 8, ὁ δ' ὄχλος ἤρξατο αἰτεῖσθαι (ποιεῖν) καθὼς αὐτοὶ ἐποίει αὐτοῖς. See Winer, edn. 6, § 64, i. 1 b.) as Moses placed a veil on his face, in order that (see below) the sons of Israel might not look on the termination of the transitory (viz. his διακονία, see ver. 11, but spoken of as δεδοξασμένη: 'the glory of his ministration'). A mistake has been made with regard to the history in Exod. xxiv. 33—35, which has considerably obscured the understanding of this verse. It is commonly assumed, that Moses spoke to the Israelites, having the veil on his face; and this is implied in our version—'till Moses had done speaking with them, he put a veil on his face.' But the LXX (and Heb.) gave a different account: καὶ ἐπειδὴ κατέβησεν λαλῶν πρὸς αὐτοὺς, ἐπέθηκεν ἐπὶ τὸ πρόσωπον αὐτοῦ κάλυμμα. He spoke to them without the veil, with his face shining and glorified: when he had done speaking, he

i see Rom. x. 4. τὸ <sup>1</sup>τέλος τοῦ <sup>h</sup>καταργουμένου. <sup>14</sup>ἀλλ' <sup>k</sup>ἐπαρώθη τὰ <sup>ABCDF</sup>  
<sup>h</sup>Rom. xi. 7. <sup>1</sup>νοήματα αὐτῶν. <sup>m</sup>ἄχρι γὰρ τῆς <sup>n</sup>σήμερον <sup>n</sup>ἡμέρας <sup>KLPN</sup>  
<sup>1</sup>ch. ii. 11 ref. <sup>1</sup>νοήματα αὐτῶν. <sup>m</sup>ἄχρι γὰρ τῆς <sup>n</sup>σήμερον <sup>n</sup>ἡμέρας <sup>KLPN</sup>  
<sup>m</sup>= Rom. vii. 22 ref. <sup>n</sup>Matt. xviii. 15. <sup>Acta</sup> xx. 26. <sup>Rom.</sup> xi. 8 only. <sup>Josh.</sup> v. 9. <sup>Jer.</sup> i. 18. <sup>g h k l m</sup>  
<sup>n</sup>o 17. 41

om to D<sup>1</sup>F.

for τέλος, προσωπον A vulg (and F-lat) Anbrst. (finem is written over τέλος in the greek column of F. The mistake in A and vulg may have arisen from the eye of some scribe having passed to the προσωπον in the line above: τέλος stands just below προσωπον in Matthæi's edn of K.)

14. ἀλλὰ B. ἐπαρώθησαν K (g<sup>1</sup>?). rec om ημερας (as unnecessary, see over 15), with KL rel [Syr æth] Archel, Did, Bas, Chr, Thdrt Damasc: ins ABCDFPN

placed the vail on his face: and that, not because they were afraid to look on him, but as here, *that they might not look on the end, or the fading, of that transitory glory*; that they might only see it as long as it was the credential of his ministry, and then it might be withdrawn from their eyes. Thus the declaration of God's will to them was not ἐν παρήσῳ, but was interrupted and broken by intervals of concealment, which ours is not. The opposition is twofold: (1) between the *veiled* and the *unveiled* ministry, quoad the mere fact of concealment in the one case, and openness in the other: (2) between the ministry which was *suspended* by the veiling, that its τέλος might not be seen, and that which proceeds ἀπὸ δόξης εἰς δόξαν, *having no termination*. On the common interpretation, Commentators have found an almost insuperable difficulty in πρὸς τὸ μὴ ἀτ. The usual escape from it has been to render it, 'so that the Israelites could not,' as in ver. 7. De Wette somewhat modifies this, and sees in it the *divine purpose*: 'in order that,' but not in the intention of Moses, but of God's Providence. But both these renderings are ungrammatical. πρὸς τὸ with an infinitive never signifies the mere result, nor, as Meyer rightly remarks against De Wette, the *objective purpose*, but always the *subjective purpose present to the mind of the actor*: he refers to Matt. v. 28; vi. 1; xiii. 30; xxiii. 5; Mark xiii. 22; Eph. vi. 11; 1 Thess. ii. 9; 2 Thess. iii. 8; James iii. 3 (rec.); and Matt. xxvi. 12 (see my note there). I may remark also, that the narrative in Exodus, the LXX version of which the Apostle here closely follows (see below on ver. 16), implies that the brightness of Moses's face had *place not on that one occasion only, but throughout his whole ministry* between the Lord and the people. *When he ceased speaking to them, he put on the vail*; but *whenever he went in before the Lord to speak to Him, the vail was removed till he came out, and had spoken to the Israelites all that the Lord had commanded him, during which speaking they saw that his face shone,—and after which speaking he again put on the vail*. So that the vail was the symbol

of concealment and transitoriness: the part revealed they might see: beyond that, they could not: the ministry was a broken, interrupted one; its end was wrapped in obscurity. In the τέλος τοῦ καταργ. we must not think, as some Commentators have done, of *Christ* (Rom. x. 4), any further than it may be hinted in the background that when the law came to an end, He appeared.

14—18.] The contrast is now made between the CHILDREN OF ISRAEL, on whose heart this vail still is in the reading of the O. T., and US ALLE (Christians), who with uncovered face behold the glory of the Lord. This section is parenthetical. Before and after it, the ministry is the subject: in it, they to whom the ministry is directed. But it serves to shew the whole spirit and condition of the two classes, and thus further to substantiate the character of openness and freedom asserted of the Christian ministry.

14.] But (also) their understandings were hardened (on this, the necessary sense of ἐπαρώθη, see note, Eph. iv. 18). These words evidently refer, as well as what follows, not to the τέλος, which they did not see, but to that which they did see: to that which answers to the present ἀνγνωσις τῆς παλαιᾶς διαθήκης, viz. the word of God imparted by the ministration of Moses. And by these words the transition is made from the form of similitude just used, to that new one which is about to be used; q. d. 'not only was there a vail on Moses's face, to prevent more being known, but also their understandings were darkened: there was, besides, a vail on their hearts.' So that ἀλλὰ = but also, or moreover.

To refer this ἀλλὰ ἐπεὶ. to παρήσῳ χρώμεθα, to the present hard-heartedness of the Jews under the freedom of speech of the Gospel, as Olsh., De W., al., is, in my view, to miss the whole sense of the passage. No reference whatever is made to the state of the Jews under the preaching of the gospel, but only as the objects of the O. T. ministration,—them, under the oral teaching of Moses,—now, in the reading of the O. T. In order to understand what follows, the change of similitude must be carefully borne in mind.

τὸ αὐτὸ ' κάλυμμα ° ἐπὶ τῇ ὀφθαλμοῦ τῆς παλαιᾶς  
 διαθήκης μένει, μὴ ἀνακαλυπτόμενον ὅτι ἐν χριστῷ  
 καταργεῖται. 15 ἄλλ' ἕως σήμερον, ἥνικα ἂν ἀνα-  
 γινώσκται Μωυσῆς, ' κάλυμμα ° ἐπὶ τὴν καρδίαν αὐτῶν  
 κεῖται. 16 ἥνικα δ' ἂν ἐπιστρέψῃ πρὸς κύριον, ° περι-

al. Lev. xxv. 23. s here bis only. Job xii. 23 and Isa. liii. 17 BM. (ἀσπ. Α.) t vv. 7  
 &c. u here only. Sir. xlvii. 7. see Matt. xxvii. 8. Rom. xi. 8. v here bis x so  
 only. Exod. xxiv. 34. Deut. vii. 12. w constr., Acta viii. 28. (xiii. 27.) xv. 21. x so  
 Acta x. 17. xi. 11. Rev. iii. 20. v. i. vii. 1. x. 1. y = 1 Thess. i. 9. (Acta ix. 40.) Amos  
 iv. 6. s Acta xxvii. 20 reff.

m 17 latt copt [syr goth arm] Clem, Cyr[-p Euthal-ms] Orig-int, [Cypri,] Ambrst.  
 for ἐπὶ, ἐν DF Chr<sub>1</sub>.

15. rec om αν [from an beginning αναγινωσκ. ?], with DFKL[P] rel (Orig[-c,]) Eus,  
 Cyr-jer, Cae, Chr<sub>1</sub> Cyr<sub>2</sub> [Euthal-ms] Thdr<sub>1</sub>, Damasc : ins ABCM Orig, Cyr<sub>1</sub> Thdr<sub>1</sub>,  
 εαν 17. rec αναγινωσκειται, with FKL rel vulg Eus, Cyr-jer, Cae, Chr<sub>1</sub> Cyr<sub>2</sub>[-ms,  
 p] Thdr<sub>1</sub>, Damasc Orig-int<sub>2</sub> : txt A B (see table) CDPN c m 17 Orig<sub>2</sub>[-c,] Chr-ms  
 Cyr[-p,]-ms, Euthal-ms] Thdr<sub>1</sub>. from κάλυμμα to next ver is repeated by B<sup>1</sup>.  
 κεῖται bef ἐπὶ τὴν καρδ. av. D<sup>1</sup>-F latt [copt] goth æth.  
 16. for ἥνικα, ὅταν F[στα] Chr<sub>1</sub>. δε εαν AN<sup>1</sup> 17 : om αν C k Mac Bas.

τὸ αὐτὸ κάλυμμα] 'the vail once on  
 Moses's face,' is now regarded as laid on  
 their hearts. It denoted the ceasing, the  
 covering up, of his oral teaching; for it  
 was put on when he had done speaking to  
 the people. Now, his oral teaching has  
 altogether ceased, and the διακονία is car-  
 ried on by a book. But as when we listen,  
 the speaker is the agent, and the hearers  
 are passive,—so on the other hand, when  
 we read, we are the agents and the book is  
 passive. The book is the same to all : the  
 difference between those who understand  
 and those who do not understand is now a  
 subjective difference—the vail is no longer  
 on the face of the speaker, but on the  
 heart of the reader. So that of necessity  
 the form of the similitude is changed.  
 For (answering to an understood clause,  
 'and remain hardened') to the present day  
 the same vail (which was once on the face  
 of Moses) remains at the reading of the  
 Old Testament (ἡ παλ. διαθ. here, as we  
 now popularly use the words, the book com-  
 prising the ancient Covenant), the dis-  
 covery not being made (by the removal of  
 the vail) that it (the O. T.) is done away  
 in Christ (that the Old Covenant has  
 passed away, being superseded by Christ).  
 This I believe to be the only admissible  
 sense of the words, consistently with the  
 symbolism of the passage. The render-  
 ings, 'remains not taken away—for it  
 (i. e. the vail) is done away in Christ,'  
 and (as E. V.) 'remaineth . . . untaken  
 away . . . which vail (ἡ τι) is done away in  
 Christ,'—are inadmissible: (1) because  
 they make καταργεῖται, which throughout  
 the passage belongs to the glory of the  
 ministry, to apply to the vail: and (2) be-  
 cause they give no satisfactory sense. It  
 is not because the vail can only be done  
 away in Christ, that it now remains un-

taken away on their hearts, but because  
 their hearts are hardened. Besides, the  
 Apostle would not have expressed it thus,  
 but ἐν χριστῷ γὰρ καταργ. The word  
 ἀνακαλυπτόμενον has been probably chosen,  
 as is often the practice of the Apostle,  
 on account of its relation to κάλυμμα,  
 —it not being unvalued to them that  
 . . .

15.] But (reassertion of μὴ  
 ἀνακαλυπτόμενον, with a view to the next  
 clause) to this day, whenever Moses is  
 read, a vail lies upon their heart (under-  
 standing. κεῖται iñ w. acc.—pregn., in-  
 volving the being laid on, and remaining  
 there).

16.] Here, the tertium com-  
 parationis is, the having on a vail, and  
 taking it off on going into the presence of  
 the Lord. This Moses did; and the choice  
 of the same words as those of the LXX,  
 shews the closeness of the comparison;  
 ἥνικα δ' ἂν εἰσπορεύετο Μωυσῆς ἐναντί  
 κυρίου λαλεῖν αὐτῷ, περιερείπει τὸ κά-  
 λυμμα. This shall likewise be done in the  
 case of the Israelites: when it (i. e. ἡ καρ-  
 δία αὐτῶν,—not Israel, as Chrys., Theod.,  
 Theophyl., Erasmus, al.,—nor Moses, as  
 Calv., Estius,—nor τίς, as Orig., al.) shall  
 turn to the Lord (here again ἐπιστρέψῃ  
 πρὸς is carefully chosen, being the very ex-  
 pression of the LXX, when the Israelites,  
 having been afraid of the glory of the face  
 of Moses, returned to him after being  
 summoned by him :—ἐφοβήθησαν ἐγγίσει  
 αὐτῷ· καὶ ἐκέλευσεν αὐτοὺς Μωυσῆς, καὶ  
 ἐπιστρέψαν πρὸς αὐτὸν . . .—and  
 κύριον appears to be used for the same  
 reason) the vail is taken away (not, shall  
 be, because ἡ καρδία is the subject, and  
 thus the taking away becomes an indivi-  
 dual matter, happening whenever and  
 wherever conversion takes place). Let me  
 restate this,—as it is all-important towards  
 the understanding of vv. 17, 18. 'When

a Acts viii. 29  
 ref.  
 b Rom. viii. 21.  
 1 Cor. x. 29.  
 Gal. v. 1, 13.  
 Lev. xix. 20.  
 c here only.  
 (see note.)  
 d Rom. viii. 29  
 ref.  
 e constr., here  
 only, see  
 Moulin's Winer, p. 638, note 1. Matt. xvii. 2 & Mk. Rom. xii. 2 only 7. Ps. xxxiii. 1 Symm.  
 iv. 6 ref.  
 g = Acts ii. 22. James i. 13 al.

αἰρεῖται τὸ ἑκάλυμμα. 17 Ὁ δὲ κύριος τὸ πνεῦμά ἐστιν  
 οὐ δὲ τὸ πνεῦμα κυρίου, ἑλευθερία. 18 ἡμεῖς δὲ πάντες  
 ἀνακαλυμμένῳ προσώπῳ τὴν δόξαν κυρίου κατα-  
 σπτριζόμενοι, τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ  
 δόξης εἰς δόξαν, καθάπερ ἀπὸ κυρίου πνεύματος.

ABCDE  
 KLP  
 bcd  
 ghkl  
 no17.

17. for οὐ, που F. for κυρίου, το ἁγίου L. rec ins εκει bef ελευθερια  
 (see notes), with D<sup>3</sup> FKLPN<sup>3</sup> rel latt syr goth æth arm Ath [-int.] Epiph. Bas, Chr,  
 Cyr, Thdr̄t Damasc Orig-int, Hil, [Novat, Ambrst]: om ABC D<sup>1</sup> [-gr] N<sup>1</sup> 17 fñi Syr  
 copt Nys, [Cyr-p,] (in Cyr, both readings are found) Euthal-ms].

18. αποπτριζόμενοι F: ενοπτριζόμεθα Mac, μεταμορφούμενοι A 23 Orig<sup>1</sup> (-int<sup>1</sup>)  
 Eus, Mac<sup>1</sup>, καθως περ B.

their heart goes in to speak with God,  
 — ceases to contemplate the dead letter,  
 and begins to commune with the Spirit  
 of the old covenant (the Spirit of God),  
 then the veil is removed, as it was from  
 the face of Moses. 17.] Now (δὲ  
 exponents. τίς δι' οὗτος πρὸς ὃν δεῖ  
 ἀποβλέψαι; Theodoret) the Lord is the  
 Spirit: i. e. the κύριος of ver. 16, is, the  
 Spirit, whose word the O. T. is: the  
 πνεῦμα,—as opposed to the γράμμα,—  
 which (ῥητοίαι, ver. 6. But it is not  
 merely, as Wetst., 'Dominus significat  
 Spiritum,' nor is πνεῦμα merely, as Olsh.,  
 the spiritual sense of the law: but, 'the  
 Lord,' as here spoken of, 'Christ,' 'is the  
 Spirit,' is identical with the Holy Spirit:  
 not personally nor essentially, but, as is  
 shewn by τὸ πνεῦμα κυρίου following, in  
 this department of His divine working:—  
 Christ, here, is the Spirit of Christ. The  
 principal mistaken interpretation (among  
 many, see Pool's Synops., Meyer, De Wette)  
 is that of Chrys., Theodoret, Theophyl.,  
 Ecum., Estius, Schulz,—making τὸ πνεῦ-  
 μα the subject, and δ κύρ. the predicate,  
 which though perhaps (but would δὲ then  
 have had its present position?) allowable,  
 is against the context, δ δὲ κύρ: being  
 plainly resumed from δ κύρ. in ver. 16.  
 The words are then used by them as a  
 proof of the Divinity of the Holy Spirit.

But (δὲ appealing to a known or evi-  
 dent axiom, as in a mathematical demon-  
 stration) where the Spirit of the Lord  
 (see above) is, is liberty (ἐκεῖ has prob-  
 ably been inserted, as being usual after  
 οὐ: but, as Meyer remarks, not in St. Paul's  
 style, see Rom. iv. 15; v. 20). They are  
 fettered in spirit as long as they are slaves  
 to the letter, = as long as they have the  
 veil on their hearts; but when they turn  
 to the Lord the Spirit, which is not πνεῦμα  
 δουλείας but πν. υἱοθεσίας, Rom. viii. 15,  
 —and by virtue of whom οὐκ ἐστὶ ἐν δούλος,  
 ἀλλὰ υἱός, Gal. iv. 7,—then they are at  
 liberty. There can hardly be any allusion  
 to a veil over the head implying subjec-

tion, as 1 Cor. xi. 10, (Erasm., Beza, Grot.,  
 Bengel, Fritz.,) for here the covering of  
 the head with a veil is not thought of,  
 but merely intercepting the sight.

18.] But (the sight of the Jews is thus  
 intercepted; in contrast to whom) *wx* all  
 ('all Christians' not, as Erasm., Estius,  
 Bengel, al. m., 'we Apostles and teach-  
 ers: the contrast is to the υἱοὶ Ἰσραὴλ  
 above) with unveiled face (the veil having  
 been removed at our conversion: the stress  
 is on these words) beholding in a mirror  
 the glory of the Lord (i. e. Christ: from  
 vv. 16, 17. καταπτριζω is to shew in a  
 mirror, to make a reflexion in a mirror;  
 so Plutarch, de Placitis Philosophorum,  
 iii. 5: Anaxagoras explained a rainbow to  
 be the reflexion of the sun's brightness  
 from a thick cloud, that always stands  
 opposite τοῦ καταπτριζοῦτος αὐτοῦ ἀστέρος.  
 In the middle, it is 'to behold oneself in a  
 mirror:' so Diog. Laert., Plato, p. 115,  
 τοῖς μεθύουσι συνεβούλευε καταπτριζεσθαι;  
 —but also, to see in a mirror, so Philo,  
 Legis Allegor. iii. 33, vol. i. p. 107, μὴ γὰρ  
 ἐμφανισθείης μοι δι' οὐρανοῦ ἢ γῆς ἢ ὕδατος  
 ἢ ἀέρος ἢ τινος ἀπῶς τῶν ἐν γενέσει, μηδὲ  
 καταπτριζαμένην ἐν ἄλλῳ τινὶ τὴν σὴν ἰδέαν,  
 ἢ ἐν σοὶ τῷ θεῷ. And such is evidently  
 the meaning here: the gospel is this mir-  
 ror, the εὐαγγέλιον τῆς δόξης τοῦ χριστοῦ,  
 ch. iv. 4, and we, looking on it with un-  
 veiled face, are the contrast to the Jews,  
 with veiled hearts reading their law. The  
 meaning 'reflecting the glory,' &c. as  
 Chrys., Luth., Calov., Bengel, Billroth,  
 Olsh., is one which neither the word nor  
 the context (see above) will bear (see,  
 however, Stanley's note), are transfigured  
 into the same image (which we see in the  
 mirror: the image of the glory of Christ,  
 see Gal. iv. 19, which is more to the point  
 than Rom. viii. 21, cited by Meyer, and  
 1 John iii. 3. But the change here spoken  
 of is a spiritual one, not the bodily change  
 at the Resurrection: it is going on here  
 in the process of sanctification. No  
 prep. need be understood before τὴν αὐτὴν

IV. <sup>1</sup> διὰ τοῦτο ἔχοντες τὴν <sup>h</sup> διακονίαν ταύτην, καθὼς <sup>h</sup> ἡλεήθημεν, οὐκ <sup>k</sup> ἐγκακοῦμεν, <sup>2</sup> ἀλλὰ <sup>1</sup> ἀπειπάμεθα τὰ <sup>m</sup> κρυπτά τῆς <sup>n</sup> αἰσχύνης, μὴ <sup>o</sup> περιπατοῦντες <sup>o</sup> ἐν <sup>p</sup> πανουρ-

iii. 13. 2 Thess. iii. 13 only. I. P. r ymm., Gen. xxvii. 44. Num. xxi. 5. Isa. vii. 14.  
only. 3 Kings xi. 2. Job x. 3 al. m and constr., Rom. ii. 16 reff.  
9. Phil. iii. 19. Heb. xii. 2. Jude 13. Rev. iii. 18 only. Ps. lxxviii. 45.  
x. 3. Eph. v. 3 al. Prov. viii. 30. p 1 Cor. ii. 19 reff.

h = Acts xz.  
34 reff.  
i Rom. xi. 30.  
31 reff.  
k Luke xviii. 1.  
ver. 16. Gal.  
vi. 9. Eph.  
i here  
o Luke xiv.  
o Rom. vi. 4. ch.

CHAP. IV. 1. for ταύτην, αὐτὴν F[-gr: om vulg-clem]. rec ἐγκακοῦμεν, with  
CD<sup>2</sup>KLP rel [Chr, Thdr̄t Damasc]: txt ABD<sup>1</sup>FM m 17 [Euthal-ms].  
2. (ἀλλα, so A(perhaps) BCDN c d e f g h k l n 47 [Damasc].) for κρυπτα,  
εργα K.

εἰκόνα—the passive verb indirectly governs the acc., as in ἀποτίμωμαι τὴν κεφαλὴν and similar cases) from glory to glory (this is explained, either (1) ‘from one degree of glory to another;’ so most Commentators and De Wette, or (2) ‘from (by) the glory which we see, into glory,’ as Chrys. p. 486, ἀπὸ δόξης, τῆς τοῦ πνεύματος, εἰς δόξαν, τὴν ἡμετέραν, τὴν ἐγγιγνομένην.—Theodoret, Œcum., Theophyl., Bengel, Fritz., Meyer, al. I prefer the former, as the other would introduce a tautology, the sentiment being expressed in the words following) as by the Lord the Spirit. κυρίου πνεύματος = τοῦ κυρίου τοῦ πνεύματος,—the first art. being omitted after the preposition, the second to conform the predicate to its subject, as in ἀπὸ θεοῦ πατρός, Gal. i. 3,—and answers to ὁ δὲ κύριος τὸ πνεῦμα ἐστίν above. This seems the obvious and most satisfactory way of taking the words, and, from ver. 17, to be necessitated by the context; and so Theodoret, Luther, Beza, Calov., Wolf, Estius, al. The rendering upheld by Fritz., Billroth, Meyer, De Wette, ‘the Lord of the Spirit,’ i. e. ‘Christ, whose Spirit He is,’ seems to me to convey very little meaning, besides being an expression altogether unprecedented. The transformation is effected by the Spirit (τοῦτο μεταμορφοί, Chrys.), the Author and Up-holder of spiritual life, who ‘takes of the things of Christ; and shows them to us,’ John xvi. 14, see also Rom. viii. 10, 11,—who sanctifies us till we are holy as Christ is holy; the process of renewal after Christ’s image is such a transformation as may be expected by the agency of (καθὼς ἀπὸ, so Chrys., καὶ τοιαύτην οὖν εἰκὸς ἀπὸ . . .) the Lord the Spirit,—Christ Himself being the image, see ch. iv. 4. The two other renderings are out of the question, as being inconsistent with the order of the words: viz.: (1) that of E. V. and of Vulg., Theophyl., Grot., Bengel, ‘the Spirit of the Lord,’ and (2) that of Chrys., Theodoret, Calov., Estius, ‘the Spirit who is the Lord.’ Meyer objects to the interpretation given above as inconsistent with the self-evident connexion of the genitives. How would he render ἀπὸ θεοῦ πατρός?

IV. 1—8.] Taking up again the subject of his freedom of speech (ch. iii. 12), he declares his renunciation of all deceit, and manifestation of the truth to every man (ver. 2), even though to some the Gospel be hidden (vv. 3, 4). And this because he preaches, without any selfish admixture, only the pure light of the Gospel of Christ (vv. 5, 6).

1.] διὰ τοῦτο refers to the previous description of the freedom and unvailedness of the ministry of the Gospel, and of the state of Christians in general (ch. iii. 18).

ἔχοντες τ. 8. ταύτ. further expands and explains διὰ τοῦτο.

καθὼς ἡλεήθ. even as we received mercy (from God, at the time of our being appointed; cf. ἡλεήθην, 1 Tim. i. 16): belongs to ἔχ. τ. 8. ταύτ., not to what follows, and is a qualification, in humility, of ἔχοντες—‘possessing it, not as our own, but in as far as we were shewn mercy.’

οὐκ ἐγκακοῦμεν.] We do not behave ourselves in a cowardly manner, do not shrink from plainness of speech and action. ἐγκακίῳ is the opposite of παρρησιάζω. οὐκ ἐγκακοῦμεν would be, ‘we do not give up through faintness or cowardice.’ It is hardly possible to decide satisfactorily between the two readings. ἐγκ. seems to be universal, except in the N. T. (rec. text) and the Fathers, which have ἐκκ. Did the Fathers borrow this form from the N. T., or was it the usual form of later Greek, and as such introduced into the text by the copyists? In such doubt, I have followed manuscript authority. But (cowardice alone prompting concealment in such a case, where it does not belong to the character of the ministry itself) we have renounced (so Herod. iv. 125, τὸ ἀποποιῶν τὴν σφετέρην συμμαχίαν, vi. 1, τὴν ἀδελαστον κοίτην, vii. 1, πᾶσαν: and other hidden things of views, ends, or have them hidden De Wette, the dishonesty. al. Meyer, φόβος. Defin. p. 416. that it refers to practices, by

1. original  
2. 2nd  
3. 3rd  
4. 4th  
5. 5th  
6. 6th  
7. 7th  
8. 8th  
9. 9th  
10. 10th  
11. 11th  
12. 12th  
13. 13th  
14. 14th  
15. 15th  
16. 16th  
17. 17th  
18. 18th  
19. 19th  
20. 20th  
21. 21st  
22. 22nd  
23. 23rd  
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91. 91st  
92. 92nd  
93. 93rd  
94. 94th  
95. 95th  
96. 96th  
97. 97th  
98. 98th  
99. 99th  
100. 100th





<sup>1</sup> ἑαυτοὺς <sup>m</sup> κηρύσσομεν, ἀλλὰ χριστὸν Ἰησοῦν κύριον <sup>1 ch. iii. 1 reff.</sup>  
<sup>1</sup> ἑαυτοὺς δὲ δούλους ὑμῶν <sup>n</sup> διὰ Ἰησοῦν. <sup>6</sup> ὅτι ὁ θεὸς ὁ <sup>m Acto viii. 5</sup>  
<sup>o</sup> εἰπὼν <sup>p</sup> Ἐκ σκότους <sup>q</sup> φῶς <sup>q</sup> λάμψει, δς <sup>q</sup> ἔλαμψεν ἐν ταῖς <sup>reft.</sup>  
καρδίαις ἡμῶν <sup>r</sup> πρὸς <sup>b</sup> φωτισμὸν τῆς <sup>r</sup> γνώσεως τῆς <sup>r</sup> δόξης <sup>p Job xxxvii. 15.</sup>  
τοῦ θεοῦ <sup>r</sup> ἐν <sup>r</sup> προσώπῳ χριστοῦ. <sup>q Acta xii. 7</sup>  
<sup>(reff.)</sup> <sup>1 sa. ix. 2.</sup>

<sup>iv. 7</sup> <sup>1]</sup> <sup>7</sup> Ἐχομεν δὲ τὸν <sup>u</sup> θησαυρὸν τοῦτον ἐν <sup>v</sup> ὀστρακίνῳ <sup>v cor. vii. 12.</sup>  
<sup>t ch. ii. 10. Prov. viii. 30. u Epp., Col. ii. 3. Heb. xi. 26 only. Gospep., Matt. ii. 11 a<sup>18</sup>. Mark x. 21. Luke vi. 45 a<sup>13</sup>. Josh. vi. 10. v 2 Tim. ii. 20. w as above (v) only. Levit. vi. 28.</sup>

<sup>5</sup>. ἱσ. bef χρ. ACDN vulg syr goth [(æth) Aug<sub>1</sub>, and but] om κυρ. P d: κυρ. ἡ. χρ. F[not F-lat]: om ἱσ. 47: txt B[H]KL rel Syr copt arm Mcion-e<sub>1</sub>[and ms.] Cyr-  
jer<sub>1</sub> Chr<sub>1</sub> [Cyr-p Euthal-ms] Thdrt Damasc Ambrst. ἡμων(sic) N<sup>1</sup> 17. for  
2nd ἱσων, ἱσων A<sup>1</sup>CN<sup>1</sup> 17 Mcion-e<sub>1</sub> [Cyr-p<sub>1</sub>]: χριστου N-corr<sup>1</sup> 5 [Cyr-p<sub>1</sub>].

<sup>6</sup>. om 1st δ B(sic: see table) n [Mcion-e-ms, (ins.)]. aft επωρ ins o (but  
erased) N<sup>1</sup>. rec λαμψαι, with CD<sup>3</sup>F[H]KLPN<sup>2</sup> rel latt goth Mcion-e<sub>1</sub> Orig,  
Dial, Mac, [Ps ?-] Ath<sub>1</sub> Chr<sub>1</sub> Cyr<sub>1</sub> [p Euthal-ms] Thdrt Damasc [Tert<sub>1</sub>]: txt AB D<sup>1</sup>[-gr]  
N<sup>1</sup> Clem<sub>1</sub>. om os D<sup>1</sup>F old-lat demid(und harl) Chr<sub>1</sub> Tert<sub>1</sub> Ambrst [Aug<sub>1</sub>].  
<sup>u</sup>μων C 3. 47 Chr<sub>1</sub>. for του θεου, αυτου C<sup>1</sup> D<sup>1</sup>[and lat] F[(not F-lat) fri] æth Dial,  
Cyr<sub>1</sub> [p] Tert<sub>1</sub>: txt ABC<sup>3</sup>D<sup>4</sup>[H]KLPN rel [vulg F-lat syrr copt goth arm] (Orig)  
Ath<sub>1</sub> Chr<sub>1</sub> [Euthal-ms] Thdrt Damasc Ambr, Ambrst. (του θεου is certainly original;  
for, as Meyer observes, had αυτου been origl, it is hardly possible that του θεου should  
have been a gloss on it, as o θεος occurs just before.) rec ins ἱσων bef χρ., with  
C[H]KLPN rel tol [syrr copt goth arm-ed] Orig, [Euthal-ms] Thdrt Damasc: aft  
χρ., DF latt Cyr<sub>1</sub> [Ambr Ambrst Aug]: om AB 17 arm-mss Orig, Dial, Ath<sub>1</sub> Chr,  
[Cyr-p<sub>1</sub>-ms.] Tert<sub>1</sub>.

illuminated, but to stop the shining forth altogether]:—the rendering, '*that they might not see,*' Grot., al., is inadmissible).

<sup>5</sup>, <sup>6</sup>.] *We have no reason to use trickery or craft, having no selfish ends to serve: nor concealment, being ourselves enlightened by God, and set for the spreading of light.*

<sup>5</sup>.] For we preach not (the subject of our preaching is not) ourselves (Meyer understands κυριους, 'as lords'; but as De W. observes, this would anticipate the development of thought which follows, the contrast between χρ. Ἰησοῦν as κύριον, and ourselves as your δούλους, not being yet raised),—but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake (on account of Him and His work).

<sup>6</sup>.] Because (explains and substantiates the last clause,—that we are your servants for Jesus' sake) (*it is*) God, who said Out of (not, '*after*' the darkness; this meaning of ἐκ, though allowable, e.g. ἐκ κυμάτων γὰρ αὐτοῖς αὐ γάλην' ὄρω, does not occur in N. T.) darkness light shall shine (allusion to Gen. i. 3: the change to λαμψαι appears to have been made because the words cited are not the exact ones spoken by the Creator, who shined (Grot., Fritz., Meyer, would render ἐλαμψεν, 'caused light to shine,' using the verb in the *factive* sense, as ἀνατέλλω, Matt. v. 45, and ἡ λάμπουσα πέτρα πυρὸς διδούρου σέλας, Eur. Phoen. 226. But this usage of the word seems entirely poetical, and the intransitive sense would as well express the divine act) in our hearts (the

physical creation bearing an analogy to the spiritual) in order to the shining forth (to others) of the knowledge (in us) of the glory of God in the face of Christ (= τῆς δόξης τ. θεοῦ τῆς ἐν προσώπῳ χρ., 'the glory of God manifested in Christ'). The figure is still derived from the history in ch. iii., and refers to the brightness on the face of Moses:—the only true effulgence of the divine glory is from the face of Christ. Meyer contends for the connexion of ἐν προσώπῳ χρ. with φωτισμὸν, but his explanation fails to convey to my mind any satisfactory sense. He says that when the γνῶσις is imparted by preaching, it shines, and its brightness illuminates the face of Christ, because it is His face whose glory is looked on in the mirror of preaching. But I cannot think that any thing so very far-fetched would be in the Apostle's mind.

As to the necessity of the art. τῆς before ἐν, none will assert it who are much versed in the many varieties of expression in such sentences in the Apostle's style. 7—18.] *This glorious ministry is fulfilled by weak, afflicted, persecuted, and decaying vessels, which are moreover worn out in the work (7—12). Yet the spirit of faith, the hope of the resurrection, and of being presented with them, for whom he has laboured, bears him up against the decay of the outer man, and all present tribulation (13—18). We are not justified in assuming with Calvin, Estius, al., that a definite reproach of personal meanness had induced the Apostle to speak thus. For he does not deal with any*

x Acts ix. 16  
 ref.  
 y Rom. vii. 13  
 ref. Joseph.  
 Ant. i. 13. 4.  
 ii. 2. 1.  
 z = ch. vi. 4.  
 vii. 5, 11.  
 viii. 7, xi. 6.  
 a ch. i. 6 ref.  
 b ch. vi. 13 (b)  
 only. Josh.  
 xvii. 15. Isa. xxviii. 20. xlix. 19 only. (φῶς, Rom. ii. 9.)  
 only. Ps. lxxvii. 15 only. e = 1 Cor. iv. 12 ref.  
 Pa. xv. 10), 31. 2 Tim. iv. 10, 16. Heb. xiii. 5. 1 Chron. xxviii. 20.  
 iii. 19. h = Matt. ii. 13 al. fr. i Rom. iv. 19 only t.  
 c Acts xxv. 20 ref.  
 f Matt. xvii. 46 f Mk. Acts ii. 27 (from  
 g = here (Heb. vi. 1) only. 4 Kings  
 d ch. i. 9  
 Acts ii. 27 (from  
 4 Kings

### 9. εγκαταλειπόμενοι F Eus, Chr, Max.

such reproach here, but with matters common to all human ministers of the word.

All this is a following out in detail of the οὐκ ἔγκακούμεν of ver. 1, already enlarged on in one of its departments,—that of *not shrinking from openness of speech*,—and now to be put forth in another, viz. *bearing up against outward and inward difficulties*. If any polemical purpose is to be sought, it is the setting forth of the abundance of sufferings, the glorying in weakness (ch. xi. 23, 30), which substantiated his apostolic mission: but even such purpose is only in the background; he is pouring out, in the fulness of his heart, the manifold discouragements and the far more exceeding encouragements of his office.

7.] τὸν θ̄σ̄ν. τοῦτ', viz. 'the light of the knowledge of the glory of God,' ver. 6. ἐπειδὴ γὰρ πολλὰ καὶ μεγάλα εἶπε περὶ τῆς ἀπορρήτου δόξης: ἵνα μή τις λέγῃ καὶ πῶς τοσαύτης δόξης ἀπολαύοντες μένομεν ἐν θ̄σ̄ν φ̄σ̄ματι: φησὶν ὅτι τοῦτο μὲν οὐδ' αὐτὸ μάλιστα ἐστὶ τὸ θαυμαστόν, καὶ δείγμα μέγιστον τῆς τοῦ θεοῦ δυνάμεως, ὅτι σκευὸς δοτράκινον τοσαύτην ἡδυνήθη λαμπρότητα ἐνέγκειν, καὶ τηλικούτων φυλάξαι θησαυρόν. Chrys. p. 496. Some (Calv., al.) think the θ̄σ̄ν. to be the whole διακονία: but it seems simpler to refer it to that which has immediately preceded, in a style like that of Paul, in which each successive idea so commonly evolves itself out of the last. The σκευὸς is the *body*, not the whole personality; the ὁ ἔξω ἄνθρωπος of ver. 16; see ver. 10. And in the troubles of the body the personality shares, as long as it is bound up with it here.

The similitude and form of expression is illustrated by Wetst. from Artemidorus vi. 25, θάνατον μὲν γὰρ εἰκότως ἐσθμαίνει τῇ γυναικὶ τὸ εἶναι ἐν δοτράκινῳ σκευεῖ, — Artian, Epict. iii. 9, ταῦτα ἔχω ἀντὶ τῶν ἀργυρωμάτων, ἀντὶ τῶν χρυσομάτων· σὺ χρυσὰ σκεῦη, δοτράκινον δὲ τὴν λόγον, and Herod. iii. 96, τοῦτον τὸν φόρον θησαυρίζει ὁ βασιλεὺς τρόπῳ τοιούτῳ. ἐς πῶθους κεραμίου τήξας καταχέει, πλῆσας δὲ τὸ ἄγρος περιείρει, ἐπειδὴ δὲ δεηθῇ χρημάτων, κατακόπτει τοσοῦτον, ὅσου ἂν ἐκδύσσοι δέηται. ἡ ὑπερβ. τῆς δυν.

not = ἡ υπερβάλλουσα δύναμις, but, the

δύναμις contemplated on the side of its *υπερβολή*,—the power consisting in the effects of the apostolic ministry (1 Cor. ii. 4), as well as in the upholding under trials and difficulties. The passage commonly referred to (even by Stanley) to prove the *hendiads*, may serve entirely to disprove it: Jos. Antt. i. 13. 4, μαθὼν δὲ αὐτοῦ τὸ πρόθυμον κ. τὴν ὑπερβολὴν τῆς θρησκείας: "the readiness and surpassingness of his obedience." ὁ τοῦ θεοῦ]

may belong to (i. e. be seen to belong to) God. Tertull., Vulg., and Estius, render it 'ut sublimitas sit virtutis Dei, non ex nobis,' which is hardly allowable, and disturbs the sense by confusing the antithesis between ὁ θεὸς and ἡμεῖς. 8—10.]

He illustrates the expression, 'earthen vessels,' in detail, by *his own experience and that of the other ministers of Christ*.

8.] In every way (see ref.) pressed, but not (inextricably) crushed (στ. 'angustias h. l. denotat tales, e quibus non detur exitus,' Meyer, from Kypke);—in perplexity but not in despair (a *literal* statement of what the last clause stated *figuratively*: as Stanley, "bewildered, but not benighted"):—persecuted but not deserted (ἐγκαταλειπόμενοι, see ref., used of desertion both by God and by man. Hammond, Olsh., Stanley, al., would refer διωκόμ. . . . to the foot-race, and render it 'pursued, but not left behind,' as Herod. viii. 59, οἱ δὲ γε ἐγκαταλειπόμενοι οὐ στεφανοῦνται,—but the sense thus would be quite beside the purpose, as the Apostle is speaking not of rivalry from those who as runners had the same end in view, but of troubles and persecutions): *struck down* (as with a dart during pursuit: so Xen. Cyr. i. 3. 14, θηρία . . . τοξεύων καὶ ἀκοντίζων καταβαλεῖς. It is ordinarily interpreted of a fall in wrestling; but *agonistic figures* would be out of place in the present passage, and the attempt to find them has bewildered most of the modern Commentators), but not destroyed:

10.] always carrying about in our body (i. e. ever in our apostolic work having our body exposed to and an example of: or perhaps even, as Stanley, "bearing with us, wherever we go, the burden of the

τοῦ Ἰησοῦ ἐν τῷ σώματι<sup>κ</sup> περιφέροντες, ἵνα καὶ ἡ<sup>ι</sup> ζωὴ  
 τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν<sup>μ</sup> φανερωθῇ<sup>11</sup> ἀεὶ γὰρ  
 ἡμεῖς οἱ ζῶντες<sup>ν</sup> εἰς θάνατον<sup>π</sup> παραδιδόμεθα<sup>ο</sup> διὰ Ἰησοῦν,  
 ἵνα καὶ ἡ<sup>ι</sup> ζωὴ τοῦ Ἰησοῦ<sup>μ</sup> φανερωθῇ ἐν τῇ<sup>ρ</sup> θνητῇ  
 σαρκὶ ἡμῶν.<sup>12</sup> ὥστε ὁ θάνατος ἐν ἡμῖν<sup>q</sup> ἐνεργεῖται, ἡ δὲ

ref.  
vi. 12 ref.

n Matt. x. 21. Mark xiii. 12. Isa. lili. 12 a.  
q Rom. vii. 5 ref.

o ver. 8.

Gal. vi. 17.  
Mark vi. 56.  
Eph. iv. 14  
[Heb. xiii. 9,  
and Jude 12  
v. r.] only.  
Prov. x. 24.  
Eccl. vii. 8.  
2 Mac. vii.  
27 only.  
1 = Rom. v. 10.  
m Rom. i. 19  
p Rom.

10. rec ins κυριου bef 1st Ἰησοῦ, with KL rel [flor] syr goth Chr, Thdr̄t Damasc  
 Tert, Ambrst-ms: om ABCDFPN 17 (latt) Syr copt sath arm Orig<sup>scpe</sup> [Eus, Nys,  
 Euthal-ms] Cyr, Iren-int, Tert<sub>1</sub>.—χριστου D<sup>1</sup>F (and their lat) [sath] Orig-int, Tert<sub>1</sub>:  
 χρ. Ἰησ. D<sup>2</sup> Tert<sub>1</sub>. aft 1st σωματι ins ἡμων DF [latt(not am<sup>1</sup>)] Syr copt arm Iren-  
 int, Orig-int, [Tert, Ambrst]. aft 2nd (του) Ἰησ. ins χριστου D<sup>1</sup> (and lat) F [not  
 F-lat] (spec) Iren-int Orig-int, [Ambr,].—om του F. τοις σωμασιν [2nd] N vulg  
 [fri] Orig. φανερωθῇ bef εν τω σωματι ἡμων A vulg(not am fuld demid [tol])  
 [copt Cyr-p<sub>1</sub>] Tert<sub>1</sub>.

11. for αει, ει F k [Syr] Tert<sub>1</sub> Ambrst. for παραδιδ., διδομεθα F[-gr].  
 om kai C o 3 Tert<sub>1</sub>. for του Ἰησ., Ἰησ. χριστου D<sup>1</sup> (and lat) F [not F-lat]: του χρ. C.

12. [om] o [N<sup>1</sup>] (insd) over the line [eadem manu,] appy [Damasc]. rec ins  
 μεν bef θανατος (to correspond to δε below), with KL rel syr-w-ob Thl (Ec Ambrst-ms:  
 om ABCDFPN 17 latt copt (goth) arm Chr, [Euthal-ms] Thdr̄t Damasc lat-f.

dead body." But see below) the killing (the word seems only to occur besides, in ref. Rom., where it signifies, figuratively, utter lack of strength and vital power, in a fragment of the Oneirocritica of Astrampychus (Meyer), νεκροῦς ὄρων, νέκρωσιν ἔξεις πραγμάτων, where the sense is also figurative, and in its primary physical sense in the medical works of Aretæus and Galen. But here the literal sense, 'the being put to death,' must evidently be kept, and the expression understood as 1 Cor. xv. 31, and as Chrys.: οἱ θάνατοι οἱ καθημερινοί, δι' ὧν καὶ ἡ ἀνδοσία εἰδικένυτο. Hom. ix. p. 498. The rendering, 'the deadness of Jesus to the flesh, as opposed to the vitality, ἡ (ζωὴ τοῦ Ἰησοῦ below,'—see Dr. Peile's Annotations on the Epistles, i. 383,—is beside the present purpose, and altogether inconsistent with ἀεὶ εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ver. 11. See Stanley's note) of Jesus (as τὰ παθήματα τοῦ χριστοῦ, ch. i. 5:—not 'ad exemplum Christi,' as Grot., al.), in order that also the life of Jesus may be manifested in our body: i. e. 'that in our bodies, holding up against such troubles and preserved in such dangers, may be shewn forth that mighty power of God which is a testimony that Jesus lives and is exalted to be a Prince and a Saviour:—not, 'that our repeated deliverances might resemble His Resurrection, as our sufferings His Death,' as Meyer, who argues that the literal meaning must be retained, as in the other member of the comparison, owing to ἐν τῷ σώματι ἡμ. But, as De W. justly observes, the bodily deliverance is manifestly a subordinate consideration, and the (ζωὴ of far higher significance, testified indeed by the body's preservation,

but extending far beyond it. 11.] Explanation and confirmation of ver. 10. For we who live (ζῶντες asserting that to which death is alien and strange, an antithesis to εἰς θάνατον παραδ., as in the other clause (ζωὴ τοῦ ἐν τῇ θνητῇ σαρκί. No more specific meaning for ζῶντες must be imagined, as 'tantis mortibus superstitem,' Bengel, Estius, al.,—or 'as long as we live,' Beza, al.,—or 'qui adhuc vivimus, qui nondum ex vita excessimus ut multi jam Christianorum,' as Grot.) are always being delivered to death (in dangers and persecutions, so ch. xi. 23, ἐν θανάτοις πολλαῖς) on account of Jesus (so in Rev. i. 9 John was in Patmos διὰ τὸν λόγον τοῦ θεοῦ κ. διὰ τὴν μαρτυρίαν Ἰησοῦ), that also the life of Jesus may be manifested in our mortal flesh (the antithesis is more strongly put by θνητῇ σαρκί than it would be by θνητῷ σώματι, see Rom. viii. 11, the flesh being the very pabulum of decay and corruption). By this antithesis, the wonderful greatness of the divine power, ἡ υπερβολὴ τῆς δυνάμεως, is strikingly brought out: God exhibits DEATH in the living, that He may exhibit LIFE in the dying. 12.] By it is also brought out that which is here the immediate subject,—the vast and unexampled trials of the apostolic office, all summed up in those words: So that death works in us, but life in you; i. e. 'the trials by which the dying of Jesus is exhibited in us, are exclusively and peculiarly OUR OWN,—whereas (and this is decisive for the spiritual sense of (ζωὴ) the life, whereof we are to be witnesses, extends beyond ourselves, may find its field of action and energising in YOU.' Estius, Grot., and apparently Olsh., take ἐνεργεῖ-



καὶ ἡ παραστήσει σὺν ὑμῖν. <sup>15</sup> τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις ὑπερβάλῃ τὰς πάντας τὰς ἐργασίας τῆς χάριτος διὰ τῶν πλεονόντων τὴν εὐχαριστίαν ὑπερσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ. <sup>16</sup> διὸ οὐκ ἐγκακοῦμεν, ἀλλ' εἰ καὶ ὁ ἔξω ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ἔσω [θεν] ἡμῶν ἀνακαίνυται

u = ch. xi. 2. Eph. v. 27. Col. i. 22, 28. Rom. v. 20 (reff.). 1 Cor. ix. 19 reff. x Acts xxiv. 3 reff. y transit. ch. ix. 8. Eph. i. 8. 1 Thess. b here only, see 1 Cor. i. 14. Dan. reff. e Col. iii. 11. 12 only t. intr., Rom. v. 16 al. a ver. 1. c Luke xii. 33. 1 Tim. vi. 5. Rev. viii. 9. xi. 16 only. d see 1 Cor. v. 12 reff. [-θεν, = Luke xi. 36, 40 only.] 2 Kings i. 14. Dan. reff. 10 only t. (-νίξεν, Heb. vi. 6. Ps. cii. 5.)

15. B<sup>1</sup> wrote τὰρ [for τὰ γὰρ] (whence Mai gives an omn of τὰ) but corr'd perhaps eadem manu.

16. rec *εγκακοῦμεν* (see ver 1), with CD<sup>2</sup>KLP rel: txt BDFM e m. *ἐξῶθεν* D<sup>1</sup> 73. 187 Bas. [txt.] Thdr̄t, (txt.). for *διαφθεῖρ.*, *φθείρεται* KL a<sup>2</sup> d 461-7. 114. *εσω* (for *uniformity*?) BCD<sup>2</sup>FPM d m 47 Orig., Ath, Chr, [Bas., Euthal-ms] Thdr̄t, Damasc: *εσῶθεν* D<sup>2</sup>KL rel [Nys, Bas.] Thdr̄t, Thl Ec. (17 def.) rec om [1st] *ἡμῶν*, with KL rel latt(not G-lat) Syr copt goth Orig, [-int<sub>mp</sub>] Ath Chr [Euthal-ms] Thdr̄t, Thl Ec Tert, Lucif Ambrat: ins (for *uniformity*?) B C [αλλ' εἰς τὴν δόξαν] is written over an erasure, C<sup>1</sup> having appy omd *ἡμῶν* D[-gr] F[-gr] N [m] syr scti arm Thdr̄t.

because he expected (1 Cor. xv. 51, 52; i. 8; ch. i. 13, 14) to be alive at the day of Christ, is best refuted by this very passage, ch. v. 1 ff., where his admission of at least the possibility of his death is distinctly set forth. The fact is that the *ἐγρεῖ* here, having respect rather to the contrast of the future glory with the present suffering, does not necessarily imply one or other side of the alternative of being quick or dead at the Lord's coming, but embraces all, quick and dead, in one blessed resurrection-state. This confidence, of being presented at that day *σὺν ὑμῖν*, is only analogous to his expressions elsewhere; see ch. i. 14; 1 Thess. ii. 19, 20; iii. 13.

15.] Explanation of *σὺν ὑμῖν* as a ground of his trust: with reference also to ἡ δὲ (αὐτὴ ἐν ὑμῖν, ver. 12; viz. that all, both the sufferings and victory of the ministers, are for the church: see the parallel expression, ch. i. 6, 7. For all things (of which we have been speaking; or perhaps hyperbolically, ALL THINGS, the whole working and arrangements of God, as in 1 Cor. iii. 22, *εἴτε ἐνεστῶτα εἴτε μέλλοντα, πάντα ὑμῶν*) are on your behalf, that Grace, having abounded by means of the greater number (who have received it), may multiply the thanksgiving (which shall accrue), to the glory of God. Such (1) is the rendering of Meyer, and, in the main, of Chrys., Erasmus, al., and recently, Rückert and Olshausen. Three other ways are possible; (2) 'that Grace, having abounded, may, on account of the thanksgiving of the greater number, be multiplied' ('*πλεονάζω* habet vim positivi: *περισσεύω*, comparativi,' Bengel) to the glory of God.' So Luther, Beza, Estius, Grot., Bengel, al.:—(3) 'that Grace, having abounded, may, by means of the greater number, multiply the thanksgiving to the glory of God.' So Emmerling and

De Wette:—(4) 'that Grace having multiplied (see 1 Thess. iii. 12, for the transitive sense) by means of the greater number the thanksgiving, may abound to the glory of God.' This last has not been suggested by any Commentator that I am aware of, but is admissible. I prefer (1), as best agreeing with the position of the words, and with the emphases. If (2) had been intended, I should have expected *ἵνα πλεονάσῃ ἡ χάρις*,—*πλεονάσῃ* in its present position standing awkwardly alone. The same remark applies to (3), and this besides, that in that case I should expect *πλεονόντων*, and not *τῶν πλ.*, in which the art. rather regards the matter of fact, the many who have received the grace, or who give thanks, than the intention, to multiply the thanksgiving by the (possible) greater number of persons. If (4) had been intended, I should have looked for *ἵνα ἡ χάρις τὴν εὐχαριστίαν πλεον. διὰ τῶν πλεον., περισσ. κ.τ.λ.* By adopting (1), we keep the words and emphases just where they stand: *ἵνα ἡ χάρις, πλεονάσῃ διὰ τῶν πλεονόντων* (not διὰ τ. πλ. πλεον., which would give an undue prominence to διὰ τῶν πλεονόντων, whereas those words only particularize *πλεονάσῃ*), *τὴν εὐχ. περισσεύσῃ, εἰς τὴν δόξαν τ. θεοῦ*. As to the sense, (see the very similar sentiment, ch. i. 11,) *thanksgiving* is the highest and noblest offering of the Church to God's glory (*θεοῦ αἰνέσεως δοξάζει με*, Ps. xlix. 23, LXX): that this may be rendered, in the best sense, as the result of the working of grace which has become abundant by means of the many recipients, is the great end of the Christian ministry. 16—18.]

Second ground of encouragement—HOPE. 16.] Wherefore (on account of the hope implied in the faith spoken of ver. 14, which he is about to expand) we do not

f here only. (see note.)  
 g neut. 1 Cor. i. 25 &c. reff.  
 h here only. Ps. lxxix. 3. Tobit iv. 14 only. (M omits vv. 6-19.)  
 i Matt. xii. 30 only. Exod. xviii. 26. (-φρία, ch. i. 7.)  
 n r. Rom. ii. 7 reff. ii. 4. r. Rom. xvi. 17 reff.)  
 k here only. o — Rom. iv. 13 reff. r = Rom. viii. 24.  
 l Rom. vii. 13 reff.  
 p constr., see Acts xxi. 17 reff.  
 m = here only. (Acts xv. 26 reff.)  
 q = Phil. o Matt. xiii. 21 q Mk. Heb. xi. 26 only r.

ἡμέρα ἡμέρα. 17 τὸ γὰρ παραντίκα ἑλαφρόν τῆς θλίψεως ἡμῶν καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης καταργάζεται ἡμῖν, 18 μὴ σκοπούντων ἡμῶν τὰ βλεπόμενα ἀλλὰ τὰ μὴ βλεπόμενα τὰ γὰρ βλεπόμενα πρόσκαιρα, τὰ δὲ μὴ βλεπόμενα αἰώνια.

17. ins *προσκαιρον* και *βοφ ελαφρον* D<sup>1</sup> F latt (Syr) goth arm Orig-int., [Ambrst Aug<sup>sc</sup>]. (Thdrst says: διὰ τοῦ παραντίκα εἰδείξτε τὸ βραχὺ τε καὶ πρόσκαιρον.) om ἡμῶν B<sup>C</sup> (appy: see Tischdf's Cod Ephr) [Syr] Chr<sub>i</sub>. om εἰς υπερβολην C<sup>1</sup> K<sup>1</sup> (ins M-corr<sup>1</sup>) 38. 80 [syr copt goth æth arm].

18. for σκοπ. ἡμῶν, σκοπούντες D<sup>1</sup> F [not F-lat] D-lat. aft *προσκαιρα* ins *εστω* F, so also latt [D-lat aff *αιων.*] Orig-int., (om.) Ambrst.]

shrink (as in ver. 1: but now, owing to despair), but (on the contrary) though even (not 'even if,' putting a case; *εἰ καὶ* with ind. asserts the fact, as in *εἰ καὶ σπένδμαι*, Phil. ii. 17) our outward man is [being] wasted away (i. e. our body, see Rom. vii. 22, *is*, by this continued *ἐκέρωσις* and *ἐνέργεια τοῦ θανάτου*, being worn out:—he is not as yet speaking of dissolution by death, but only of gradual approximation to it), yet (ἀλλὰ in the apodosis after a hypothetic clause, introduces a strong and marked contrast:—so Hom. II. a. 81,—*εἴπερ γὰρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ, ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, δόρα τελέσσῃ*: see other examples in Hartung, Partikellehre, ii. 40) our inner (man) is [being] renewed (contrast, subordinately to διαφθείρεται, but mainly to ἐγκακοῦμεν) day by day (ἡμ. καὶ ἡμ., so Hebr. *סוף סוף*, Esth. iii. 4; an expression not found (Meyer) even in the LXX): i. e. 'our spiritual life, the life which testifies the life of Jesus, even in our mortal bodies (ver. 11), is continually fed with fresh accessions of grace': see next verse. So Chrys.,—*πῶς ἀνακαινοῦνται; τῇ πιστεῖ, τῇ ἐλπίδι, τῇ προθυμίᾳ, τῷ λοιπῷ δεῖ (π. τῷ λοιπῷ) κατατολμῇ τῶν δεινῶν. ὅσα γὰρ ἂν μυρία πάσχη τὸ σῶμα, τοσοῦτ' χρηστοτέρας ἔχει τὰς ἐλπίδας ἢ ψυχῆς, καὶ λαμπρότερα γίνεται, καθάπερ χρυσίου πυρούμενον ἐκίπλον*. p. 500.

17, 18.] Method of this renewal. For the present light (burden) of our affliction (the adjunct. use of *παραντίκα* is common with Thucyd., e. g. ii. 64, *ἡ παραντίκα λαμπρότης, καὶ ἐς τὸ ἔπειτα δόξα*: viii. 82, *τὴν τε παραντίκα ἐλπίδα*: vii. 71, *ἐν τῷ παραντίκα*, where Schol. *ἐν τῷ ἐνεστώτι τότε χρόνῳ*;—and with his imitator Demosthenes, e. g. p. 72. 16, *ἡ παραντίχ' ἡδονή κ. βροτῶν ἡμῶν ἰσχύει τοῦ ποθ' ὑστερον συνλοίσειν μέλλοντος*;—see also pp. 34. 24; 215. 10: and more examples in Wetst. *ελαφρόν* as a substantive, contrasted with *βάρος*; see reff.), works

out for us ('*efficit*,' 'is the means of bringing about') in a surpassing and still more surpassing manner (*καθ. ἐν. εἰς ὑπερ.* must belong to the verb, as Meyer and De W.; for otherwise it can only qualify *αἰώνιον*, the idea of which forbids such qualification, not *βάρος*, which is separated from it by the adjective:—i. e. so as to exceed beyond all measure the tribulation) an eternal weight of glory (*αἰώνιον βάρος* opposed to *παραντίκα ελαφρόν*).

18.] Subjective condition under which this working out takes place. While we regard not ('propose not as our aim,' 'spend not our care about,'—reff.) the things which are seen (reff. = τὰ ἐπίγεια, Phil. iii. 19. Chrys. strikingly says, *ubi sup., τὰ βλεπόμενα πάντα, καὶ κόλασις ἢ, καὶ ἀνάκαισις: ὅστε μὴτε ἐκείθεν χαινοῦσθαι, μὴτε ἐντεῦθεν βιάζεσθαι*), but the things which are not seen ('aliud significant *dōpata*, *invisibilia*, nam multa quæ non cernuntur, erunt visibilia, confecto itinere fidei.' Bengel. μὴ βλ., not οὐ, perhaps because *μὴ* stands with participles in clauses of a subjective character, so *στήκετε . . . μὴ πυρούμενοι ἐν μηδενί . . .*, Phil. i. 27, 28. Winer, edn. 6, § 55. 5. g. β.,—or rather perhaps, as ib. a, as hypothetic (see also Moulton's note, p. 606. 1): τὰ οὐ βλεπόμενα would be the things which as a matter of fact at any given time we do not see, cf. *οὐκ ἡλεημένοι*, 1 Pet. ii. 10: τὰ μὴ βλ., generally and hypothetically, the things not seen. So *ὁ μὴ ἐν μετ' ἐμοῦ*, Matt. xii. 30, in a case indefinite and hypothetical. This amounts to much the same as when in the ordinary account of such clauses, we say that *μὴ* belongs to the subject, οὐ to the predicate,—but is a better explanation, inasmuch as that account gives only the logical fact,—this, the logical reason of the usage): for the things which are seen are temporary (not 'temporal,' belonging to time,' but '*fleeting*,' 'only for a time,' see reff.;—i. e. till the day of Christ): but

V. 1 <sup>1</sup> οὐδ' αὖτε γὰρ ὅτι ἐὰν ἡ <sup>2</sup> ἐπιγίγῃς ἡμῶν <sup>3</sup> οἰκία τοῦ <sup>4</sup> σκηνῶν καταλυθῇ, <sup>5</sup> οἰκοδομῇ ἐκ θεοῦ ἔχομεν <sup>6</sup> οἰκίαν <sup>7</sup> ἀχειροποίητον αἰώνιον ἐν τοῖς οὐρανοῖς. <sup>8</sup> καὶ γὰρ ἐν

only 7. Wlad. ix. 15 only. (—παύσα, Acts vii. 44. —ποῦν, John i. 14). γ = Matt. xxvi. 61 h. Acts vi. 14. Ezra v. 12. z = 1 Cor. iii. 9 ref. a Mark xiv. 56. Col. ii. 11 only 7.

CHAP. V. 1. ins *οτι* bef *οικοδομῇ* DF latt goth Chr[om] Cyr[ambrst] Pal Sedul (not fri [Orig-int.] Tert Aug al). ins *ουκ* bef *αχειροποίητον* F(= *non manufactam* [latt]).

the things which are not seen are eternal. Chrys. again: *καὶ βασιλεία, καὶ κόλασις ἢ πάλαι ὄντε καὶ ἐκείθεν φοβήσασθαι, καὶ ἐκείσε (al. ἐντεῦθεν) προτρέψασθαι*, ib. Seneca, Ep. 59 (Wetst.), has a very similar sentiment: 'ista imaginaria sunt, et ad tempus aliquam faciem ferunt. Nihil horum stabile nec solidum est. . . Mitamus animum ad ea, quae aeterna sunt.'

CHAP. V. 1—10.] Further specification of the hope before spoken of, as consisting in anticipation of an eternality of glory after this life, in the resurrection-body: which leads him evermore to strive to be found well pleasing to the Lord at His coming: seeing that all shall then receive the things done in the body.

1.] For (gives the reason of ch. iv. 17,—principally of the emphatic words of that verse, *καθ' ὅπερ βολὴν εἰς θεοῦ*—showing how it is that so wonderful a process takes place) we know (as in ch. iv. 14,—are convinced, as a sure matter of hope) that if ('supposing';—not = *καὶ*, 'etiāsi,' but indefinite and doubtful: if this delivering to death continually should end in veritable death. The case is hypothetical, because many will be glorified without the *κατάλυσις* taking place: see 1 Cor. xv. 51, 53) our earthly tabernacle-dwelling (τοῦ σκηνῶν is gen. of apposition. The similitude is not derived from the wandering of the Israelites in the wilderness, nor from the tabernacle, but is a common one with Greek writers, see examples in Wetstein. "The whole passage is expressed through the double figure of a house or tent, and a garment. The explanation of this abrupt transition from one to the other may be found in the image which, both from his occupation and his birthplace, would naturally occur to the Apostle,—the tent of Cilician hair-cloth, which might almost equally suggest the idea of a habitation and of a venture." Stanley. Chrys. observes: *εἰδὼν οἰκίαν σκηνῶν, καὶ τὸ εὐδιδανόν καὶ πρόσκαιρον δελγας ἐντεῦθεν, ἀντιέθηκε τὴν αἰώνιαν τὸ γὰρ τῆς σκηνῆς ὄνομα τὸ πρόσκαιρον πολλὰκις δεικνύσι*. Hom. x. p. 506) were dissolved ('mite verbum,' Bengel: i. e. 'taken down,' 'done away with:' but 'dissolved,' as well as the vulg. 'dissolvatur,' is right), we have in the heavens (as Meyer rightly remarks, the

present is used of the time at which the dissolution shall have taken place. But even then the dead have it not in *actual possession*, but only prepared by God for them against the appearing of the Lord: and therefore they are said to have it *in the heavens*. Chrys., &c., Beza, Grot., al., join ἐν τοῖς οὐρ. with οἰκίαν, which can hardly be: it would be either *ἐν οὐρανῶν* or *ἐξ οὐρανοῦ*. The E. V. according to the present punctuation, yields no sense: 'not made with hands, eternal in the heavens') a building (no longer a σκηνή) from God ('in an especial manner prepared by God,' 'purs from God's hands:' not as contrasted with our earthly body, which, see 1 Cor. xii. 18, 24, is also from God), a dwelling not made with hands (here again, not as contrasted with the *fleshy body*, for that too is ἀχειροποίητος, but with other οἰκίαι, which are χειροποίητοι. Remember again the Apostle's occupation of a tent-maker), eternal. A difficulty has been raised by some Commentators respecting the *intermediate disembodied state*,—how the Apostle here regards it, or whether he regards it at all. But none need be raised. The οἰκία which in this verse is said, *at the time of dissolution*, to be ἐν τοῖς οὐρανοῖς, is, when we put it on, in the next verse, our οἰκητήριον τὸ ἐξ οὐρανοῦ. Thus the intermediate state, though lightly passed over, as not belonging to the subject, is evidently in the mind of St. Paul. Some Commentators, Photius, Anselm, Thomas Aq. (in Estips), Wolf, Rosenm., al., understand *these words themselves* (οἰκ. ἀχειρ. αἰών. ἐν τ. οὐρ.) of the intermediate state of absence from the body; Usteri and Platt, of an immediate glorified body in heaven, to be united with the body of the resurrection. Calvin hesitates: "Incertum est, an significet statum beatæ immortalitatis, qui post mortem fideles manet, an vero corpus incorruptibile et gloriosum, quale post resurrectionem erit. In utrovis sensu nihil est incommodi: quanquam malo ita accipere, ut initium huius ædificii sit beatus animæ status post mortem: consummatio autem sit gloria ultimæ resurrectionis." But if this be so, (1) the parallel will not hold, between the οἰκία in one case, and the εἰσαγωγή in the other,—and (2) the language of ver. 2 is

b Rom. viii. 23 τοῦτῃ ὁ στενάζομεν, τὸ ὀικητήριον ἡμῶν τὸ ἐξ οὐρανοῦ BCE  
 ref.  
 c Jude 6 only. d ἐπενδύσασθαι ἐπιποθοῦντες 3\* εἴ γε καὶ ἐνδυσάμενοι LW  
 (Jer. xxiii.) e w. lat., Rom. i. 11 ref. e kl  
 [xxv.] 30 Ald.) d here bis only †. (-θύτης, John xxi. 7.) e w. lat., Rom. i. 11 ref. e kl  
 f Gal. iii. 4. Eph. iii. 2. iv. 21. Col. i. 23 only. εἴπωρ, Rom. viii. 9 ref. g 1 Cor. xv. 23, 54 ref.

3. \* εἴπερ BDF 17 mss-in-Chr. (τὼν δὲ φασιν, δ καὶ μάλιστα ἐγκριτέον, Εἴπερ καὶ ἐνδυσάμενοι. So also (Gc) Max-conf.; εἰ γὰρ 52: si tamen latt Ang, Pel: si quidem Tert, Ambrst: εἰ γε CKLPK rel Clem, Did, Mac, Chr, [Euthal-mss Antch,] Thdr̄t Damasc Thl Ec. ἐκδυσάμενοι (see notes) D<sup>1</sup> [and lat] spec Chr, (explaining it as ἀποθώμεθα τὸ σῶμα) [txt,] Tert, Ambr Paulin, Primas Quesst, ἐκδυσάμενοι ἐσπολιῶν F. (vestiti vulg with F-lat, exsol. is written over the Greek in F.) γυμνοὶ D<sup>1</sup>.

against it, see below. 2.] For also (our knowledge, that we possess such a building of God, even in case of our body being dissolved, is testified by the earnest desire which we have, to put on that new body without such dissolution taking place. See the similar argument in Rom. viii. 18, 19) in this (viz. σκήνει, as Beza, Meyer, Olsh., al. The rendering ἐν τοῦτῃ, 'wherefore,'—some referring it to the foregoing,—'propter hoc quod dictum est,' Est., some to the following,—is inconsistent with ὅτις ἐν τῷ σκήνει, which is parallel with it, ver. 4. The stress is not necessarily on ἐν, 'in this,' as contrasted with 'out of this,' as Meyer, who joins καὶ with ἐν τοῦτῃ; but see above) we groan (see Rom. viii. 23), longing (i.e. because we desire, the reason of στενάζομεν. ἐπιποθ., not ardently desire: the prep. does not intensify, but denotes the direction of the wish, as ἀνέμου μὴ προσεάντος, Acts xxvii. 7) to put on over this ('superindue': viz. by being alive at the day of Christ, and not dissolved as in ver. 1:—see on ver. 4 below. The similitude is slightly changed: the house is now to be put on, as an outer garment, over the fleshly body) our dwelling-place ('oikia est quiddam magis absolutum,—οἰκητήριον, domicilium, respicit incolam:' Bengel. So Eur. Orest. 1113,—ὦτ' Ἑλλάς αὐτῇ συμκρὸν οἰκητήριον) from heaven (i.e. = ἐκ θεοῦ ver. 1, but treated now as if brought with the Lord at His coming, and put upon us who are alive and remain then.

'Itaque,' says Bengel, 'hoc domicilium non est cælum ipsum': 3.] seeing that (εἴ γε (see var. readd.) is used 'de re, quæ jure sumta creditur': εἴπερ, when 'in incerto relinquatur, utrum jure an injuria sumatur.' Herm. ad Viger., p. 824. So Xen. Mem. ii. 1. 17, ἀλλὰ γὰρ, δ' X., οἱ εἰς τὴν βασιλικὴν τέχνην παιδεύμενοι, ἣν δοκεῖ μοι οὐ νομίζειν εὐδαιμονίαν εἶναι, τί διαφέρουσι τῶν ἐξ ἀνάγκης κακοπαθούντων, εἴ γε πεινῆσουσι κ. διψήσουσι, κ.τ.λ.,—'if they are to hunger and thirst, &c.' and for εἴπερ, Esch. Ag. 29 f. εἴπερ Ἰλίου πόλιν ἰδὼκεν, ὡς δ' φρυκτὸς ἀγγέλλων πρέπει, 'if, that is, the city, &c.) we shall really (καὶ, 'in very truth': so Soph. An-

tig. 766, ἡμῶν γὰρ αὐτὰ καὶ κατακτείνου νοεῖς; 'dost thou intend verily to kill them both?') and Esch. Sept. Theb. 810, ἐκὶθι κήληθ; 'have they really come to that?') See more examples in Hartung, Partikellehre, i. 132) be found (shall prove to be) clothed ('having put on clothing,' viz. a body), not naked (without a body—'ἐνδυσ., οὐ γυμν., as γάλα, οὐ βρέμα, 1 Cor. iii. 2 and often, cf. ver. 7.' Meyer. See Stanley's note). The verse asserts strongly, with a view to substantiate and explain ver. 2, the truth of the resurrection or glorified body; and, with Meyer, I see in it a reference to the deniers of the resurrection, whom the Apostle combated in 1 Cor. xv.: its sense being this:—'For I do assert again, that we shall in that day prove to be clothed with a body, and not disembodied spirits.' Several other renderings have been given:—(1) 'Si nos iste dies deprehendat cum corpore, non exutos a corpore,—si erimus inter mutandos, non inter mortuos,' Grot.: Estius, Bengel, Conyb., al. To this there are three objections,—that εἴς should be εἴτω (the force of this objection is however much weakened by the amount of authority which can be adduced for εἴπερ),—that καὶ is not rendered at all,—and that ἐνδυσάμενοι, the aor. mid., should be ἐνδύμενοι, the perf. pass. (2) The same objections apply to Billroth's rendering, 'If we, having been once clothed (with the earthly body), shall not be found naked' (without the body). (3) De Wette renders: 'seeing that when we are also (really) clothed, we shall not be found naked:' i.e. 'setting down for certain as we do, that that heavenly dwelling will also be a body.' To this Meyer rightly objects, that it is open to the difficulty of making ἐνδυσαι and γυμνέτης, and that in the very sense in which they are opposites, to co-exist;—no clothing but that of a body is thought of here, or else οὐ σώματος γυμνοὶ must have been expressed. (4) This latter objection applies to the rendering of Chrys., Theodoret, Theophyl., (Ecum., al., who take ἐνδυσάμενοι = σῶμα ὑφάρκτον λαβόντες, and γυμνοὶ to mean γυμνοὶ δόξης. Similarly Anselm explains γυμνοὶ, 'nudi Christo;'



οὐ ἡ γυνμοι ἑυρεθησόμεθα. 4 καὶ γὰρ οἱ ὄντες ἐν τῷ ἡ σο Plato, Cratyl. p. 277 c. ψυχῇ γυνῇ τὸ σώμα- 706. see 1 Cor. xiv. 37. 1 2 Cor. iv. 7. reff. ch. i. 8 reff.

12. see Matt. xix. 9. Acts iii. 16.  
m = 1 Cor. xv. 54 (reff.), from Isa. xxv. 8.  
here only. p Acts xxiv. 15 reff.  
18, 20 only.

1 Matt. xxvii. 28, 31 & Mk. Luke x. 30 only. Gen. xxxvii. 23.  
 a Rom. vi. 12 reff. o Rom. ii. 9 reff. constr.,  
 q ch. i. 22. Eph. i. 14 only. Gen. xxxvii. 17,

4. aft σκηνηι ins τωτων DF d [syrr copt goth æth Euthal-ms] Chr, Thdr̄t, Thl Orig-  
int,[: pref vulg spec Aug,] Tert, Ambros: om BCKL[P]N rel am arm Orig, Eus, [Chr,]  
Thdr̄t, Damasc (Ec Tert, βαρυσκομοι D<sup>1</sup>F Orig-ms, Thl. Steph (for

φ ο) επειδη, with re: txt BCDFKL P(o) N o Eus<sup>3</sup> αλλα N. aft θυητος  
 ins touτο F[-gr] (and G-lat spec) copt goth Tert, [Ambrst].  
 δ. καταργησμενος DF lat(ex fold) Iren-itt, Ambrst. (καταργας. C.) ins δ  
 bef θεος N<sup>1</sup> Orig<sup>1</sup> rec ins και bef θους (cf ch i. 22), with D<sup>3</sup>-[-gr] KLN<sup>2</sup> rel syr  
 goth Iren-gr, Chr, Thdrt Damas(και διδους, omg o [as do 17(θους) Euthal-ms]) Ambrst :  
 txt BCD<sup>1</sup>FEN<sup>1</sup> latt Syr copt sēth arm Orig, Iren-itt Aug, Pel Sedul Bede. αραβικα  
 DN m o 47. (P [def.])

Pelagius, Hunnius, and Baldwin, 'vacui fide.' Erasmus. Paraphr. 'si tamen hoc exuti corpore non omnino nudi reperiamur, sed ex bonæ vitæ fiducia spe immortalitatis amici.' in part too Calvin,—restricting it however to the faithful only,—'if at least we, having put on Christ in this life, shall not be found naked then.' Olshausen too takes *ἐκ γυμνοῦ* as an expansion of *ἐκδυσμεινοῦ*, 'provided that we shall be found clothed with the robe of righteousness, not denuded of it.' Of all these we may say, that if the Apostle had meant by *γυμνοῦ* to hint at any other kind of *γυμνωτής* than that which the similitude obviously implies, he would have certainly indicated it. (5) The rendering of *ἐκ ὑψιστάμ*, 'utinam etiam induti, non nudi reperiamur!' as Knatchbull and Homberg, need hardly be refuted. (6) Another class of renderings arise from the reading *ἐκδυσμεινοῦ* in a few cursives, which in connexion with *ἐκτεπ* was evidently adopted in consequence of the views of expositors. It stood as a conditional sentence,—'*provided, that is, that*' . . . and in the idea that it referred to the time after putting off the mortal body, *ἐκ* was altered to *ἐκ*. For much of the reference to opinions in this note I am indebted to Meyer and De Wette.

4.] *Confirmation and explanation of ver. 2.* For also (a reason, why we *ἐπιφοβούμεν ἐν τῷ σκηνώματι* . . . as in ver. 2) we *wh* are in the tabernacle (before spoken of, i. e. of the body), groan, being burdened (not by troubles and sufferings, nor by the *body itself*, which would be directly opposite to the *sensae*: but for the reason which follows), because (*ἐφ' ᾧ* as in ref. Rom.) we are not willing to divest ourselves (of it), but to put on (that other) over it, that our mortal part may (not, die, but) be swallowed up by life (ab-

sorbed in and transmuted by that glorious principle of life which our new clothing shall superinduce upon us). The feeling expressed in these verses was one most natural to those who, as the Apostles, regarded the coming of the Lord as *near*, and conceived the possibility of their living to behold it. It was no terror of death as to its *consequences*—but a natural reluctance to undergo the *mere act of death as such*, when it was within possibility that this mortal body might be superseded by the immortal one, without it. 51

This great end, the *καταθέσθαι τὸ θυμὸν ὑμῶν τῷ κυρίῳ* (whence), is justified as the object of the Apostle's fervent wish, seeing that it is for this very end, that this may ultimately be accomplished, that God has wrought us (see below) and given us the pledge of the Spirit;—But (and this my wish has reason: for) He who wrought us out (prepared us, by redemption, justification, sanctification, which are the qualifications for glory) unto this very purpose (viz. that last mentioned—*τὸ καταθέσθαι τὸ θυμὸν ἡμῶν τῷ κυρίῳ*),—not *τὸ ἐκτεθῆσθαι*, a mere accident of that glorious absorption: (see below) is God, who gave unto us (a sign that our preparation is of Him: '*quippe qui dedit*' . . . .) the earnest (ref. and note) of (gen. of apposition) the (Holy) Spirit. The Apostle in this verse, is no longer treating exclusively of his own wish for the more summary swallowing up of the mortal by the glorified, but is shewing that *the end itself*, which he individually, or in common with others then living, wishes accomplished in this particular form of *ἐκτεθῆσθαι*, is, under whatever form brought about, that for which all the preparation, by grace, of Christians, is carried on, and to which the earnest of the Spirit

6. <sup>(11)</sup> <sup>have</sup> <sup>see ch. vii.</sup> <sup>11. x. 1, 2.</sup> <sup>Heb. xiii. 6</sup> <sup>only. P. H.</sup> <sup>Prov. i. 23</sup> <sup>(xiii. 11) M</sup> <sup>Alm. [po-]</sup> <sup>AB compl.]</sup> <sup>only. part.</sup> <sup>const., ch.</sup> <sup>vii. 8. 2 Pst.</sup> <sup>1. 17. Lev. iv. 8. Winer, edn. 4. | 45. 4. 8.</sup> <sup>here (such 2cs) only 7.</sup> <sup>see ch. viii. 19.</sup> <sup>1 ch. xii.</sup>  
 6. <sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> 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<sup>1308</sup> <sup>1309</sup> <sup>1310</sup> <sup>1311</sup> <sup>1312</sup>

εἶτε ἡ ἐκδημούντες εἶτε ἡ ἐκδημούντες, ἡ εὐάρεστοι αὐτῷ ἡ εἶναι. <sup>10</sup> ἡ τοὺς γὰρ ἡ πάντας ἡμᾶς ἡ φανερωθῆναι ἡ δεῖ  
ἡ ἐμπροσθεν τοῦ ἡ βήματος τοῦ ἡ χριστοῦ, ἡ ἵνα ἡ κομισθῇ  
ἡ ἕκαστος ἡ τὰ διὰ τοῦ σώματος, ἡ πρὸς ἡ ἔπραξεν, εἶτε  
ἡ ἀγαθὸν εἶτε κακόν. <sup>11</sup> Εἰδότες οὖν τὸν ἡ φόβον τοῦ ἡ κυ-  
ρίου, ἀνθρώπους ἡ πειθόμεν, θεῷ δὲ ἡ πεφανέρωμεθα ἡ ἐλπίζω

al. Pa. xxxix. 15. 2 Macc. viii. 33. g constr., Eph. Col. as above (f). h = Luke  
xii. 47. Gal. ii. 14. i not = Rom. xiii. 3. j Acts ix. 31 only. φ. Θεοῦ.  
Rom. iii. 18. ch. vii. 1. φ. χριστοῦ, Eph. v. 21. k = Acts xii. 20. Gal. i. 10. 1 Kings xiv. 8.  
1 = Mark iv. 22. John iii. 21 al.

10. N<sup>1</sup> has written ε bef κομισθῇ, but marked it for erasure. for τα, ε, omg  
προς α, D<sup>1</sup> F.—om τα δ. τ. σ. L. for κακόν, φανερῶν CN d m 17 Orig<sup>1</sup> [-c.] Eus<sup>1</sup>  
Ephr Ath, Bas, Cyr [-p Euthal-ms] Damasc<sup>1</sup>: txt BDFKLP rel Clem, Orig<sup>1</sup> [-c.] Eus<sup>1</sup>  
Chr<sup>1</sup> [Bas, Antch.] Thdr<sup>1</sup> [Eph] Damasc<sup>1</sup>.  
[11. πειθόμεν P (Ec-comm(altern). for πεφαν., φανερῶμεθα K : φανερῶμεθα m.]

to be well pleasing to Him, i. e. 'whether He find us ἐνδημ. or ἐκδημ., to meet with His approval in that day.' That this is the sense, the next verse seems to me to shew beyond question. For there he renders a reason for the expressions, and fixes the participles as belonging to the time of His coming. But this meaning has not, that I am aware, been seen by the Commentators, and in consequence, the verse has seemed to be beset with difficulties. The ordinary rendering is represented by Chrys., p. 508, τὸ . . ζητοῦμεν τοῦτό ἐστι, φησίν. ἅν τε ἐκεῖ ᾔμεν, ἅν τε ἐνταῦθα, κατὰ γνώμην αὐτοῦ (ἦν—the objection to which of course is, that when there with Him, there will be no striving to be εὐάρεστοι αὐτῷ, the acceptance having taken place. Nor is De Wette's interpretation free from objection—'whether we live till His coming, or we die' because no sufficient account is given of the present participles. Of

all renderings, Meyer's is in this place the most absurd, misled as he is by his interpretation of ver. 8. He would make ἐνδημούντες and ἐκδ. here merely literal, the similitude being dropped:—'whether at home, or on travel.' But, all else aside, can he tell us where Paul's home was, subsequently to Acts ix.? For this would be necessary, though he shrinks from any 'geographische Bestimmung.' 10.] For explanation and fixing of εὐάρεστοι αὐτῷ εἶναι, as to when, and how testified we all (and myself among the number) must be made manifest (not merely 'appear' = παρῆσθαι [which is a most unfortunate rendering of the E. V., giving to the reader merely the idea of "appearing before" as when summoned to a magistrate], but 'appear in our true light,' appear as we have never done before, as in ref., where the word is used of our Lord Himself: see also 1 Cor. iv. 6) before the judgment-seat (on βῆμα, see

Stanley's note) of Christ, that each may receive (the technical word for receiving wages) the things (done) through the body (as a medium or organ of action, Meyer cites τῶν ὁσίων αἰ διὰ τοῦ σώματος εἶναι, Plato, Phaedo, p. 65, and ἀσθῆσεις αἰ διὰ τοῦ σώματος, Phaedr, p. 250), according to the things which he did (in the body), whether (it were) good, or bad (singular, as abstract). I may observe that no more definite inference must be drawn from this verse as to the place which the saints of God shall hold in the general judgment, than it warrants; viz. that they as well as others, shall be manifested and judged by Him (Matt. xxv. 19): when, or in company with whom, is not here so much as hinted.

I cannot pass on, without directing the student to the passage on this verse in Chrysostom's tenth Homily, p. 510 ff., as one of the grandest extant efforts of human eloquence. 11.—13.] Having this φιλοτιμία,—being a genuine fearer of God (see below)—he endeavours to make his plain dealing EVIDENT TO MEN, as it is EVIDENT TO GOD. He will give the Corinthians whereof to boast concerning him in reply to his boastful adversaries: this his conduct being, whatever construction may be put on it, on behalf of God and them.

11.] Being then conscious of ('no strangers to': so Homer freq., e. g. ἀθεμίστια εἰδός) the fear of the Lord (not, as Chrys., and most of the ancient Commentators = τὸ φοβεῖσθαι τ. κυρ.,—so also Beza and Estius, 'terrorum Domini,' and E. V., 'the terror of the Lord';—but as Vulg., 'timorem Domini,'—this wholesome fear of Christ as our Judge: see ref. The expression is particularly appropriate for one who had been suspected of double dealing and insincerity: he was inwardly conscious of the principle of the fear of God guiding and leading him),—we persuade men (the stress on ἀνθρώπους, 'it is MEN that we

m 1 Cor. iii. 7, &c. ref.  
 n ch. iii. 1 ref.  
 o Rom. xvi. 1 ref.  
 p 1 Tim. v. 14 only. Polyb. xxvii. 6. 10. αἰ. λαμβ., Rom. vii. 8, 11.  
 q as above  
 (p), ch. xii. 12 (bis). Gal. v. 13 only. P. Ezek. v. 7 only.  
 σχὼν τὴν γράψαν, Acts xxv. 26. t 1 Thess. ii. 17.  
 v Paul, here only. = Mark iii. 21. Acts viii. 11. x. 45. xii. 16. Jer. ii. 12. r Rom. iv. 2 ref. s see u constr., ch. i. 6. 1 Cor. xii. 26. w Rom. xii. 3 ref.

δὲ καὶ ἐν ταῖς <sup>m</sup> συνειδήσεσιν ὑμῶν <sup>1</sup> πεφανερῶσθαι. <sup>12</sup> οὐ  
 πάλιν <sup>n</sup> ἑαυτοὺς <sup>no</sup> συνιστάνομεν ὑμῖν, ἀλλὰ <sup>ra</sup> ἀφορμὴν  
<sup>p</sup> διδόντες ὑμῖν <sup>r</sup> καυχήματος ὑπὲρ ἡμῶν, ἵνα <sup>s</sup> ἔχητε πρὸς  
 τοὺς ἐν <sup>t</sup> 'προσώπῳ καυχωμένους, καὶ <sup>u</sup> οὐ <sup>w</sup> καρδίᾳ. <sup>13</sup> εἴτε  
 γὰρ <sup>v</sup> ἐξέστημεν, θεῶν <sup>x</sup> εἴτε <sup>y</sup> σωφρονοῦμεν, ὑμῖν <sup>z</sup> ἢ γὰρ

12. rec aft ου ins γαρ, with D<sup>3</sup>[-gr] KLP rel Damasc Thl Cc: [et non uth:] om  
 BCD<sup>1</sup>FN [latt syrr copt goth arm Euthal-ms] Chr, Thdrt Ambrst Pel Bede.  
 for 2nd υμιν, ημιν B<sup>1</sup>, nobis D-lat. υμων BN 17 G-lat sth. for ου, μη εν  
 BN m 17 [Euthal-ms]: ουκ εν D<sup>1</sup>F: txt CD<sup>2</sup>KLP rel syr goth Chr Damasc.

attempt to persuade.' Of what? Beza, Grot., al., of the truth of Christ's religion; win them to Christ, which however suits the rendering 'terrorem Domini,' better than the right one:—Chrys., Theodoret, Theophyl., 'of our own integrity,' and so in the main, Estius, Bengel, Olsh., De Wette,—and Meyer, though he seems to object to it, for he connects the words with the φιλοτιμία of ver. 9:—Erasm., Luther, Wolf, Hammond, al., understand πείσομεν of the endeavour to make ourselves acceptable to men; Cornel-a-Lapide, Le Clerc, al., 'eundem hunc timorem hominibus suademus.' But from the context, it must have reference to ourselves; and I therefore agree with Chrys., al., as above [I may remind the English reader that there are few texts so much perverted as this one, owing to the rendering of the E. V. It is frequently understood and preached upon, as if it meant, "Knowing how terrible God is, we persuade others to fear Him:" a meaning as far as possible from the Apostle's mind]), but to God we are already manifested (we have no need to persuade Him of our integrity, for He knows all things);—and I hope (am confident) that we have been manifested (Meyer remarks, that ἐλπίς in the N. T. elsewhere has only the inf. aor.; here however the inf. perfect is logically necessary. He hopes, that the manifestation is complete. Cf. Acts xvii. 13, δόξας τῆς προδίδως κεκατηκέναι, and Hom. Il. o. 110, ἥη γὰρ νῦν ἔλπομ' Ἀργί γε πῆμα τεύχεται) in your consciences also.

12.] We are not recommending ourselves again to you (see ch. iii. 1), but [are] giving you an occasion for matter of boasting (καύχημα,—not = καύχησις as De W.,—'a source, whence matter of boasting may be derived') on our behalf (of us, as your teachers, and to the upholding of our ministry), that ye may have it (viz. καύχημα, matter of boasting) against those who boast in face (fair outward appearance), and not in heart

(i.e. in those things which they exhibit, and are outwardly = κατὰ τὴν σάρκα, ch. xi. 18, not in matters which are in their hearts: implying that their hearts are indifferent about the matters of which they boast). 12.] For (ye have good reason to boast of me as your teacher; seeing that) whether we have been mad (there is no need to soften the meaning to 'inordinately praise ourselves,' as Chrys., al.; or 'act foolishly,' as others; or 'ultra modum agimus,' as Bengel, Luther:—μαίην, Παῦλε, was once said, Acts xvi. 24, and doubtless this charge was among the means taken to depreciate his influence at Corinth), it was to God (in God's work and to His glory): [or] whether we be of sound mind, it is for you (on your behalf).

'So that you have reason to glory in us either way; if you will ascribe to us madness, it is a holy madness, for God: if you maintain and are convinced of our sobriety, it is a soundness in your service.' On the interpretation of Chrys. above, he explains the last clause,—ἐν τε μέτριον τι κ. ταπεινὸν (φθελγόμεθα), δι' ὑμᾶς, ἵνα μὴ ἔχητε ταπεινοφροεῖν. Hom. xi. p. 513. But he gives our interpretation also, as an alternative: μαλιστα τὴν ἡμᾶς φησί; διὰ τὸν θεὸν τοιαῦτα μαρτύρομεθα.

14—19.] And his constraining motive is the love of Christ; who died for all, that all should live to Him; and accordingly the Apostle has no longer any mere knowledge or regards according to the flesh, seeing that all things are become new in Christ by means of the reconciliation effected by God in Him, of which reconciliation Paul is the minister.

14.] For (reason of his devotion under all reports and circumstances, θεῶν and ὑμῖν, as in last verse) Christ's love (not, love to Christ, as Ec., Beza, al.,—but Christ's love to men, subjective, as most Commentators; as shewn in His Death, which is the greatest proof of love, see Rom. v. 6—8. Meyer remarks that the gen. of the person after ἀγάπη is with Paul always

\* ἀγάπη τοῦ \* χριστοῦ ἡ συνέχει ἡμᾶς, 15 \* κρίναντας τοῦτο, ὅτι εἰς ὑπὲρ πάντων ἀπέθανεν, \* ἅρα οἱ πάντες ἀπέθανον καὶ ὑπὲρ πάντων ἀπέθανεν, ἵνα οἱ ζῶντες μηκέτι ἐαυτοῖς ζώσωι, ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερθέντι. 16 ὥστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἶδαμεν

a 1 Cor. xv. 14. Gal. iii. 29. see Rom. vii. 3, 25.  
d dat., Rom. vi. 2, 10, 11. xiv. 7 al.  
xviii. 6 (Paul) ref.

b ver. 10.  
c 1 Cor. xv. 4, and passim. Isa. xxvi. 19.

c = Rom. vi. 8.  
f Acts

14. for χριστου, θεου CP 17. 39. 42-6. 120. 238 syr Chr Thdrt, (txt<sub>b,1</sub>) Thl-marg.

15. κρίναντας F: -νοντας 17. rec ins ei bef εἰς, with C<sup>1</sup>N<sup>3</sup> rel vulg (and F-lat) copt arm Ath-mss Chr, Cyr, [-p Bas, -ms, Euthal-mss] Thl Aug, (elsw mss vary) Bede: om B (sic: see table) C<sup>2</sup>DFKL<sup>1</sup>PN<sup>1</sup> d e l n 17. 47 syrr goth sēth Ath-edd, Chr, Cyr, [-p Bas-edd,] Thdrt Damasc. for ἀπέθανον, ἀπέθανεν N<sup>1</sup>. aft 2nd ἀπέθανεν ins χριστος F vulg (not am harl [fuld tol] arm Cypr, Ambrst).

subjective,—Rom. v. 5, 8; viii. 35, 39; ch. viii. 24; xiii. 13; Eph. ii. 4; Phil. i. 9 al. (but see his own note on 2 Thess. iii. 5, where he maintains the objective sense), whereas with John it is not always so, 1 John v. 8. Paul usually expresses love of, i. e. *towards*, by εἰς, Col. i. 4; 1 Thess. iii. 12) constraineth us (a better word could not be found: the idea of *συνέχω* is that of *forcible limitation*, either in a good or a bad sense,—of *confining to one object*, or *within certain bounds*, be that one object a painful or glorious one,—those bounds the anguish of distress, or the course of apostolic energy, as here. ‘Constraineth us,’ generally:—limits us to one great end, and prohibits our taking into consideration any others. ‘Metaphora est in verbo *constringendi*: qua notatur, fieri non posse, quin, quisquis mirificum illum amorem quem testatus est nobis Christus morte sua, vere expendit et reputat, quasi ei alligatus, et arctissimo vinculo constrictus, se in illius obsequium addicat.’ Calv. The varieties of interpretation, some as Meyer, urging more the sense *cohibendi*, others as Chrys., that *excitandi*, οὐκ ἀφίησιν ἡμᾶς ἡσυχάζειν, all in fact amount to one—that of the *forcible compression* of his energies to one line of action). 15.] [having judged this (i. e.) because we formed this judgment, viz. at our conversion:—learned to regard this as a settled truth) that One died on behalf of all (not only, for the benefit of all, as Meyer,—but *instead of all*, suffered death in the root and essence of our humanity, as the second Adam. This death on behalf of *all men* is the absolute objective fact: that all enter not into the benefit of that Death, is owing to the non-fulfilment of the subjective condition which follows),—therefore all died (i. e. therefore, in the death of Christ, *all*, the all for whom He died, *of* *πάντες*, died too: i. e. see below, became planted in the likeness of His death,—died to sin and to self, that they

might live to Him. This was true, *objectively*, but *not subjectively* till such death to sin and self is realized in each: see Rom. vi. 8 ff.). The other renderings,—‘ought to die,’ as Thomas Aq., Grot., Estius al.,—‘were under sentences of death,’ as Chrys., Theodoret, Beza, al.;—‘as good as died,’ Flatt;—are shewn to be erroneous by carefully noticing the construction, with or without εἰ. The verb is common to both members of the sentence; the correspondent emphatic words in the two members being (1) εἰς ὑπὲρ πάντων, (2) πάντες: ‘(One on behalf of all) died, therefore (all) died: if One died the death of (belonging to, due from) all, then all died (in and with Him).’ Meyer’s rendering of *ὅτι* because, can hardly be right as it would leave κρίναντας τοῦτο standing awkwardly alone. And He died for all, in order that they who live (in this life, see ἡμεῖς *of* *ζῶντες*, ch. iv. 11; = in sense, ‘as long as they are in this state,’ as De W. :—not, ‘those who live *spiritually*,’ as Beza, Flatt, which would altogether strike out the sense, for it is, *that they may* live *spiritually*, &c.: nor, ‘*superstites*,’ they whom He left behind at His death, *ζῶντες* in contrast with Him who ἀπέθανεν, as Meyer;—for, not to insist on the more general reference to *all time*, many to whom the Apostle was now writing were *not born at the time of His Death*) should no longer (now that His Death has taken place: or, as they did before they apprehended that Death as theirs,—but I prefer the former, see ἀπὸ τοῦ νῦν below) live to themselves (with *self* as their great source and end of action, to please and to obey) but to Him that died and rose again for them (ὅτι, not merely even as connected with ἐγερθέντι ‘for the benefit of,’ as Meyer again; but strictly ‘in the place of:’ as the Death of Christ is *our death*, so His Resurrection is *our resurrection*). 16.] So that (accordingly,—consistently with our judg-



καινά. 18 τὰ δὲ <sup>m</sup> πάντα <sup>m</sup> ἐκ τοῦ θεοῦ τοῦ <sup>n</sup> καταλλάξαν- <sup>m</sup> 1 Cor. xi. 12  
 τος ἡμῶς ἐαυτῷ διὰ χριστοῦ καὶ δόντος ἡμῖν τὴν <sup>n</sup> Rom. v. 10  
 ° διακονίαν τῆς <sup>p</sup> καταλλαγῆς, 19 ὥς <sup>q</sup> ὅτι θεὸς ἦν <sup>r</sup> ἐν <sup>o</sup> Act. xx. 24  
 χριστῷ κόσμον <sup>n</sup> καταλλάσσων ἐαυτῷ, μὴ <sup>p</sup> λογιζόμενος <sup>p</sup> here bia.  
 αὐτοῖς τὰ <sup>n</sup> παραπτώματα αὐτῶν, καὶ <sup>q</sup> θέμενος ἐν ἡμῖν <sup>n</sup> Rom. v. 11.  
 τὸν <sup>r</sup> λόγον τῆς <sup>p</sup> καταλλαγῆς. 20 ὑπὲρ χριστοῦ οὖν <sup>q</sup> = here (ch. xi.  
 11. 2) only. <sup>r</sup> 1 Cor. xv. 22 reff. <sup>s</sup> = Rom. ii. 28. iv. 4, 9 al. fr. Num. xviii. 27.  
<sup>t</sup> Rom. iv. 25 reff. <sup>u</sup> Ps. civ. 37. (Amos v. 7.) <sup>v</sup> Act. xiii. 36 reff.

17. rec aft *καὶ* ins *τα πάντα*, with D<sup>2</sup>-3[-gr] KLP rel syr goth sēth-pl [arm-mss] Orig, Constt, Did, Chr, Damasc Tert; bef *καὶ* b d f k o 17. 46. 67<sup>2</sup> vulg-ed (Syr) Ath, [-ed,] Dial, Meth, Cyr[-p, Ephr, Euthal-ms] Thdrt Procl, Orig-int, [Ambr,] Ambrost Jer Salv: om BCD<sup>1</sup>FPN latt copt sēth-rom arm (1806) Clem, Ath-ms, Cyr[-p, Ambr,] Hil, Aug, Promiss.

18. om 1st του D<sup>1</sup>F. rec ins *ἡ*σου bef *χριστοῦ*, with D<sup>2</sup>[-gr] KL rel Thdrt Damasc: om BCD<sup>1</sup>FPN 17 latt syrr copt goth sēth arm Chr, [Euthal-ms] Hil Ambrost Aug.

19. ins o bef *θεοῦ* FK b<sup>1</sup> o Chr, Thdrt. *καταλάσσω*(sic) N e f h<sup>1</sup> k. add *en* D<sup>1</sup>[corr'd eadem manu]. for λογ., *ασπιζόμενος* F. [*αὐτοῖς* (but corr'd) D<sup>1</sup>.] om 2nd *en* K f h<sup>1</sup> l<sup>1</sup> n 47. ins (του) *ευαγγελίου* bef *τον λόγον* D<sup>1</sup> F[not F-lat]: *adnuntiatiōnem* D-lat, *euangelii* G-lat (and so over the greek in F).—om *tom* F.

20. for *ὑπὲρ χρ. οὖν*, *en ὑπὲρ χριστοῦ* D<sup>1</sup> F[-gr]; *pro quo Christo* D-lat; *quod pro*

the Vulg., al., 'Si qua ergo in Christo nova creatura, vetera transierunt,' is inadmissible, because the second member would be a mere reassertion of the first.

18.] And all things (in this new creation: he passes to a more general view of the effects of the death of Christ—viz. our reconciliation to God) are from God (as their source), who reconciled us (*all men*, from next verse, where *κόσμον* is parallel with it) to Himself by means of Christ (as an atonement, an expiatory sacrifice, ver. 21, for sin which made us *ἐχθροὶ θεοῦ*, see Rom. v. 10), and gave (committed) to us (Apostles, not mankind in general; for had it been so,—in the next verse, which is parallel, *ἐν αὐτοῖς*, not *ἐν ἡμῖν*, must have stood, after *αὐτοῖς* and *αὐτῶν* just preceding) the ministration of the reconciliation (the duty of ministering in that office, whose peculiar work it is to proclaim this reconciliation: so *διακονία τῆς δικαιοσύνης*, ch. iii. 9. Observe, that the reconciliation spoken of in this and the next verse, is that of *God to us*, absolutely and objectively, through His Son: that whereby He can complacently behold and endure a sinful world, and receive all who come to Him by Christ. This, the subjective reconciliation,—of *men to God*,—follows as a matter of exhortation, ver. 20).

19.] how that (the *ὅτι* imports that the proposition following it, introduced by *ὅτι*, is matter of indirect reference. So Xen. Hell. iii. 2. 14, *εἰπὼν τῷ Θάρκῃ ὅτι ὅτι ὀνολεῖ μὴ δ' ἴσσοιτο*. κ.τ.λ., and argum. Isocr. Busir. p. 520 (cited by Winer, edn. 6, § 65. 9), *κατηγοροῦν αὐτοῦ, ὅτι ὅτι κατὰ δαίμονα εἰσφέρει*) God in Christ was reconciling the world to Himself (*ἢ κατ-*

*ἀλλάσσω* not exactly = *κατέλλασσεν*, any more than *ἦν κηρύσσων* Luke iv. 44 = *ἐκήρυσεν*: in both cases the habitual state is more emphatically implied than could be done by the imperfect merely: the shade of difference can, however, hardly be expressed in English. *ἦν* cannot, as in Erasm., Luther, Calv., Beza, al., and E. V., belong to *ἐν χριστῷ*, 'God *was* in Christ, reconciling' &c.,—partly on account of the position of *ἐν χρ.*, which would thus probably be before *ἦν*, but principally (Meyer) because of incoherence with *θέμενος ἐν ἡμῖν* κ.τ.λ.: for in that case the two latter clauses must express the manner of reconciliation by Christ, which the second of them does not.

*κόσμον*,—without the article, as governed words placed for emphasis before their verbs often are—it would not be *καταλλάσσω* *κόσμον*, but *τὸν κόσμον*,—the whole world,—*man*, and *man's world*, entire, with all that therein is, see Col. i. 20, but considered, cf. *ἀντὶν* below, as *summed up in man*),—not reckoning to them their trespasses (present: on the expression see reff.), and having placed in us (*past*:—not merely = 'committed to us,' but 'laid upon us,' as our office and charge, and, besides, 'empowered us for,' 'put in our souls by His Spirit.' 'Us,' viz. Apostles and teachers) the word of the reconciliation (as *ὁ λόγος* δ' τοῦ σταυροῦ, 1 Cor. i. 18).

20, 21.] He describes his office as that of an ambassador for Christ, consisting in beseeching them, ON THEIR PART, to be reconciled to God; and that, in consideration of the great Atonement which God has provided by Christ. On Christ's



w Eph. vi. 20  
 only t. (-eis,  
 Luke xiv. 32.)  
 x w. gen. abs.,  
 1 Cor. iv. 18  
 refl.  
 y absol., 1 Cor.  
 iv. 13 refl.  
 z = Eccles. viii.  
 5  
 a = Rom. i. 17 refl. (Phil. iii. 9.)  
 only t. 1 Macc. xii. 1. Eedr. vii. 2 only. (-γος, 1 Cor. iii. 9.)  
 b Mark xvi. 20. Rom. viii. 20. 1 Cor. xvi. 16. James ii. 22

"πρεσβεύομεν, ὡς τοῦ θεοῦ ἡ παρακαλοῦντος δι' ἡμῶν  
 δεόμεθα ὑπὲρ χριστοῦ, ἡ καταλλάγητε τῷ θεῷ. 21 τὸν  
 μὴ ᾔγνοντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα  
 ἡμεῖς γενώμεθα ἡ δίκαιοσύνη ἡ τοῦ ἐν αὐτῷ. VI. 1 ἡ συνερ-

Christo G-lat. δεομενοι D<sup>1</sup>(and lat) F[-gr] Chr-ms Hil, Ambrst(not [Orig-int,  
 Jer.] Aug<sup>ms</sup>); orantes aut obsecrantes G-lat. καταλλάγηται D<sup>1</sup>(and lat) F[not  
 F-lat] syr-mg goth, reconciliari G-lat [Hil, Ambrst Aug<sup>ms</sup>]. om τῷ F.

21. rec aft τὸν ins γὰρ (see note), with D<sup>1</sup>[-gr] KLPN<sup>2</sup> rel syrr goth æth arm  
 Chr, Euther, Thdr̄t, Damasc: om BCD<sup>1</sup>FN<sup>1</sup> 17 latt copt Orig, Eus, Ath, [Cyr-p,  
 Euthal-ms] Thdr̄t, Did[-int,] Hil, Ambrst Aug Pel Alcin. rec γινώμεθα: txt  
 BCDKPN rel Orig, Eus, [-ms, Cyr-p,] Chr, Thdr̄t, Damasc Thl Œc, [γενῶμ. I.  
 Euthal-ms,] ενωμια F. θεου bef δίκαιοσύνη KP d 93. 109. 219 Eus, (txt,) Sev Chr  
 Thdr̄t; om θεου 46. 114 Thdr̄t,

behalf then (i. e. in pursuance of the imposi-  
 tion on us of the λόγος τῆς καρ.) we are  
 ambassadors, as if God were exhorting by  
 us: we beseech ('you,' but not uttered as  
 an integral part of the present text, not a  
 request now made and urged, as Rom. xii.  
 1; he is describing the embassy; we  
 are ambassadors, and in our embassy it  
 is our work to beseech—'Be ye,' &c.) on  
 Christ's behalf, Be reconciled to God:—  
 καταλλ. strictly passive: 'God was the  
 RECONCILER—let this reconciliation have  
 effect on you—enter into it by faith.' Our  
 E. V., by inserting the word 'ye,' has given  
 a false impression, making it appear as if  
 there were an emphasis on it, correspond-  
 ing to God being reconciled to us, as if it  
 had been καταλλάγητε καὶ ὑμεῖς τῷ θεῷ,—  
 whereas it is the simple being reconciled in  
 that reconciliation in which God was, in  
 Christ, the Reconciler. 21.] States

the great fact on which the exhortation to  
 be reconciled is grounded:—viz. the un-  
 speakable gift of God, to bring about the  
 reconciliation. It is introduced without  
 a γὰρ (which has been supplied), as still  
 forming part of the λόγος τῆς καταλλαγῆς.  
 Him who knew not sin (τὸν οὐ ᾔγνοντα  
 would merely assert the fact, that up to the  
 time of ἐποίησεν, He was ignorant of sin.  
 But μὴ with a participle, as has been ob-  
 served since the doctrine of the particles  
 has been more accurately studied, always  
 denies subjectively, i. e. in reference to the  
 view of some person who is the subject, or  
 to the hypothesis of some person who is the  
 direct or indirect utterer of the assertion.  
 Cf. note on ch. iv. 18. With what refer-  
 ence then is the participle here used? Fritz.  
 (in Meyer) thinks, to the Christian's neces-  
 sary idea of Christ, "quem talem virum  
 mente concipimus, qui secleris notitiam  
 non habuerit." Meyer, and Winer, edn.  
 G, § 55. 5. β, to God's judgment of Him.  
 I much prefer to either regarding it as

subjective with reference to Christ Him-  
 self, Who said, John viii. 46, τίς ἐξ ὑμῶν  
 ἐλέγχει με περὶ ἁμαρτίας; He was thus  
 ὁ μὴ γινῶς ἁμαρτίαν (see Hartung, Parti-  
 kellehre, ii. 131, who gives among other  
 examples, one very similar, from Thucyd.  
 i. 118, ἡσύχαζόν τε τὸ πλέον τοῦ χρόνου,  
 ὄντες καὶ πρὸ τοῦ μὴ ταχέως λέναι ἐς τοὺς  
 πολέμους),—'knew not,' i. e. by contact,  
 by personal experience, 'sin.' Ser, for  
 the sense, 1 Pet. ii. 22; Heb. vii. 26), on  
 our behalf (or, instead of us: I prefer  
 here the former, because the purpose of  
 the verse is to set forth how great things  
 God has done for us:—the other, though  
 true, does not seem so applicable. The  
 words ὑπὲρ ἡμ. are emphatic) He made  
 (to be) sin (not, 'a sin-offering,' as  
 Augustine, Ambros., Eecum., Erasmus,  
 Hammond, Wolf, al., for the word seems  
 never to have the meaning, even in the  
 LXX (see however the remarkable read-  
 ing of the Codex A at Lev. vi. 25);  
 and if it had, the former sense of the  
 same word in this same sentence would  
 preclude it here: nor = ἁμαρτωλός, as  
 Meyer, al.: but, as De Wette, al., SIN,  
 abstract, as opposed to RIGHTEOUSNESS  
 which follows; compare κατάρα, Gal. iii.  
 13. He, on the Cross, was the Represen-  
 tative of Sin,—of the sin of the world),  
 that we might become (the present, γινώμ.  
 as in rec., would signify, as Stallbaum,  
 Crito, p. 43 (Meyer)—'id quod propositum  
 fuerit, nondum perfectum et transactum  
 esse, sed adhuc durare.' The aor., which  
 is supported by all the mss., also yields  
 the best sense, as joining the whole  
 justification of all God's people, as one act  
 accomplished, with the Sacrifice of Christ)  
 the righteousness of God (see above: re-  
 presentatives of the Righteousness of God,  
 ended with it and viewed as in it, and  
 examples of it) in Him (in union with Him,  
 and by virtue of our standing in Him).



γούντες δὲ καὶ <sup>c</sup> παρακαλοῦμεν, μὴ <sup>d</sup> εἰς <sup>de</sup> κενὸν τὴν χάριν <sup>e</sup> τοῦ θεοῦ δέξασθαι ὑμᾶς <sup>2</sup> (λέγει γὰρ Καὶρῶ <sup>f</sup> δεκτῶ <sup>g</sup> ἐπ-  
ήκουσά σου, καὶ ἐν <sup>h</sup> ἡμέρᾳ σωτηρίας <sup>i</sup> ἐβοήθησά σοι. ἰδὸν  
νῦν καιρὸς <sup>j</sup> εὐπρόδεκτος, ἰδὸν νῦν <sup>k</sup> ἡμέρα σωτηρίας.)  
<sup>3</sup> μηδεμίαν <sup>l</sup> ἐν <sup>m</sup> μηδενὶ <sup>n</sup> διδόντες <sup>o</sup> προσκοπήν, ἵνα μὴ

<sup>35.</sup> Phil. iv. 18 only.

<sup>1</sup> Acta xvi. 9 reff.

<sup>11</sup> Cor. ix. 12.

Rom. ix. 32.)

<sup>g</sup> here only <sup>1</sup> c. Pa. xix. 1.

<sup>j</sup> Rom. xv. 16 reff.

<sup>m</sup> here only <sup>†</sup>.

<sup>n</sup> <sup>o</sup> <sup>l</sup> <sup>h</sup> = <sup>1</sup> Cor. i. 8 reff.

<sup>h</sup> = <sup>1</sup> Cor. i. 4. see ver. 4.

<sup>o</sup> <sup>l</sup> <sup>h</sup> = <sup>1</sup> Cor. i. 4. see ver. 4.

<sup>o</sup> <sup>l</sup> <sup>h</sup> = <sup>1</sup> Cor. i. 4. see ver. 4.

<sup>o</sup> <sup>l</sup> <sup>h</sup> = <sup>1</sup> Cor. i. 4. see ver. 4.

<sup>o</sup> <sup>l</sup> <sup>h</sup> = <sup>1</sup> Cor. i. 4. see ver. 4.

<sup>o</sup> <sup>l</sup> <sup>h</sup> = <sup>1</sup> Cor. i. 4. see ver. 4.

<sup>o</sup> <sup>l</sup> <sup>h</sup> = <sup>1</sup> Cor. i. 4. see ver. 4.

<sup>o</sup> <sup>l</sup> <sup>h</sup> = <sup>1</sup> Cor. i. 4. see ver. 4.

<sup>o</sup> <sup>l</sup> <sup>h</sup> = <sup>1</sup> Cor. i. 4. see ver. 4.

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CHAP. VI. 1. παρακαλουντες D<sup>1</sup>[and lat] F[not F-lat] goth. om υμας D<sup>1</sup>:  
ημας CN<sup>1</sup>(txt N-corr<sup>1-2</sup>) 4. 17. 89 mth.

2. καιρω γαρ λεγει D<sup>1</sup>(and lat) F(not F-lat) [goth] Sedul. (κτω of δεκτω are  
supplied by N-corr<sup>1</sup>.) for σοι, σου F(not G). for ευπροδεκτος, δεκτος F.

CHAP. VI. 1—10.] *He further describes his apostolic embassy, as one of earnest exhortation not to receive the grace of God in vain (vv. 1, 2), and of approving himself, by many characteristics and under various circumstances, as the minister of God (vv. 3—10).* 1.] *συνεργοῦντες*, viz. τῷ θεῷ, Whose representatives they were, and Whose grace they recommended. This is implied not only in what went before, but in the τοῦ θεοῦ of our verse itself. Meyer makes it τῷ χριστῷ, referring it to the ὑπερ χρ. above: Chrys., Theodoret, Bengel, Olsh., al., ὑμῖν, which certainly would have been expressed, and does not suit the sense, nor Paul's habit of speaking of the ministry, see 1 Cor. iii. 9. Flatt and Emmerling would make the σύν imply, working with our exhortations, aiding them by our example: which sense, though occasionally belonging to σύν and πρὸς in composition, could hardly have place here without some plainer indication in what went before, of that to which the preposition refers,—and would not suit the καί, which severs *συνεργ.* from παρακαλ.

The δέ is one of transition, introducing a new feature. Moreover, while working with God, we also exhort, that you (when preaching to you,—or others, when preaching to others: he still is describing his practice in his ministry, not using a direct exhortation to the Corinthians) receive not ('recipiatis';—not 'recepteritis,' 'that ye will not have received,' i. e. 'will not by apostasy shew that ye have received . . .') as *Erasm., al., and De Wette.* This mistake arises mainly from regarding the words as *directly addressed* to the Corinthians instead of a *description of his apostolic practice* the grace of God (i. e. the reconciliation above spoken of) to no purpose (i. e. unaccompanied by sanctification of life; so Chrys., ἵνα . . . μὴ νομίσωσιν ὅτι τοῦτό ἐστι καταλλαγὴ μόνον, τὸ πιστεύσαι τῷ καλοῦντι, ἐπάγει ταῦτα, τὴν περὶ τὸν βίον σπουδὴν ἀπαιτῶν. Hom. xii. p. 521.) 2.] *Ground of the exhortation: viz. the*

importance of the present time as the day of acceptance,—shewn by a Scripture citation. For he (God, with whom we συνεργοῦμεν and whose grace we recommend) saith, 'In an accepted time (Heb. זמן קצב, 'in a season of grace') I heard thee, and in the day of salvation I helped thee:' behold (inserted for solemnity—to mark the importance of what follows), now is the favourably accepted time (εὐπρόδεκτος, a far stronger term than δεκτός, q. d. the very time of most favourable acceptance, said from the fulness of his feeling of the greatness of God's grace),—behold, now is the day of salvation. ὁ γὰρ ἐν τούτῳ καιρῷ ἀγωνιζόμενος, ἐν ᾧ τοσαύτη κίχεται δωρεά, ἐν ᾧ τοσαύτη χάρις, εὐκόλως ἐπιτεύχεται τῶν βραβείων. Chrys. p. 522. The prophecy is one directly of the Lord Jesus, as the restorer and gatherer of his people; and the time of acceptance is the interval of the offer of the covenant to men, conceded to Him by the Father. 3—10.] *And this doing, he approves himself as the minister of God by various characteristics, and under manifold circumstances in life.* 3.] διδόντες, resumed from συνεργοῦντες, ver. 1: ver. 2 being parenthetic. It, and all the following participles, vv. 9, 10, qualify παρακαλοῦμεν, shewing the pains and caution used by him to enforce this exhortation by his example as well as his precept. So Grot.: 'ostendit enim, quam serio moneat, qui, ut aliquod proficiat, nullis terrenis incommodis, nulla non commoda negligat.' But evidently, before the list is exhausted, he passes beyond the mere confirmation of his preaching, and is speaking generally of the characteristics of the Christian ministry. ἐν μηδενί, in nothing, compare ἐν παντί, below: not, 'in no man's estimation,' as Luther. μηδενί,—μηδενί, are not = οὐδενί. —οὐδενί, but, see on ch. v. 21, subjectively said—we exhort, being such as give, &c.: so 1 Cor. x. 33, ἐγὼ πάντα πάντων ἀρέσκω, μὴ ζητῶν κ.τ.λ.

προσκοπή = σκάνδαλον, or πρόσκομμα, Rom. xiv. 13.



κροθυμία, ἐν <sup>4</sup> χρηστότητι, ἐν πνεύματι ἀγίῳ, ἐν ἀγάπῃ • Rom. xii. 9  
 • ἀνυποκρίτως, <sup>7</sup> ἐν λόγῳ ἀληθείας, ἐν <sup>8</sup> δυνάμει <sup>9</sup> θεοῦ, Eph. i. 13.  
 διὰ τῶν <sup>h</sup> ὁπλῶν τῆς δικαιοσύνης τῶν <sup>1</sup> δεξιῶν καὶ <sup>g</sup> <sup>2</sup> Tim. ii. 16.  
<sup>1k</sup> ἀριστερῶν, <sup>8</sup> διὰ <sup>1</sup> δόξης καὶ <sup>α</sup> τιμίας, διὰ <sup>h</sup> <sup>3</sup> δυσφημίας <sup>h</sup> = ch. x. 4.  
 καὶ <sup>o</sup> εὐφημίας, ὡς <sup>p</sup> πλάνοι καὶ <sup>q</sup> ἀληθεῖς, ὡς <sup>1</sup> ἁγνοοῦ- John xviii. 3  
 only. Nah. (Rom. vi. 13  
 bis. xii. 12)  
 only. Nah.

iii. 3. i (see note.) Matt. vi. 3. Mark x. 37. Luke xliii. 33 only. 1 Chron. xli. 2.  
 h N. T. as above (i) only. Gen. xiv. 15. l = John v. 41, 44 al. m Rom. i. 26 reff.  
 n here only. 1 Macc. vii. 38. Emdr. i. 43 (40) Ald. (δυσσέβεια, AB &c.) only. (μαῖν, 1 Cor. iv. 13.)  
 o here only. Ps. xcix. 3 Symm. (μοῖς, Phil. iv. 8.) p Matt. xxvii. 63. 1 Tim. iv. 1. 2 John 7  
 (bia) only. Job xiv. 4. Jer. xliii. 33 only. q subj., Matt. xlii. 16. John xli. 33. Rom. iii. 4 f.  
 r 1 Cor. xiv. 38. Gal. ii. 22. 2 Pet. ii. 13 al.

σωφροσύνη... ἡ τῇ ἐν ἀκασί καθαρότητι, ἡ τὸ ἀσωροδόκητον, ἡ καὶ τὸ δωρεὰν τὸ εὐαγγ. κηρύττειν. ib.) :—I prefer the second of Chrys.'s meanings, *general purity of character*, εὐκρίνεια, —unblamableness of life, and singleness of purpose.

ἐν γνώσει.] knowledge of the Gospel, in a high and singular degree; see 1 Cor. ii. 6 ff. So Chrys.: σοφίᾳ τῇ παρὰ τοῦ θεοῦ δεδομένῃ. χρηστότητι.] kindness: a kind and considerate demeanour.

ἐν πν. ἀγίῳ] in the Holy Spirit, as the Power by Whom all these motives are wrought. The omission of the article, aft. ἐν, constitutes no objection to this rendering, as Bp. Middleton (in loc.) supposes: cf. διὰ πν. ἀγίου τοῦ δοθέντος ἡμῖν, Rom. v. 5,—and the very same words as these, 1 Thess. i. 5,—in both which places the meaning is undoubted; neither of which, however, is noticed by Middleton. The words do not appear to hold any *logical* place in the list, any more than ἐν δυν. θεοῦ below. 7. ἐν λόγῳ ἀληθ.] is taken by De W., Meyer, al., as subjective,—‘in speaking, or teaching truth’—‘in discourse, the contents whereof were truth:’ but their objection against the sense in the word of truth, = ἐν τῷ λόγῳ τῆς ἀληθείας, as it is expressed Col. i. 5, is not valid, on account (1) of the government by a preposition, which would make the insertion of the article optional,—(2) of the whole catalogue being anarthrous, which would cause the article to be omitted for uniformity's sake.

ἐν δυν. θεοῦ] viz. the Power spoken of ch. iv. 7,—the power manifested in every part of our apostolic working,—not merely in miracles. διὰ τ. ὁπλ. τ. δικ.] By means of (ἐν is changed for διὰ, first apparently on account of τὰ ὅπλα, marking them more distinctly as *instruments*,—and then continued) the weapons of righteousness (belonging to,—or as Meyer, furnished by, the righteousness which is of faith. That panoply, part of which only in the more particular specification of Eph. vi. 13—17, viz. the θώραξ, is allotted to δικαιοσύνη,—is here all assigned to it.

Some of the ancient Commentators,—

Chrys., (Ecum., al. and Grot., Estius, al., understand by ὅπλα, *instruments*, as in Rom. vi. 13, and interpret these instruments to be, *situations and opportunities of life*, whether prosperous, δεξιά, or adverse, ἀριστερά: but the other interpretation is in better accordance with the Apostle's habit of comparison,—see ch. x. 4; Eph. vi. 13 ff.; 1 Thess. v. 8). τῶν δεξ. κ. ἀριστ.] which are on the right and left: i. e. encompassing and guarding the whole person. Grot., Bengel, and most recent Commentators, even De W. and Meyer, explain it, both *right-handed*,—i. e. of *attack*, the sword and spear,—and *left-handed*,—i. e. of *defence*, the shield: but it seems to me that this would require τῶν δεξιῶν καὶ τῶν ἀριστερῶν: whereas now, no article being inserted before ἀριστ., it is implied that *the panoply* (τὰ ὅπλα) is on *both sides* (δεξιά κ. ἀριστερά) of the person. On the interpretation *prosperity and adversity*, see above. 8.] Perhaps the *instrumental* signification of διὰ need not be strictly retained. The preposition, once adopted, is kept for the sake of parallelism, though with various shades of meaning. I would understand it in διὰ δεξ., &c., as in διὰ πολλῶν δακτύλων, as pointing out the *medium through which*. Thus understood, these two pairs in ver. 8 will form an easy transition from instrumental, through medial, to the passive characteristics which follow.

ὡς πλάνοι.] From speaking of *repute*, he passes to the *character* of the *repute*. In all these capacities and under all these representations or misrepresentations, we, as ministers of God, recommend ourselves. But in these following clauses a new point is perhaps brought out, viz. the difference of our *real state* from our *reputed one*. That this is the case with ἐν ἀποθν. κ. ἰσθ. ζῶμεν and all following, is of course clear. But is it so with the two clauses preceding that one? Do they mean, ‘as deceivers, and yet true, as unknown, and yet well known,’ or,—‘as deceivers, and as true men, as unknown, and as well known?’ I own I am not clear on this point. The words καὶ ἰσθ. ζῶμεν



ἡ καρδιά ἡμῶν <sup>a</sup>πεπλάτνυται· <sup>13</sup> οὐ <sup>b</sup>στενοχωρεῖσθε ἐν <sup>c</sup>ἡμῖν, <sup>b</sup>στενοχωρεῖσθε δὲ ἐν τοῖς <sup>c</sup>σπλάγχνοις ὑμῶν·  
<sup>13</sup> τὴν δὲ αὐτὴν <sup>d</sup>ἀντιμισθίαν (<sup>e</sup>ὡς τέκνοισι λέγω) <sup>a</sup>πλά-  
 τύνθητε καὶ ὑμεῖς. <sup>14</sup> Μὴ <sup>f</sup>γίνεσθε <sup>g</sup>ἐτεροζυγούτες <sup>b</sup>ἀπί-  
 20. xlix. 19 only.      a = ch. vii. 13. Phil. i. 8. Philom. 20. Prov. xii. 10.  
 i. 27 only γ.      e Acts xvii. 22. 1 Cor. x. 15.      f w. particip. = Heb. v. 12. Rev.  
 iii. 2. Mic. ii. 1. see Acts ii. 5 reff.      g here only γ. (-γος, Lxx. xix. 15.) see 1 Cor. xiv. 21.  
 h = 1 Cor. vi. 6 reff.

13. om δε C a l.

13. υμας F.

14. ins και bef μη F (and F-lat G-lat) D-lat Syr sesh arm [Ambr.] Ambrst. for  
 απιστοις, μετα απιστων F latt [Cyp Lucif Ambr Ambrst Aug].

εἰδομεν τῶν ἀγαπημῶν συνεχῶς γυνὰ  
 τὰ ὀνόματα περιστρέφει, Chrys. Hom. xiii.  
 p. 530 f. See Phil. iv. 15; Gal. iii. 1, which  
 last is written under a very different feel-  
 ing),—our (my) heart has become en-  
 larged. These last words are very vari-  
 ously explained. Chrys., Theodoret, (Ec.,  
 al., understand them of the *expansive effect*  
 of love on the heart: Luther, Estius, al.,  
 of *dilatatio gaudii*, which does not how-  
 ever agree with πλατύνθητε καὶ ὑμεῖς be-  
 low: nor with the general context, either  
 of what precedes or of what follows: for to  
 refer it to ch. vii. 4, as Estius, is evidently  
 far-fetched, the intermediate matter being  
 of such a different character. Alii aliter.  
 Meyer holds with Chrys., and refers it to  
 the preceding passage, during which his  
 heart became expanded in love to them.  
 De Wette takes it, ‘I have poured out, en-  
 larged and diffused, my heart to you,’ viz.  
 by speaking thus open-hearted to you.  
 I believe the precise sense will only be  
 found by taking into account the πλατύνθ.  
 κ. ὑμεῖς below, and the occurrence of the  
 expression in the Psalm (reff.: cf. ἐν  
 πλατυμῇ, ib., ver. 45). Some light is  
 also thrown upon it by χωρήσατε ἡμᾶς,  
 ch. vii. 2. The heart is considered as a  
 space, wherein its thoughts and feelings  
 are contained. We have seen the same  
 figure in our expression ‘narrow-minded.’  
 In order to take in a new object of love,  
 or of desire, or of ambition, the heart  
 must be enlarged: ὁδὸν ἐντολῶν σου  
 ἔδραμον, θῶν ἐπλάτνυας τὴν καρδίαν μου.  
 The Apostle has had his heart enlarged  
 towards the Corinthians: he could and  
 did take them in, with their infirmities,  
 their interests, their Christian graces,  
 their defects and sins: but they did not  
 and could not take him in (χωρῆσαι αὐ-  
 τῶν): he was misunderstood by them, and  
 his relation to them disregarded. This he  
 here asserts, and deprecates. He assures  
 them of their place in his heart, which is  
 wide enough for, and does contain them;  
 and refers back to this verse in ch. vii. 3,  
 thus, προεῖρηκα ὅτι ἐν ταῖς καρδίαις ἡμῶν  
 ὅστε . . . . He tells them, ver. 12.] that  
 they are not straitened in him, i. e. that

any constraint which they may feel towards  
 him, any want of confidence in him and  
 persuasion of his real appreciation of their  
 state and interests, arose, not from his being  
 really unable to appreciate them, and love  
 them, and advise them,—but from their  
 own confined view of him, of his love, his  
 knowledge of and feeling for them.

13.] τὴν αὐτὴν ἀντιμ., as τὸν διαιον τρέ-  
 πον, Jude 7, κλισίας, Luke ix. 14, not  
 governed by κατὰ understood, but in fact  
 an accus. of a remoter object, answering in  
 many cases exactly to the farther removed  
 of the two accusatives in the double ac-  
 cusative government. The sense seems  
 to be compounded of τὸν αὐτὸν τρέπον,  
 and ἀντιμισθίαν, In the same manner, as  
 a return for my largeness of heart to you.

ὡς τέκνοισι λ. explains ἀντιμισθίαν,—  
 it being naturally expected of children that  
 they should requite the love and care of  
 their parents, by corresponding love and  
 regard. 14.—VII. 1.] Separate your-  
 selves from unbelief and impurity. On  
 the nature of the connexion, Stanley has  
 some good remarks. He now applies to  
 circumstances which had arisen among the  
 Corinthians the exhortation which in ver.  
 1 he described himself as giving in pur-  
 suance of his ministry of reconciliation.  
 The following exhortations are general, and  
 hardly to be pressed as applying only to  
 partaking of meats offered to idols, as  
 Calv., al., or to marriage with unbelievers,  
 as Estius,—but regard all possible con-  
 nexion and participation,—all leanings  
 towards a return to heathenism which  
 might be bred by too great familiarity with  
 heathens. Become not (‘ne flatie, molli-  
 ter pro: ne sitis,’ Bengel: rather, perhaps,  
 as expressing, ‘do not enter into those re-  
 lations in which you must become’) incon-  
 gruous yokefellows (the word and idea  
 from ref. Levit. Heaych.: ἐτερόζυγοι of  
 μὴ συζυγούντες. Grot. explains it, ‘alle-  
 ram partem jugi trahere,’ but this does  
 not give the force of ἑτερο:—Theophyl.,  
 μὴ ἀδικεῖτε τὸ δίκαιον ἐπικλινόμενοι κ.  
 προσκλινόμενοι οἷς οὐ θέμις: so making the  
 simile that of an unequal balance: but this  
 could hardly be without more precise noti-

i here only.

Pa. cxxi. 3 M

Ed-vat. F &amp;c.

(not A. B def.)

only. (-χρς,

Heb. i. 3.)

h Rom. iv. 7

ref.

i 1 Cor. i. 9. x.

16. Gal. ii. 9.

al. Lev. vi. 3.

m here only.

(-ρος, 1 Cor.

vii. 5.)

n here only.

see note.

o 3 Kings xii. 16.

Exod. xxiii. 1.

ref. Acts xiv. 15

33 al.

p Acts viii. 31 ref.

q Acts x. 46 ref.

r here only.

s = 1 Cor. iii. 16. vi. 19.

Jer. vii. 4.

u Rom. viii. 11.

v here only.

w Acts xvii. 33.

x Isa. iii. 11 (see).

y 1 Cor. x. 16

z 1 Cor. x. 16

aa 1 Cor. x. 16

ab 1 Cor. x. 16

ac 1 Cor. x. 16

ad 1 Cor. x. 16

ae 1 Cor. x. 16

af 1 Cor. x. 16

ag 1 Cor. x. 16

ah 1 Cor. x. 16

ai 1 Cor. x. 16

aj 1 Cor. x. 16

ak 1 Cor. x. 16

al 1 Cor. x. 16

am 1 Cor. x. 16

an 1 Cor. x. 16

ao 1 Cor. x. 16

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bq 1 Cor. x. 16

br 1 Cor. x. 16

bs 1 Cor. x. 16

bt 1 Cor. x. 16

bu 1 Cor. x. 16

bv 1 Cor. x. 16

bw 1 Cor. x. 16

bx 1 Cor. x. 16

by 1 Cor. x. 16

bz 1 Cor. x. 16

ca 1 Cor. x. 16

cb 1 Cor. x. 16

cc 1 Cor. x. 16

cd 1 Cor. x. 16

ce 1 Cor. x. 16

cf 1 Cor. x. 16

cg 1 Cor. x. 16

ch 1 Cor. x. 16

ci 1 Cor. x. 16

cj 1 Cor. x. 16

ck 1 Cor. x. 16

cl 1 Cor. x. 16

cm 1 Cor. x. 16

cn 1 Cor. x. 16

co 1 Cor. x. 16

δικαιοσύνης και ἀδικίας D<sup>1</sup>, also (but -ση κ. -ια) D<sup>3</sup>: δικαιοσύνης μετα (και Orig<sub>1</sub> [Tert, Cyr<sub>1</sub>]) ἀνομίας F latt arm Orig<sub>1</sub> (and int<sub>1</sub>) [Lucif Ambrst Aug<sub>1</sub>]. rec (for γ τις) τις δε, with K rel syr æth Chr, Thdrt Cosm, Thl Ec Tert; txt BCDFLPN d m 17 latt Syr syr-mg copt goth arm Clem<sub>1</sub> Orig<sub>1</sub> (and int<sub>1</sub>) [Ephr<sub>1</sub> Bas<sub>1</sub> Euthal-ms Damasc<sub>1</sub> Cyr<sub>1</sub> Lucif Ambrst Jer<sub>1</sub> φωτός (addg η) D<sup>1</sup> [and lat] Cyr<sub>1</sub> Lucif<sub>1</sub> Hil.

15. rec χριστῷ (prob corr<sub>1</sub> for conform<sub>1</sub> to φωτι preceding), with D-gr F-gr KL rel [G-lat syrr goth] Clem-ed, Orig<sub>1</sub> (and int<sub>1</sub>) Can-apost-ed [Chr, Nys, Bas<sub>1</sub> Euthal-ms Thdrt Damasc<sub>1</sub> Tert; txt BCPN 17 vulg (and F-lat) D-lat copt Clem<sub>1</sub> (-ms), Orig<sub>1</sub> Can-apost-mas, Damasc<sub>1</sub>, Ephr<sub>1</sub> Procop<sub>1</sub> Lucif<sub>1</sub> Ambrst Aug<sub>1</sub>]. elz βελιαλ, with vulg [F-lat] G-lat Clem<sub>1</sub> [-ed] Tit-ed, Orig-int<sub>1</sub> Tert<sub>1</sub> Lucif<sub>1</sub>: βελιαν D-gr K m 47 syr-mg-gr goth (Beliam) many-mentioned-by-Jer ("corrupte") Thdrt; βελιαβ F[-gr] D-lat: txt BCLPN rel fuld (and harl<sub>1</sub>) syr copt æth arm Orthod<sub>1</sub> Clem<sub>1</sub> [-ms, ?] Orig<sub>1</sub> Nys<sub>1</sub> [Cyr-p<sub>1</sub>] Bas<sub>1</sub> Ephr<sub>1</sub> Chr<sub>1</sub> [Euthal-ms] Thdrt<sub>1</sub> Damasc<sub>1</sub>. πιστος B 17 8-pe copt.

16. ημεις and εσμεν BD<sup>1</sup> L<sup>1</sup> P<sup>1</sup> N<sup>1</sup> 17 D-lat copt [æth] (Clem<sub>1</sub>) Did<sub>1</sub> Aug<sub>1</sub>: txt C D<sup>3</sup> [-gr] FK (N<sup>1</sup>) rel vulg syrr goth arm Ath<sub>1</sub> Chr<sub>1</sub> [Euthal-ms] Thdrt Damasc Orig-int<sub>1</sub> Lucif<sub>1</sub> Tert<sub>1</sub> [Ambrst<sub>1</sub>]. -ναοι N<sup>1</sup> Clem<sub>1</sub>, -εστε bef θεου N<sup>3</sup> for καθως ειπεν, λεγει γαρ D<sup>1</sup> (and lat) F (not F-lat), dicis enim G-lat goth Tert<sub>1</sub> Aug<sub>1</sub>. for αυτων, αυτους F (and G-lat) P Orig<sub>1</sub>. for μοι, μου BCPN m 17 arm [Clem<sub>1</sub> Orig<sub>1</sub>] Eus<sub>1</sub> Damasc<sub>1</sub>: txt DEKL rel [latt syrr copt goth] Orig<sub>1</sub> [-ms<sub>1</sub>-int<sub>1</sub>, Eus<sub>1</sub>] Ath<sub>1</sub> Cyr<sub>1</sub>-Jer<sub>1</sub> Thdrt [Tert Lucif].

17. (εξελθατε, so BCFN 17. 47 [Euthal-ms] Damasc.)

fication) with unbelievers (Winer explains the construction, edn. 6, § 31. 10, Remark 4, thus, μη γιν. ετεροσυγούντες, και οτως δημογινούντες ἀπίστοις: better, as De W., μη γιν. δημοζ. ἀπίστοις κ. οτως ετεροσυγούντες). μετοχή] 'share in the

same thing,' community. δικαιοσ.

is the state of the Christian, being justified by faith: he is therefore excluded from ἀνομία, the proper fruit of faith being obedience. φωτι, of which we are the

children, 1 Thess. v. 5, and not of darkness. Meyer remarks, that the fivefold variation of the term to express partnership,—μετοχή, κοινωνία, συμφώνησις, μερίς,

συγκατάθεσις, shews the Apostle's command of the Greek language. The construction of κοινωνία with a dat. and πρός, is illustrated by Wetst. from Stobæus, S.

28, εἰ δέ τις ἐστὶ κοινωνία πρὸς θεοῦς ἡμῖν, —and Philo, leg. ad Caium, § 14, vol. ii. p. 561, τίς οὖν κοινωνία πρὸς Ἀπόλλωνα, τῷ μηδὲν οἰκείον ἢ συγγενὲς ἐπιτετηδευκότες; 15.] After a question beginning with πῶς, τίς, and the like, a second question is regularly introduced by δέ.

Thus Hom. Od. α. 225, τίς δαίς, τίς δὲ δμῖλος, δδ' ἐπλετο; see Hartung, Partikellehre, i. 169. βελίαρ] Heb. בְּלִיָּה,

'contemptibleness,' 'wickedness.' found 1 Sam. ii. 12 al., and variously translated by the LXX. Theod. has retained the original form in Judg. xix. 22. It appears to have been subsequently personified, and used, as here, for a name of the Evil One (see Stanley). The termination -αρ is stated by Meyer to have arisen from the frequent permutation of λ and ρ in the dialect of the Grecian Jews.

16.] συγκατάθ., 'agreement in opinions'; see reff., and cf. Plato, Gorg. § 122, οὐ δὲ δὴ πότερον συγκατατίθεσθαι ἡμῖν περὶ τούτων τὴν αὐτὴν δόξαν ἢ ἀντιφῆς; ναὶ θεοῦ, between you, the Church of God,—see below, and 1 Cor. iii. 16; —εἰδώλων, idols, as the lords and ἐπώνυμοι of the heathen world. ὑμῖς γάρ] explanation of ναὶ θεοῦ as applying to them, and justification of it by a citation from the prophetic Scriptures. The words cited are compounded of Levit. xxvi. 12, and Ezek.

xxvii. 26, 27. 17.] The necessity of

ἐκ μέσου αὐτῶν καὶ ἄφορίσθητε, λέγει κύριος, καὶ ἁκαθάarton μὴ ἄπτεσθε· καὶ ὡς εἰσδέχομαι ὑμᾶς. 18 καὶ ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱούς καὶ θυγατέρας λέγει κύριος παντοκράτωρ. VII. 1 ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοί, καθαρῶς σωμεν ἑαυτοὺς ἀπὸ παντός μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἁγιωσύνην ἐν φόβῳ θεοῦ.

2 Ὥχρησάτε ἡμᾶς οὐδένα ἠδικήσαμεν, οὐδένα ἐφθει-

c Acta i. 4 ref.  
e Acta xv. 9 ref.

viii. 83 (90).

i ch. viii. 6 ref.

1 = Matt. xix. 11, 12.

2 Macc. v. 27 only.

(-ὕμνος, 1 Cor. viii. 7.)

Rom. i. 4 (ref.).

(Gen. xiii. 6.)

d Rom. xii. 19. ch. xii. 19.

f 1st pers., ch. iii. 1 ref.

(-ὕμνος, 1 Cor. viii. 7.)

1 Thess. iii. 13 only.

1 Cor. iii. 17 ref.

Phil. iv. 1.

1 Pet. ii. 11.

1 John ii. 7 al.

here only.

Jer. xxiii. 16. Esdr.

h so Matt. xxvi. 41 & Mk.

k Rom. iii. 18 (ref.).

a Acts xix. 9  
ref.  
b here only.  
Ezek. xi. 34. Zeph. iii. 20.  
c Matt. xix. 5.  
d Luke iii. 5.  
(Rev. xxi. 7.)  
e 2 Kings vii. 14. Jer. xxxviii. 16. Esdr. xxxviii. (xxxi.) 33.  
f here only.  
g Rev. i. 8 ap. 2 Kings vii. 8.  
h 1 John ii. 7 al.  
i Jer. xxiii. 16. Esdr. xxxviii. (xxxi.) 33.  
k Rom. iii. 18 (ref.).

CHAP. VII. 2. ὡς F[-gr](not G) [add *fratres mei* Syr].

separation from the heathen enforced by another citation,—Isa. lii. 11,—freely given from memory; καὶ ὡς εἰσδέξ. ὑμ. being moreover substituted, from Ezek. xi. 34, for προπορεύεται γὰρ πρότερος ὑμῶν κύριος, κ. δ. ἐπισυνάγων ὑμᾶς θεὸς Ἰσραὴλ. The ἀκαθάarton must be understood of the pollutions of heathenism generally, not of any one especial polluted thing, as meat offered to idols. 18.]

The citation continues, setting forth the blessings promised to those who do thus come out from heathendom. Various passages of the O. T. are combined. In 2 Kings vii. 14 (LXX), we have ἐγὼ ἔσομαι ὑμῖν εἰς πατ., κ. αὐτὸς ἔσται μοι εἰς υἱόν—the expression of υἱὸν μου and αὐτὸς ἔσται μοι found Isa. xliiii. 6: and τὰς λέγει κύριος παντοκράτωρ begins the section from which the former clauses are taken, 2 Kings vii. 8 (LXX). VII. 1.]

Inference from the foregoing citations:—seeing that we have such glorious (ταύτας in the position of emphasis) promises, we are to purify ourselves (not merely, 'keep ourselves pure:' purification belongs to sanctification, and is a gradual work, even after conversion).

σαρκός, as the actual instrument and suggester of pollution: πνεύματος, as the recipient through the flesh, and when the recipient, the retainer and propagator, of uncleanness. The exhortation is general: against impure acts and impure thoughts.

ἐν φόβῳ θεοῦ, as De W. remarks, gives the positive side of the foregoing negative exhortation: every abnegation and banishing of impurity is a positive advance of that sanctification, in the fear of God (as its element) to which we are called.

2—16.] CONCERNING THE EFFECT ON THEM, AND RESULTS IN THEIR CONDUCT, WHICH HIS FORMER EPISTLE HAD PRODUCED. 2—4.] He introduces the subject by a friendly assurance of his love

and bespeaking of theirs, as before in ch. vi. 11—13. 2.] χωρήσ., see above on ch. vi. 13; δέξασθε ἡμᾶς πλατείς, κ. μὴ στενοχωρόμεθα ἐν ὑμῖν. Theophyl. De

Wette, after Bengel, al., renders it, 'understand us rightly,' referring to ref. Matt.: but even there the meaning is 'to take in,' and only 'to understand rightly,' because τὸν λόγον τούτου follows. And as Meyer observes, there could not well be any misunderstanding as to what he here says.

οὐδένα ἡδ., κ. τ. λ.] Reasons why they should make room for him in their hearts:

We (when he dwelt among them,—the aorists refer to a set time, not to his course hitherto) wronged no man (in outward acts, namely,—in the exercise of his apostolic authority, or the like),—we ruined no man (this probably also of outward conduct towards others, not as Calv., al., of corrupting by false doctrine),—we cheated no man. To understand, with Rückert, these verbs as applying to the contents of the former Epistle, is very forced. If ἡδ., had really referred to the severe punishment of the incestuous person,—ἐφθελρ. to the delivering him over to Satan,—and ἐπλεον. to the power which Paul gained over them by this act of authority,—surely we should have found more express indication of such reference in the text. But no allusion has as yet been made to the former Epistle; and therefore it is much better to understand the words generally of the time when he resided among them.

"In how many ways of which history says nothing, may such ruining of others have been laid to the charge of Paul? How easily might his severe visitation of sin, his zeal for eleemosynary collections, his habit of lodging with members of the churches, and the like, have been thus unfavourably characterized!" Meyer: who remarks, that the emphatic position of οὐδένα thrice repeated is no confirmation of Rückert's view.

n ch. ii. 11 reff. *ραμεν, οὐδένα ἔπλεονεκτήσαμεν.* 3<sup>o</sup> πρὸς ᾧ κατάκρισιν οὐ κατὰ  
 o = 1 Cor. vii. 36 reff. *λέγω· ἡ προείρηκα γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστε*  
 p ch. iii. 9 only r. Num. xlii. 33. alius in Hexapl. (Montf. not Fd.). *εἰς τὸ συναποθανεῖν καὶ συνζην.* 4 πολλή μοι παρ-  
 q ch. xlii. 3 reff. *ρησία πρὸς ὑμᾶς, πολλή μοι καύχησις ὑπὲρ ὑμῶν*  
 r Phil. i. 7. *ἡ πεπληρωμαι τῇ παρακλήσει, ἡ ὑπερπερισσεύομαι τῇ*  
 s Rom. iv. 11 reff. *χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν.* 5 καὶ γὰρ ἐλθόντων  
 t Mark xiv. 31. 2 Tim. ii. 11 only r. Sir. xix. 10 only. *ἡμῶν εἰς Μακεδονίαν οὐδεμίαν ἔσχηκεν ἀνεσιν ἡ σὰρξ*  
 u Rom. vi. 8. 2 Tim. ii. 11 only. 14. 1 Cor. xv. 31. (Rom. iii. 27 reff.) *ἡμῶν, ἀλλ' ἐν παντὶ θλιβόμενοι· ἡ ἔξωθεν μάχαι,*  
 v = Rom. v. 1 reff. y constr., Luke ii. 40. Rom. i. 29 only. 2 Mac. vii. 21. (Dez. Mark vii. 27.) b = ch. iii. 14 reff.  
 a Rom. v. 20 only. z = v. 27. c ch. iv. 8 reff. f ch. i. 6 reff. part. constr. 12 Tim.  
 d Acts xxiv. 23 reff. e ch. iv. 8 reff. h see Deut. xxxiii. 26.

3. rec ou bef *προς κατακρισιν*, with DFKL rel *vss* [Chr, Thdrt Damasc Ambrst]:  
 txt BCPM 17(appy, from the space after *κατακρι*...) [Euthal-ms]. aft *στι* ins  
*εστε* (but marked for erasure) *Ν<sup>1</sup>.* om *εστε* B.

4. aft *προς υμας* ins *εστιν* D<sup>1</sup>(and lat). [υπερπερισσευμαι (for -ευομαι) L d e  
 47.] ins *en* bef *τη χαρα* B(sic in cod). om 3rd *τη* F: aft *παση* *τη* ins  
*πολλη* D<sup>1</sup>[-gr]. for *ημων, υμων* F[-gr](not G) K b c o. (so F[-gr] K ver 5.)

5. for *εσχηκεν, εσχεν* BFK: txt CDLPN rel Chr<sub>1</sub> [Euthal-ms] Thdrt, Damasc,  
*ανεσιν* bef *εσχ*. CF d [17 syrr] latt Thdrt, [Tert, Ambr, Ambrst]. *θλιβο-*  
*μενος* D<sup>1</sup>[tribulatio D-lat].

3.] I do not say it (ver. 2) for condemnation (with a condemnatory view, in a spirit of blame: there is no *ὁμῶν* expressed, nor should it be supplied. He means, 'I do not say ver. 2 in any but a loving spirit'): for (and this shows it) I have said before (viz. ch. vi. 11 f. see note there) that ye are in our hearts (this was implied in *ἡ καρδία ἡμῶν πεπλάτυνται*, vi. 11. In the qualifying words, *eis τὸ συν. κ.τ.λ.*, Paul, as Meyer says, is his own commentator), to die together and live together. This is ordinarily understood, 'so that I could die with you or live with you,'—as Hor., 'Tecum vivere amem, tecum obeam libens,' Od. iii. 9. 24: which Meyer controverts, owing to *ὁμῶν* being the subject of the sentence, and renders, 'in order to die and to live with us:' i. e. 'if our lot is to die, *in death*,—and if our lot is to live, *in life*, never to be torn from our hearts.' But to this I would reply, that though *ὁμῶν* is the subject of *ἐν ταῖς καρδ. ἡμ. εστε*, it is but an accidental and secondary subject as regards the whole sentence; that *they* are present in *his* heart, is a sign, not of their state of mind, but of *his*: therefore the purpose, *εἰς τὸ*, must refer logically to *him*, the main subject, of whom only the purposes can come into consideration.

4.] *παρόρησία*, as in reff., confidence, which leads to and justifies *καύχησις*: not here 'liberty of speech,' as Chrys., al. *καὶ*, to others, in speaking of them. *τῇ παρ.*, the consolation (which I have received), viz. that furnished by the intelligence from you. Though this is anticipating what follows

vv. 7, 9, I cannot but believe it to have been already before the Apostle's mind, and to have been referred to by the articles before *παράκλ.* and *χαρ.*

On the construction of *πληρώω* with an instrumental dative, see reff., and Winer, edn. 6, § 31. 7. So Eurip. Herc. Fur. 372, *πένθειον χέρας πληροῦντες*,—and Bacchæ 18, *μυγάζειν Ἑλλήσι βαρβάρους ὁ ὁμοῦ πλήρεις ἔχουσα καλλιπυργότοις πόλεις*.

[τερπ.] I am made exceedingly to abound, see Matt. xiii. 12. The pres. indicates the abiding of the effect.

*τῇ χαρᾷ*, with the joy; see above. *ἐπὶ πάσ. τῇ θλ. ἡμ.*, in (reff.) all our tribulation: refers to both preceding clauses. What *θλίψις* he means, is explained in the next verse.

*πάσῃ* here not of all tribulation, at all times, which the special reference of *παράκλ.* and *χαρὰ* forbids: but of various sorts of tribulation as specified (*ἐν παντί*) below. 5—7.] The intelligence received from them through Titus, and its comforting effect on the Apostle's mind.

5.] γὰρ gives a reason for *θλίψει* above: *καὶ* connects with ch. ii. 12, 13, where he has spoken of the trouble which he had before leaving Troas. For also, after our coming to Macedonia, our flesh had no rest (there is a slight, but very slight, distinction from *οὐκ ἔσχηκα ἀνεσιν τῷ πνεύματι μου*, ch. ii. 12. Titus was now present, so that that source of inquietude was removed; but the outward ones of fightings generating inward fears (but see below), yet remained. No further distinction must be drawn—for *ἔσθαι φόβου* evidently



ἔσωθεν φόβοι. ὁ ἀλλ' ὁ κ<sup>1</sup> παρακαλῶν τοὺς <sup>im</sup> ταπεινοὺς <sup>k</sup> παρ<sup>1</sup>εκάλεσεν ἡμᾶς ὁ θεὸς ἐν τῇ <sup>o</sup> παρουσίᾳ Τίτου· οὐ μόνον δὲ ἐν τῇ <sup>o</sup> παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει ἣ <sup>k</sup> παρεκλήθη <sup>p</sup> ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὄδυρμόν, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ, ὥστε με <sup>u</sup> μᾶλλον <sup>v</sup> χαρῆναι. ὅτι εἰ καὶ ἔλιπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι, εἰ καὶ μετεμελόμην· βλέπω γὰρ ὅτι ἡ ἐπιστολὴ ἐκείνη εἰ καὶ

p = 1 Cor. xiii. 6. xvi. 17. 1 Thess. iii. 7. Judg. xxi. 15 B Ald.  
r ver. 11 only v. Ezek. xxiii. 11 Aq. (-εἶς, Rom. i. 11. -ἄνθρωπος, Phil. iv. 1.)  
from Jer. xxxviii. (xxxi.) 18. 3 Macc. xi. 6 only. t = Rom. x. 3 ref.  
Acta xiv. 10 ref. v ver. 13. w ch. ii. 2 ref.  
y here dia. Matt. xxi. 20, 22. xxvii. 2. Heb. vii. 31 (from Ps. cix. 4) only. Prov. xxv. 8. see ver. 10.  
Q Acta xiv. 27 ref.  
o = 1 Cor. xvi.  
17. Phil. i.  
26. ii. 18 al. t  
3 Macc. viii.  
12. xv. 21  
only.  
s Matt. ii. 18 only,  
u compar.  
x see 1 Cor. v. 9 ref.

6. om 2nd o C 4. for ημ., υμας F[-gr](not G). for ερ, ετι C Chr, Thl-marg.  
7. ην παρεκληθη D[-gr]. for εφ, εν L. for ημ., υμιν D[1]N[1] (b' ?).  
om υπερ μου K. με aft μᾶλλον D Thdrt: aft χαρηται F: om K m 31-5-9. 109-14 lect-13.

8. aft επιστολη ins μου D[1][and lat] F. for 2nd ει και, ει δε και B. om γαρ B D[1](and lat) Ambrst-ms: videns quod vulg. (The war arises from attempts to clear the constt, making ει δε και μ the beginning of a new sentence, and βλέπω, without γαρ, the apodosis,—or βλέπω κ.τ.λ. a qualifying clause: see also notes.) om η F.

shews that *σάρξ* must be taken in a wide sense; without, fightings (the omission of *ἡσαν* renders the description more graphic), within, fears. Chrys., *ἔσωθ. μάχαι· παρὰ τῶν ἀπίστων ἔσωθ. φόβοι· διὰ τοὺς ἀσθενεῖς τῶν πιστῶν*. Hom. xiv. p. 539. So Calv., Grot., Wetst., al., slightly varying in their assignment of each class. But it is better, as Paul speaks of *ἡ σὰρξ ἡμῶν*, to understand *ἔσωθεν of the state of things without him* [personally], contentions with adversaries either within or without the church, and *ἔσωθεν of that within [him personally]*, fears, for ourselves, for others, or for you, how you might have received our letter.

6.] τοὺς ταπεινοὺς, generally, those that are low: ἡμᾶς, as belonging to that class.

It was [the] *not finding Titus* which had given him such uneasiness in Troas, ch. ii. 12. ἐν, not 'by,' but in, as the conditional element or vehicle of the consolation. So also [twice] in next verse. 7. ἀλλὰ καὶ . . . not only . . . but also with the comfort with which he was comforted concerning you: i. e. 'we shared in the comfort which Titus felt in recording to us your desire,' &c. see ver. 13. *He* rejoiced in announcing the news: *we* in hearing them. There is no inaccuracy of construction, as De W. supposes.

ἐπιπόθησιν, either longing to see me, or longing to fulfil my wishes. The former is the more simple. ὄδυρμόν,—ἐπὶ τῇ ἐπιθυμίᾳ μου τῇ ἐν τῇ πρώτῃ ἐπιστολῇ, as Ecum.

ζῆλον ὑπὲρ ἐμοῦ] The art. is omitted after ζῆλον, as in τῶν ἀδελφῶν μου τῶν συγγενῶν κατὰ σάρκα, because the words ζῆλον ὑπὲρ ἐμοῦ cohere in the sense, and form as it were but one,

—see Col. i. 4 (iv. 13, v. r.): and Winer, edn. 6, § 20. 2. μᾶλλον, viz. 'than before, at the mere coming of Titus.' The emphasis is on μᾶλλον from its position.

8—11.] *He expresses his satisfaction at the effect produced on them, as superseding his former regret that he had grieved them.* 8.] For (reason of the χαρηται) though I even grieved you in (by means of) my epistle, I do not (now) repent (having written it), though I even did repent it (before the coming of Titus). Erasm., al., take εἰ καὶ μετεμ. for 'even supposing I repented it before, which was not the case.' Calv., al. think 'verbum penitendi improprie positum pro dolorem capere.' The reason of these departures from grammatical construction and the meaning of words, is, for fear the Apostle should seem to have repented of that which he did under the inspiration of the Holy Spirit. But there is no difficulty even on the strictest view of inspiration, in conceiving that the Apostle may have afterwards regretted the severity which he was guided to use; we know that Jonah, being directed by inspiration to pronounce the doom of Nineveh, endeavoured to escape the unwelcome duty: and doubtless St. Paul, as a man, in the weakness of his affection for the Corinthians, was tempted to wish that he had never written that which had given them pain. But the result shewed that God's Spirit had ordered it well, that he should thus write: and this his repentance was *repented of again*.

βλέπω γὰρ κ.τ.λ.] For I see that that letter, though but for a time, did grieve you. This seems the only admissible rendering of the words. Chrys. sees in them the

z (-) Joha v. 36. Gal. ii. 6. Philom. 15 only. see 1 Thess. ii. 17. a Matt. iii. 11. Rom. x. 10 al. b = Rom. viii. 27. see ch. xi. 17. c ch. vi. 3 ref. d 1 Cor. iii. 16 ref. e = Mark i. 4 al. fr. f Rom. xi. 29 only +. 16 ref. g = Rom. ii. 10 ref. h = Rom. viii. 26 ref. i Acts xiv.

z πρὸς ὄραν ἡ ἐλύπησεν ὑμᾶς ὁ νῦν χαίρει, οὐχ ὅτι  
 ἡ ἐλυπήθητε, ἀλλ' ὅτι ἡ ἐλυπήθητε εἰς μετάνοιαν ἡ ἐλυπή-  
 θητε γὰρ ὁ κατὰ θεόν, ἵνα ὁ ἐν ὁ μὴδενι ἡ ζῆμμιωθῆτε ἐξ ἡμῶν.  
 10 ἡ γὰρ ὁ κατὰ θεόν λύπη ὁ μετάνοιαν εἰς σωτηρίαν  
 ὁ ἀμεταμέλητον ὁ ἐργάζεται, ἡ δὲ τοῦ κόσμου λύπη θάνατον  
 ὁ κατεργάζεται. 11 ἰδοὺ γὰρ ὁ αὐτὸ ὁ τοῦτο ὁ τὸ κατὰ  
 θεόν ὁ λυπηθῆναι [ὑμᾶς] πόσῃν ὁ κατειργάσατο ὑμῖν

umas bef ελυπησεν F.

9. om νυν D<sup>1</sup> (and lat) Syr. om αλλ οτι ελυπηθητε N<sup>1</sup> (ins K-corr<sup>1</sup> ehl) tol<sup>1</sup>.  
 10. rec κατεργάζεται, with FKLN<sup>3</sup> rel Orig, [Bas, Antch,] Thdrt Thl Œc: txt  
 BCDPN<sup>1</sup> m Clem, (Orig,) Chr-mss [Cyr-p, Euthal-ms] Damasc. (om last clause  
 (homoiotele) K 17. 31. 108<sup>1</sup>-14-78.)

11. om umas (as unnecessary, umm occurring below: and to express, as above, the  
 abstract and not the concrete) BC F [not F-lat] N<sup>1</sup> 17 [Bas, Euthal-ms] Ambrst: ins  
 DKL[P]N<sup>3</sup> rel Clem, Bas, Chr, Thdrt Damasc Thl Œc. κατηγο. B<sup>1</sup>D k<sup>1</sup> m.  
 ins en bef umm CFPN<sup>3</sup> c d 47 vulg [Syr] syr Bas, [-2-mss,] Chr Thdrt Thl [Ambrst]:  
 om BDKLN<sup>3</sup> rel [arm (copt Euthal-ms)] Clem, Damasc Œc.

reason of οὐ μεταμέλομαι, and adds (Hom.  
 xv. p. 543) τὸ μὲν γὰρ λυπηρὸν βραχύ, τὸ  
 δὲ ὠφέλιμον διηνεκές. It appears then  
 that he would render εἰ καὶ πρὸς ὄραν, 'if  
 even for a season,' = 'scarcely for any  
 time.' Rince (Iucubr. crit. p. 162) would  
 begin a new sentence with εἰ καὶ μετεμέ-  
 λωμην, and parenthesizing βλέπω . . .  
 ὑμᾶς, regard νῦν χαίρει, κ.τ.λ. as the apo-  
 dosis. But this is very unnatural, with  
 so abrupt a beginning as εἰ δὲ καὶ: and the  
 present, βλέπω, would give no reason for  
 the past, μετεμέλωμην, which had passed  
 away. The best sense, as well as the most  
 legitimate rendering, is to regard βλέπω  
 . . . ὑμᾶς as the expegegesis of ἐλύπησα, as  
 above.

9.] νῦν, emphatic, as dis-  
 tinguishing χαίρω from μετεμέλωμην: now  
 that I know not only of your grief, but of  
 its being grief which worked repentance.  
 κατὰ θεόν] as E. V., after a godly  
 sort: 'with reference to God,' see ref.  
 Rom. and note: "secundum, hic significat  
 sensum animi Deum spectantis et se-  
 quentis." Bengel. αὕτη γὰρ ἡ καλὴ λύπη,  
 ὥς τὸ γε κατ' ἀνθρώπων λυπεῖσθαι κακόν.  
 Œcum. Cf. κατὰ ἀνθρώπων, 1 Cor. xv. 32.

10.] ὅτι, κ.τ.λ.] in order that ye might  
 in nothing be damaged by us: not ἐκ-  
 βατικῶς, so that ye did not . . . , as many  
 Commentators:—the divine purpose of  
 their grief is indicated; 'God so brought  
 it about, in order that your grief occasioned  
 by me might have, not an injurious, but  
 a beneficial effect.'

10.] How 'grief  
 according to God' produces such an effect.  
 For grief according to God works  
 (brings about, promotes, see ref.) repent-  
 ance unto salvation never to be regretted.

ἀμεταμέλητον best belongs to

σωτηρίαν, as Vulg., Theophyl., Aug., Est.,  
 Fritzsche, Meyer, De Wette; not to  
 μετάνοιαν, as most Commentators:—not  
 necessarily however from the position of the  
 words, as Meyer and De Wette maintain:  
 for what more common than for the predi-  
 cate of a substantive (eis σωτηρίαν) to be  
 placed between it and a qualifying adjective?  
 but on account of the sense, and the fact  
 that not ἀμεταμέλητον, but ἀμετα-  
 μέλητον is chosen, so that the play in E. V.,  
 'repentance not to be repented of,' does  
 not seem to have been intended. De W.  
 well explains σωτηρία ἀμεταμέλητος—  
 'salvation which none will ever regret'  
 having attained, however difficult it may  
 have been to reach, however dearly it may  
 have been bought. ἡ τ. κόσμου  
 λύπη] τί δὲ ἐστὶ, κατὰ κόσμον; ἐὰν λυ-  
 πηθῇς διὰ χρήματα, διὰ δόξαν, διὰ τὴν  
 ἀκλιθόντα. Chrys. ib. τοῦ κόσμου is sub-  
 jective: 'the grief felt by the children of  
 this world.'

θάνατον] Death eter-  
 nal, as contrasted with σωτηρίαν: not  
 'deadly sickness,' or 'suicide,' as Theo-  
 phyl. (in part, πάντως μὲν τὸν ψυχικόν,  
 πολλάκις δὲ καὶ τὸν σωματικόν), al. The  
 grief which contemplates nothing but the  
 blow given, and not the God who chastens,  
 can produce nothing but more and more  
 alienation from Him, and result in eternal  
 banishment from His presence. So that  
 ἐργάζ. is rather works, 'contributes to,'  
 and κατεργάζ., works out, 'results in.'

11.] The blessed effects of godly  
 grief on themselves, as shown by fact.  
 αὐτὸ τοῦτο, this very thing, of  
 which I have been speaking.

σπουδῇν, earnestness, as contrasted with your  
 former carelessness in the matter.

ἀλλά] nay, not σπουδῇν merely,—that is

ἵ σπουδήν, ἡ ἀλλὰ ἡ ἀπολογίαν, ἡ ἀλλὰ ὁ ἀγανάκτησιν, ἡ ἀλλὰ φόβον, ἡ ἀλλὰ ἡ ἐπιπόθησιν, ἡ ἀλλὰ ἡ ζήλον, ἡ ἀλλὰ ἡ ἐκδικήσιν. ἡ ἐν παντί ἡ συνεστήσατε ἡ ἑαυτοὺς ἡ ἄγνους εἶναι τῷ ἡ πράγματι. 13 ἄρα εἰ καὶ ἔγραψα ὑμῖν, οὐχ ἕνεκεν τοῦ ἡ ἀδικήσαντος οὐδὲ ἕνεκεν τοῦ ἡ ἀδικηθέντος, ἀλλ' ἕνεκεν τοῦ ἡ φανερωθῆναι τὴν ἡ σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς ἡ ἐνώπιον τοῦ θεοῦ. 13 διὰ τοῦτο ἡ παρακεκλήμεθα. ἐπὶ δὲ τῇ ἡ παρακλήσει

Matt. iii. 9. Rom. vi. 11, 13, 16. xii. 19. ch. xiii. 5. v ch. xi. 2. Phil. iv. 8. 1 Thess. v. 22. Tit. i. 6. James iii. 17. 1 Pet. iii. 2. 1 John iii. 3 only. Prov. xx. 9. (-vōs, Phil. i. 17. -vōs, ch. vi. 6.) w see 1 Thess. iv. 6. x Eur. Med. 367. y = ch. ii. 14. ch. 13. 6. constr. here only. z = Acts iv. 19 ref. Rom. xii. 17. a = ch. i. 4, &c. ref. b ch. i. 3, &c. ref. c = 1 Cor. ix. 3. (Acts xxv. 16 ref.) Wad. vi. 10 only. d here only. e (-vōs, Matt. xx. 24.) p ver. 7 only. q = ver. 7. r Rom. xii. 19 ref. s ch. iv. 8 ref. t = ch. vi. 4 ref. u 2nd pers. u 2nd pers.

ἀνακτῆσιν (so 17) and ἐπιποθίαν K<sup>1</sup>. (ἀλλα (last), so BD<sup>1</sup>FLPN a b d f m o 17. 47 [Clem, Bas, Thdrt].) rec ins *en* bef τῷ πράγματι, with D<sup>2-3</sup> [and lat] KLP rel [arm Bas,] Chr, Thdrt Ambrst: txt BC D<sup>1</sup>[-gr] FN 17 vulg goth Clem, [Euthal-ma] Damasc, Pel Bede.

12. (ἐνεκεν (3ce), so BCDFK L (2nd and [3rd]) PN a d f k 17.) [D<sup>1</sup>-gr transposes ἀδικήσαντος and ἀδικηθέντος.] ins ἀλλ' bef οὐδὲ BN<sup>2</sup> m 73. eis ἡμῶν τὴν ὑπὲρ ὑμῶν (see notes), with d 47 vulg (and F-lat) goth arm-usc Chr, Thdrt Ambrst: υμ. τ. υτ. υμ. D<sup>1</sup>[-gr] F-gr N: ημ. τ. υτ. ημ. nostram quæ est pro nobis G [D<sup>1</sup>-lat]: txt BCD<sup>2-3</sup>KLP rel D<sup>2</sup>-lat E-lat syrr copt æth [arm-zoh Euthal-ma] Damasc.

saying too little;—but . . . ἀπολογίαν viz. to Paul by means of Titus,—asserting their innocence in the matter; see below. ἀγανάκτησιν] πρὸς τὸν πεπορευμένον. Theophyl. φόβον] 'ne cum virga venirem, Bengel: fear of Paul: not here of God. The context is brought out well by Chrys. and Theophyl. The latter says, on ἐπιπόθησιν,—πρὸς ἐμὲ. εἰπὼν δὲ φόβον, ἵνα μὴ δέξῃ αὐθεντεῖν, συντόμως διαρρῶσατο, ἐπιπόθησιν εἰπὼν ὅτι ἐνδεικτικὸν ἀγάπης, οὐκ ἐξουσίας. [ζήλον] οὐ καὶ ἐκδικήσιν being the infliction of justice itself. Bengel remarks, that the six accusatives preceded by ἀλλὰ fall into three pairs: ἀπολογ. and ἀγανάκτ., relating to *their own feelings* of shame,—φόβ. and ἐπιπόθ. to Paul,—ζήλ. and ἐκδικ. to the offender. ἐν παντί must be understood only of participation of *guilt*: by their negligence, and even refusal to humble themselves (1 Cor. v. 2), they had in some things made common cause with the offender. Of this, now that they had shewn so different a spirit, the Apostle does not speak. συνεστήσατε] have commended yourselves by proving that ye are; a pregnant construction. τῷ πρ., the dat. of regard: see Rom. vi. 20, and Winer, edn. 6, § 31. 1. k,—the matter,—perhaps, as in ref., not only, 'of which I have been speaking,'—but with allusion to the *kind of sin* which was in question. ἄγνους, pure of stain. 12.] He shews them that to bring out this zeal in them was the real motive of his writing to them, and no private considerations. ἄρα, accordingly,—in accordance with

the result just mentioned.' εἰ καὶ ἔγραψα ὑμῖν. is parallel with εἰ καὶ ἐλόγησα ὑμᾶς, ver. 8,—though (i. e. *assumed* *that*) I wrote (severely) to you. The ἀδικηθεῖς would be the *father* of the incestuous person, who γυναῖκα τοῦ πατρὸς εἶχε, 1 Cor. v. 1. Theodoret imagines it to mean the *stepmother*, who was the adulteress; and thinks that the *father* was dead. But there is no ground for this in 1 Cor. v., and the *masculine* participle, though not decisive against it, is at least more naturally explained on the other view. Others (as Wolf, Bleek, al.) suppose Paul himself to be meant, which however would be in direct contradiction to ch. ii. 5: Bengel, al., the *Corinthians*, 'singularis pro plurali, per euphemiam,' which is forced: Theophyl., al., both the persons concerned (—ἀμφότεροι γὰρ ἀλλήλους ἡδίκησαν):—and Neander, al., take τοῦ ἀδικηθέντος as = τοῦ ἀδικήματος, 'the fault committed':—which however would not be true, for the Apostle certainly *did* write on account of the *committal* of the fault. It would be easy for any of the Apostle's adversaries to maintain that the reproval had been administered from private and interested motives. ἀλλ' ἕνεκεν . . .] But he wrote, in order to bring out their zeal on his behalf (i. e. to obey his command), and make it manifest to themselves in God's sight. The other reading, ἡμῶν τὴν ὑπὲρ ὑμῶν, has been an alteration owing to not understanding τ. σπουδ. υμ. τ. υτ. ἡμ., and is inconsistent with the fact: it was not to exhibit to them his zeal for them that he wrote, but to make manifest to (πρὸς 'among,' 'ches' but them,

c ch. i. 13 *ref.* ἡμῶν ° περισσοτέρως ° μᾶλλον ° ἐχάρημεν ° ἐπὶ τῇ χαρῇ καὶ  
 double com- par., Mark 1<sup>h</sup>  
 vii. 34. Phil. i. 23. Τίτου, ὅτι ° ἀναπέπνυται τὸ ° πνεῦμα αὐτοῦ ° ἀπὸ πάντων ἐν  
 1<sup>h</sup> ver. 7. ὑμῶν 14 ὅτι εἴ τι ° αὐτῷ ° ὑπὲρ ὑμῶν ° κεκαύχημαι, οὐ °  
 1<sup>h</sup> Cor. xiii. 6. ° κατησχύνθη, ἀλλ' ° ὡς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν  
 f = Acts xiv. 3. ch. i. 9 al. ὑμῖν, οὕτως καὶ ἡ ° καύχησις ° ὑμῶν ἡ ° ἐπὶ Τίτου ἀλήθεια  
 g = 1 Cor. xvi. 18 *ref.* ° ἐγενήθη, 15 καὶ τὰ ° σπλάγχνα αὐτοῦ ° περισσοτέρως  
 h = Acts ii. 22 *ref.* ° εἰς ὑμᾶς ἐστὶν ° ἀναμνησκομένου τὴν πάντων ὑμῶν  
 i constr., ch. ix. 2 (xii. 6). ° ὑπακοήν, ὡς ° μετὰ ° φόβου καὶ ° τρόμου ἐδέξασθε αὐτῶν.  
 k Rom. v. 5. is. 33. x. 11 al. Pa. cavili. 116. 16 χαίρω, ὅτι ° ἐν ° παντὶ ° θαρρῶ ἐν ὑμῖν.  
 l ver. 4. m w. gen. = n = 1 Cor. i. 30. o = ch. vi. 13 *ref.* p = ch. viii. 13, 14 *ref.*  
 Acts xlii. 30 *ref.* 2 Rom. i. 5 *ref.* o = Mark xxviii. 9. Mark iii. 6. 1 Chron. xxii. 12.  
 q 1 Cor. iv. 17 *ref.* u ch. iv. 8 *ref.* v ch. v. 6, 8 *ref.*

13. rec places δε aft περισσοτέρως (appy to conform to the ἐχάρημεν ἐπὶ δόλῳ, by joining παρακεκλ. ἐπὶ: then also the change of ημ. into υμ. became necessary), with rel sēth (Ec: om e 32-6-9. 71 [arm Euthal-ms] Thdrt: txt BCDPFLPN d 17 latt syr copt goth Chr-comm, (and Mtt's ms.) Damasc (has εωςδεθ for ἐπὶ δε) Thl, [Ambrst]. rec υμων, with F-gr KL rel syr-w-ast copt Chr, Thdrt [Euthal-ms Damasc] Bede: txt BCDGKPN 17 latt syr goth sēth arm Ambrst Pel.

14. αυτων N. κεκαυχημαι bef υπερ υμων F[(not F-lat) Syr copt] Chr, Thl. αλλα C. παντοτε CF[-gr] syr copt Chr[-txt], omnia aut omnisso G-lat. υμιν bef εν αλ. ελαλ. CDP vulg goth (sēth) [Ambrst]: om υμιν N<sup>1</sup>(txt M-corr<sup>1</sup> ed). \* rec ἡμῶν (see note), with DGKLPN rel latt syr goth [arm Euthal-ms] Chr, Thdrt [Damasc] Ambrst: υμων B F-gr c copt Thl. (C def.) om last 4 BN<sup>1</sup> 115-9<sup>1</sup> [Euthal-ms]. for ἐπὶ τίτου [so syr-mg], προς τίτον ad Titum DFP m [latt syr] Damasc.

15. om παντων N<sup>1</sup>.

16. elz aft χαίρω ins ου, with m syr-mg goth arm: om BCDPFLPN rel latt Syr copt [Euthal-ms Thdrt Damasc Ambrst].

to bring out among them, *their zeal to regard and obey him.* 13.] On this

account (on account of the fulfilment of this purpose) we are comforted: but in addition to (or, on the occurrence of) our comfort, we rejoiced very much more (reff.) at the joy of Titus, because his spirit has been refreshed by you all. A similar declaration to that in ver. 7, where not only the arrival of Titus, but his comfort wherewith he was comforted by them, is described as the ground of the Apostle's joy. According to the received reading, the sense is: 'Therefore we are consoled on account of your consolation (either gen. subj., 'that which you feel on account of the good issue of the affair,'—or gen. object., 'the consolation received from you'): but we rejoiced very much more,' &c. This however would hardly represent the real state of things.

14.] This increased joy was produced by the verification which my former boasting of you to Titus now received. αλ τι . . ] see one particular in which he boasted of them, ch. ix. 2. οὐ κατησχ. ] I was not put to shame, viz. by being shewn, on Titus's coming to you, to have boasted in vain. ἀλλ' οὐ . . ] 'But truthfulness was shewn to be my constant rule of speech, to whomsoever I spoke.' But as

we spoke (generally, not merely in our teaching, as Theodoret, al.) all things in truth (truthfully) to you, so also our boasting concerning you (gen. obj.: the rec. ἡμῶν agrees better with the comparison, of 'our words' in general, with 'our boasting' in particular: but on that very account it is probably an alteration: and this is the implied meaning at all events) before Titus was (was proved to be: was, as shewn by proof) truth. De W. suggests that the Apostle had described (by anticipation) to Titus in glowing terms the affection and probable prompt obedience of the Corinthians, as an encouragement to his somewhat unwelcome journey. 15.] en-

larges ἀλήθεια ἐγενήθη. And his heart is more abundantly (turned) toward you, remembering as he does the obedience of you all, how (i. e. which was shewn in the fact, that) with fear and trembling ye received him. 'Fear and trembling,' i. e. 'lest ye should not pay enough regard to my injunctions, and honour enough his mission from me.' 16.] I rejoice (more expressive than with a connecting particle) that in every thing I am (re-)assured by you: 'am of good courage, in contrast to my former dejection, owing to your good conduct.' The ordinary rendering, 'I can have confidence in you,'

VIII. 1 Ὡς γινώσκοντες δὲ ὑμῖν, ἀδελφοί, τὴν <sup>x</sup> χάριν τοῦ θεοῦ τὴν <sup>xy</sup> δεδομένην ἐν ταῖς <sup>a</sup> ἐκκλησίαις τῆς Μακεδονίας, <sup>2</sup> ὅτι ἐν πολλῇ <sup>a</sup> δοκιμῇ θλίψεως ἢ <sup>b</sup> περισσείᾳ τῆς χαρᾶς αὐτῶν καὶ ἡ <sup>c</sup> κατὰ <sup>cd</sup> βάθους <sup>e</sup> πτωχείᾳ αὐτῶν ἐπερίσσευσεν εἰς τὸ <sup>f</sup> πλοῦτος τῆς <sup>g</sup> ἀπλότητος αὐτῶν, <sup>3</sup> ὅτι <sup>1</sup> κατὰ δύναμιν <sup>k</sup> μαρτυρῶ καὶ <sup>lm</sup> παρὰ <sup>m</sup> δύναμιν, <sup>n</sup> αὐθαίρετοι, <sup>4</sup> ὁ μετὰ πολλῆς <sup>p</sup> παρακλήσεως δεόμενοι ἡμῶν τὴν <sup>q</sup> χάριν καὶ τὴν <sup>r</sup> κοινωνίαν τῆς <sup>s</sup> διακονίας τῆς <sup>t</sup> εἰς τοὺς <sup>u</sup> ἁγίους, <sup>v</sup> καὶ οὐ καθὼς ἡλπίσαμεν, ἀλλ' ἑαυτοὺς ἔδωκαν πρῶτον τῷ κυρίῳ καὶ ἡμῖν <sup>w</sup> διὰ θελήματος θεοῦ,

g neut., Eph. i. 7. ii. 7. iii. 8, 16. Phil. iv. 19. Col. i. 27. ii. 2. h Rom. xii. 8 reff. xzv. 15. i Chron. xlii. 2. k Rom. x. 2. Gal. iv. 15. Col. iv. 13. l Matt. 23. 4. Rom. xiv. 5. Heb. xi. 11. Ps. cxxiv. 8. m here only. n para dyn, μετέχουσιν, Thucyd. iii. 54. u neut. p, ch. i. 8. q = ch. vii. 16 reff. r = Rom. xii. 8 reff. s = Acts vi. 1 reff. t = 1 Cor. xvi. 1 reff. u = Acts ix. 13 reff. v ch. vi. 14 reff. w Rom. xv. 32 reff.

CHAP. VIII. 2. *baθος* (for *-thous*) D<sup>1</sup> [(k)] o. rec *τον πλουτον*, with DFKLN<sup>8</sup> rel: txt BCPN<sup>1</sup> 17. 31.

3. rec (for *para*) *υπερ* (see ch. i. 8), with KLP rel Chr, Thdrt [Damasc]: txt BCDFN 17 [Euthal-ms].—homotel in 47 *dyn. to dyn.*

4. ins *της* bef *παρας*. C<sup>1</sup>(appy). rec at end adds *δεξασθαι ημας*, with [b<sup>1</sup>] h k: aft *κοινωνιαν* ins *δεξασθαι* c: om BCDFKLPN rel latt syrr copt [æth Chr, Euthal-ms Thdrt Damasc Orig-int, Aug<sup>1</sup>].

5. *ηλπικαμεν* B 80. *αλλα* CD<sup>1</sup> 17: *και* 47.

is wrong in not giving the indic. *θαρβῶ*, and still more, in making *θαρβεῖν ἐν* mean 'to have confidence in,' which is unexampled. Meyer, who remarks this, does not notice, that the strongest reason against it is not mere want of usage, but the psychological meaning of *θαρβεῖν*, which is not like *πεποιθέναι*, descriptive of a *relative*, but of an *absolute* state of mind,—to be of good courage: and this admits only of qualification as to the *ground* of that good courage; thus we have *θαρβεῖν ἐντί, περὶ, ἐντί*, in the sense of 'rejoicing at,' 'feeling confident concerning:' but *θαρβεῖν ἐν* for 'to trust in,' as *πεποιθέναι ἐν*, would, I think, be inadmissible. Meyer quotes *ἐν σοὶ πᾶς ἔργου σώζομαι*, Soph. Aj. 519, where, as here, *ἐν* gives the *ground* of the verb as in the person spoken of.

CHAP. VIII. 1.—IX. 16.] SECOND PART OF THE EPISTLE: CONCERNING THE COLLECTION FOR THE SAINTS. 1—6.] *He informs them of the readiness of the Macedonian churches to contribute for the poor saints (at Jerusalem), which led him also to beg of Titus to complete the collection at Corinth.* See some interesting geographical and historical notices in Stanley's introduction to this section, edn. 2, pp. 479 f. 1.] 3d is transitional,—passing on to new matter: so 1 Cor. vii. 1; viii. 1 al. fr. *χάριν*] For every good gift and frame of mind comes by divine grace, not by human excellency: and this occasion was most opportune for resting

the liberality of the Macedonian churches on God's grace, that he might not be extolling *them* at the expense of the Corinthians, but holding out an example of the effusion of that grace, which was common to the Corinthians also, if they sought and used it.

It is a mistake, with Orig., Erasm., al., to understand *ἐμοὶ* or *ἡμῖν* after *δεδομένην* 'quemadmodum adfuerit mihi Deus in ecclesiis:' see the construction *διδόναι ἐν*, in reff.:—given among,—shed abroad in, the churches of Macedonia.

2.] how that (depends on *γνωρί(σ)μεν*) in much proof of tribulation (though they were put to the proof by much tribulation) (was) the abundance of their joy (i. e. their joy abounded), and their deep poverty (*κατὰ βάθους*, lit. 'down into the depth,' as *καθ' ὅλου*, 'throughout the whole') abounded to ('abunde cessit in,' as Meyer, &c. or rather perhaps, 'abounded,' produced abundant fruit, 'so as to bring about' . . .) the riches (ἐν πλ. the riches which have actually become manifest by the result of the collection of their liberality (see reff. Rom. and note). 3—5.] *Proof of this.* There is no difficulty, and no ellipsis, in the construction. For according to their power, I testify, and beyond their power, voluntarily, with much exhortation beseeching of us the grace and fellowship of the ministry to the saints (i. e. to allow them a share in that grace and fellowship), and not as we expected (i. e. far beyond our expectation)

w = ch. vii. 3.  
 Heb. xi. 3.  
 x 1 Cor. i. 10  
 reff.  
 y ver. 10 only +  
 ἀναρχ.  
 Gal. iii. 3.  
 Phil. i. 6.  
 z Rom. xv. 20.  
 ch. vii. 1.  
 Gal. iii. 3.  
 Phil. i. 6.  
 d 1 Kings iii. 12.  
 a = 1 Cor. xvi.  
 3. ver. 19.  
 b = Mark xvi.  
 7. Luke vii.  
 7. Acts ix.  
 6. x. 20.  
 xvi. 16.  
 c ch. iv. 8 reff.  
 d = 1 Cor. xv. 68. Col. ii. 7. 1 Thess. iv. 1.  
 g Rom. xii. 6, 11 reff.  
 k neut. 1 Cor. i. 25, &c. reff.  
 Phil. ii. 30.) m Rom. xiv. 23 reff.  
 8. Prov. xiii. 31. Tobit iv. 21.  
 6 = εἰς τὸ παρακαλέσαι ἡμᾶς τίτον, ἵνα καθὼς προσήρ-  
 ξατο, οὕτως καὶ ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν χάριν  
 ταύτην. 7 ἄλλ' ὥσπερ ἐν παντὶ περισσεύετε, πίστις  
 καὶ λόγῳ καὶ γνώσει καὶ πάσῃ σπουδῇ καὶ τῇ ἐξ  
 ὑμῶν ἐν ἡμῖν ἀγάπῃ, ἵνα καὶ ἐν ταύτῃ τῇ χάριτι  
 περισσεύητε. 8 οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ διὰ τῆς  
 ἐτέρων σπουδῆς, καὶ τὸ τῆς ὑμετέρας ἀγάπης ἡ γνήσιον  
 δοκιμάζον (γινώσκετε γὰρ τὴν χάριν τοῦ κυρίου ἡμῶν  
 Ἰησοῦ χριστοῦ, ὅτι δι' ὑμᾶς ἐπέταχεν πλοῦσιος ὢν,  
 ins en bef πιστεῖ N' (N<sup>3</sup> disapproving).  
 εἰς ὑμῶν εν υμιν B a b m 31. 73-4. 80. 238 Syr (copt) Arm Orig-int.; εἰς υμ. εν υμ. n o:  
 εἰς υμῶν eis ὑμας 17: txt CDFKLPN rel [latt syr goth with Chr Euthal-ms Thdrt  
 Ambrst-mss Aug]. περισσεύετε D'E.  
 8. διὰ τὴν ἐτ. σπουδὴν D: propter D-lat G-lat Ambrst Aug. eis ἡμετέρας.  
 [with k' (P)]: txt BCDFKLPN rel. δοκιμα(ω D'[-gr] F[-gr] Chr-ms.  
 9. om χριστοῦ B Ambrt. ἡμας CK a k l' m o 19. 41. 55. 65. 74. 89. 93. 108-  
 15. 238 arm-mss Orig<sub>1</sub>(-int.) Eus.

6. for προεν., ἐπηξήατο B: προηξ. 47.

7. περισσεύετε CP Chr-montf., ins en bef πιστεῖ N' (N<sup>3</sup> disapproving).

εἰς ὑμῶν εν υμιν B a b m 31. 73-4. 80. 238 Syr (copt) Arm Orig-int.; εἰς υμ. εν υμ. n o:  
 εἰς υμῶν eis ὑμας 17: txt CDFKLPN rel [latt syr goth with Chr Euthal-ms Thdrt  
 Ambrst-mss Aug]. περισσεύετε D'E.

8. διὰ τὴν ἐτ. σπουδὴν D: propter D-lat G-lat Ambrst Aug. eis ἡμετέρας.  
 [with k' (P)]: txt BCDFKLPN rel. δοκιμα(ω D'[-gr] F[-gr] Chr-ms.

9. om χριστοῦ B Ambrt. ἡμας CK a k l' m o 19. 41. 55. 65. 74. 89. 93. 108-  
 15. 238 arm-mss Orig<sub>1</sub>(-int.) Eus.

but themselves they gave first (i.e. above all: as the inducing motive: not first in point of time, but in point of importance, see Rom. ii. 9, 10) to the Lord, and to us by the will of God (the Giver of grace, who made them willing to do this: not = κατὰ τὸ θελ. τ. θ., which only expresses (whatever it may imply) consonance with the divine will: διὰ τοῦ θελ. τ. θ. makes the divine will the agent).

6.] So that we besought Titus (not, Titus besought us, see ver. 17), that (the aim, and purport as well, of our request), as he had previously (before the Macedonians began to contribute: 'during his visit from which he had now returned') begun it, so he would also complete among you (the construction is pregnant—ἐλθὼν εἰς ὑμᾶς καὶ ἐπιτελέσῃ) this grace also (this act of grace or mercy, reff. καί, —as well as other things which he had to do among them. It does not belong to ταύτην, 'this grace also, as well as other graces,' but to τὴν χάριν ταύτην altogether). 7—15.] Exhortations and inducements to perform this act of charity.

7.] ἀλλὰ marks the transition to an exhortation, as in reff. It at the same time implies, as Herm. ad Viger. p. 812 (in Meyer), 'satis argumentorum allatum esse.' πιστεῖ, see ch. i. 24.

λόγῳ κ. γνώσει, see ref. and for γν., 1 Cor. viii. 1. πάσῃ σπουδῇ, because σπουδῇ may be manifold even in a good sense. Grot. well explains it, 'studium ad agendas res bonas.' τῇ ἐξ υμ. ἐν ἡμ. ἀγ. γ] your love to us;—the love which, arising

from you, has us for its object: see reff. According to the reading, ἐξ ὑμῶν ἐν υμ., the only meaning agreeing with the context is, 'the love (to God and man) which, arising from our teaching, is planted in you.'

ἵνα καὶ κ.τ.λ.] the sense is imperative, —κελεύω, or βεβόλαι, —(or βλέπετε, see 1 Cor. xvi. 10),—being omitted. So Soph. (Ed. Col. 156, ἀλλ' ἵνα τῷδ' ἐν ἀφρόνῳ, μὴ προσιόντις νῆπει. See Hartung, Partikellehre, ii. 148, 9. ταύτῃ is emphatic here, although ταύτην is not in ver. 6: 'this grace also;—other graces having been enumerated. Grotius remarks, 'non ignoravit Paulus artem rhetoricum, movere laudando.'

8.] Lest his last words should be misunderstood, he explains the spirit in which they were said: not as a command, but by way of inducement, by mention of the earnestness of others, and to try the genuineness of their love.

κατ' ἐπὶ τ.] not, 'in consequence of a command from God,' as Dr. Burton,—but, by way of command (1 Cor. vii. 6). διὰ τῆς is not = διὰ τῆν, 'by occasion of,' as E. V.:—but treats the ἐτέρων σπουδῇ as the instrument by which, in the way of emulation, the effect was to be produced.

The participial construction is as in 1 Cor. iv. 14. 9.] Explanation of 'trying the genuineness of your love,' by upholding His example in the matter, Whom we ought to resemble. τ. χάριν, the (act of) grace:—the beneficence.

ἐν] consisting in this, that . . . πλ. ὢν] The participle refers to the time when

ἵνα ὑμεῖς τῇ ἐκείνου ὁ πτωχεῖα ὁ πλουτήσητε) <sup>10</sup> καὶ ὁ γνῶ-  
 μῃν ἐν τούτῳ ὁ δίδωμι. τοῦτο γὰρ ὑμῖν ὁ συμφέρει, ὁ οὔτινες  
 οὐ μόνον τὸ ποιῆσαι ἀλλὰ καὶ τὸ θέλειν ὁ προενήρξασθε  
 ὁ ἀπὸ ὁ πέρυσι. <sup>11</sup> νυνὶ δὲ καὶ τὸ ποιῆσαι ὁ ἐπιτελέσατε,  
 ὁ ver. 2 reff. p = Rev. III. 18. (Luke xlii. 21. 1 Cor. iv. 8.) q = 1 Cor. i. 10 (reff.). r 1 Cor. vii. 25. s 1 Cor. vi. 12 v ch. 12. reff. t = Acta x. 41 reff. Rom. i. 25 al. u ver. 6. only t. πρὸ πέρυσι, Demosth. 467. 14. w ver. 6 reff.

[τῇ εκ. πτ. bef υμεις D<sup>1-3</sup> F latt Ambrst. illius latt.]

for εκεινου, αυτου D-gr F-gr Orig, Eus,

10. for οτινες, οτι F Sgr.

for προεν., ενηρξασθε D<sup>1</sup>F.

the historic act implied in the orist ἐπιτέλειεν took place. He, being rich, became poor:—not, as De W., merely by His renunciation of human riches during His life on earth, but by His *exinanition of His glory* (Phil. ii. 6, 7), when, as Athanas. (contra Apol. ii. 11, vol. ii. (Migne), p. 757), τὴν πτωχεύσαν φῶσιν ἐν αὐτῷ ἀνελάβeto. The stress is on δὲ ὑμᾶς, to raise the motive of gratitude the more effectually in them. τῇ εκ. πτωχ. πλουτήσητε] that by His poverty (as the efficient cause) ye might become rich: viz. with the same wealth in which He was rich,—the kingdom and glory of Heaven, including τὰ μυστὰ ἀπὲρ παρέσχετο ἡμῖν ἀγαθὰ, as Chrys. (Hom. xvii. p. 559): who had just before said, εἰ μὴ πιστεύοις, ὅτι ἡ πτωχεῖα πλοῦτον ἐστὶ ποιητικὴ, ἐνδόξου σου τὸν δεσπότην, καὶ οὐκέτι ἀμφιβόλως (al. -λείς). See the various possible meanings discussed in Stanley's note.

10.] ver. 9 was parenthetic: he now resumes the οὐ κατ' ἐπιταγὴν λέγω . . . . And I give my opinion [not 'judgment,' as rendered in the Version of the Five Clergymen, which is objectionable here, as conveying the very idea which the Apostle wishes to negative, that of an authoritative decision] in this matter, the stress being on γνώμη, as distinguished from ἐπιταγήν. τοῦτο γὰρ . . . .] For this (viz. 'my giving my opinion, and not commanding,'—as Billroth and Meyer. De Wette controverts this, and would make τοῦτο refer to the *proof of their love* in the act of charity, contending that τοῦτο must refer to the same as ἐν τούτῳ. But Meyer rightly answers that this need not be, for ἐν τούτῳ is altogether unemphatic and insignificant, and the whole sense of the clause is in the words γνώμην δίδωμι) is expedient for you (better than "befitting," or "suitable," as suggested by Bloomf. after the Schol. ἀρμόζει, συμφέρει. This sense of συμφέρει is not found in the N. T., and is very doubtful elsewhere. See Palm and Rost's Lex.), seeing that you ('quippe qui? οὔτινες is decisive for the above meaning of τοῦτο. 'My giving my opinion, rather than commanding, is expedient for you, who have already shewu

yourself so willing.' A *command* from me would be a *lowering* of you, and depreciation of your zeal) began before them (the Macedonian churches, see below) not only the act, but also the mind to act, from a year ago: i. e. 'not only were you before them in the deed itself, but also in the will to do it.' The sense has been missed by many of the Commentators, from not observing the *comparison* implied in προενήρξασθε, and applying it only to the *Corinthians themselves* beginning. In that case, as the *will* comes before the *deed*, to say, you began *not only to do, but also to will*, would be unmeaning. Some, in consequence, as Grot., al., and the Peschito, have arbitrarily assumed an *inversion of terms*, so that 'non solum facere, sed velle' should = 'non solum velle, sed facere.' Others, as Chrys., Theodoret, al., Erasm., Calv., Beza, al., Billroth, Olsh., Rückert, al. m., have taken θέλειν = 'to do with a good will,' which is certainly not its sense in ver. 11. The above explanation is that of Cajetan, Estius, De Wette, Winer, Meyer, and Wieseler, and puts the climax in its right order, making it a backward one of comparison. For as Wieseler remarks (Chron. Apost. Zeit. p. 364, note), there are *three steps* in the collection for the saints,—the wishing it (θέλειν), the setting about it (ποιῆσαι), and the completion of it (ἐπιτελέσαι). And the Corinthians had begun *not only the second*, but *even the first* of these, before the Macedonians. Long employed as they had then been in the matter, it was more creditable to them to receive *advice* from the Apostle, than *command*. "θέλειν is not a historic act like ποιῆσαι, but a permanent state: hence the pra. inf." Meyer.

In saying ἀπὸ πέρυσι 'from last year,' it seems probable that Paul would speak as a Jew, regarding the year as beginning in Tisri.

11.] But (contrast of your former zeal with your present need to be reminded of it) now complete the act itself also (καὶ can hardly apply to the whole τὸ ποι. ἐπιτελ., as De Wette, but must be taken with ποιῆσαι; now shew not only the completion of a ready will in, the act begun, but complete the act also,—

x Rom. iv. 6  
 7 Acta xvii.  
 11. ver. 19.  
 ch. ix. 2  
 only r. Sir.  
 xlv. 23 only.  
 (papp, Rom.  
 i. 15.)  
 s constr., Acta  
 xiv. 9 ref.  
 a = John iii.  
 54.  
 b Heb. vi. 19.  
 xlv. 1, 2.  
 Jude 7 only.  
 Levit. xiv.  
 7 al.  
 c here his.  
 Rom. viii. 26.  
 1 Pet. iv. 13  
 only. Levit. ix. 5 B.  
 d Rom. xv. 16 ref.  
 e Acta xiv. 23 ref.  
 f = 1 Cor. vii.  
 h Rom. iii. 26 ref.  
 i Rom. iii. 22. Gal.  
 i. 14. Eph. i. 6. 1 Th. 2.  
 11 Cor. xvi. 17 ref.  
 o here only. 1 c. trans., Prov. xiv. 24.  
 11. for *τοῦ*, to D<sup>1</sup>.  
 12. for *εἰς*, *ἐν* D<sup>1</sup>FLM f Chr-ms Damasc. for *εἰς*, *ἐν* L f [Euthal-ms].  
 rec adds *τις*, with C<sup>2</sup>L rel [sy-r-w-ast copt Chr.]: om BC<sup>1</sup>DFKPK 17 latt [sy-r-txt]  
 goth mth arm Clem. [Chr. Euthal-ms Thdrst Damasc Cyr, Ambrst]. (so D [-gr] F  
 [not F-lat] aft *εἰς*.)  
 13. om *δε* BCK<sup>1</sup> 17 D-lat mth [Euthal-ms]. om *νῦν* F[-gr( and G<sup>2</sup>)].  
 14. (the *τ* of 1st *το* is written over the line by M<sup>1</sup>(appy).) *αμορ* K.  
 15. om 2nd *δ* F b g<sup>1</sup> h k o 47. 80. 93. 106-14-15-22. 238.

as Meyer), that, as (there was) (with  
 you) readiness of will, so (there may)  
 also (be) completion according to your  
 means (*ἐκ τοῦ ἔχειν*, not 'out of that  
 which ye have,' as E. V., but 'after the  
 measure of your property,' as in ref. The  
 verbs substantive must be supplied, as in  
 ver. 13). 12.] Explanation of *ἐκ τοῦ*  
*ἔχειν*,—that on it, *προθυμία* being pre-  
 supposed, and not on absolute quantity,  
 acceptability depends. For if a willing  
 mind is present,—according to what it  
 may happen to possess, it is acceptable,  
 not according to what it possesseth not.  
 The construction of the sentence is sim-  
 ple enough: *προθυμία* being the subject  
 throughout, quasi-personified: readiness in  
 God's service is accepted, if its exertion  
 be commensurate with its means,—and is  
 not measured by an unreasonable require-  
 ment of what it has not. 13—15.]

Further explanation that the present col-  
 lection is not intended to press the Co-  
 rinthians *καθὸ οὐκ ἔχουσι*. For (it is)  
 not (the collection is not made) that  
 there may be to others (the saints at  
 Jerusalem) relief, and to you distress (of  
 poverty): 14.] but that by the rule  
 of equality (*ἰσότης* as in *ἐκ τοῦ ἔχειν*, above),  
 at this present time (of their need:  
 the stress is on *ἐν τῷ νῦν καιρῷ* as suggest-  
 ing that this relation may hereafter be  
 altered) your abundance may subserv-  
 (γίνηται, see next clause. γίνεσθαι εἰς,  
 'to be extended to,' see ref. Gal.) their  
 deficiency; that also (supposing circum-  
 stances changed) their abundance may  
 serve your want. The reference is  
 evident from the next verse, to

the supply of temporal wants, in respect of  
 which there should be a mutual relieving  
 and sharing among Christians. But the  
 passage has been curiously misunderstood  
 to mean, 'that their (the Jewish Chris-  
 tians') abundance in spiritual things may  
 be imparted to you to supply your de-  
 ficiency.' Thus Chrysa., al.,—the ancients  
 regarding this imparting as the Gospel-  
 benefit received from them by the Gentiles  
 (which however was past, not future, and  
 is urged as a motive for gratitude, see  
 Rom. xv. 27), and the modern Romanists  
 introducing the monstrous perversion of  
 the attribution of the merits of the saints  
 to others in the next world. So Estius:  
 "Locus hic apostoli contra nostræ statûs  
 hæreticos ostendit, posse Christianos minus  
 sanctos meritis sanctorum adjuvari etiam  
 in futuro sæculo. Denique notanda virtus  
 eleemosynæ, quæ facit hominem participem  
 meritorum ejus in quem confertur."  
 15.] that there may be equality, as it is  
 written (i. e. according to the expression  
 used in the Scripture history: *παράγει  
 τὰ λαὸν ἰσότηρα*, Chrysa.,—of the gathering  
 of the manna) He that (gathered) much,  
 did not exceed (the measure prescribed by  
 God): and he that (gathered) little, did  
 not fall short (of it). The fact of equality  
 being the only point brought into compa-  
 rison as between the Israelites of old and  
 Christians now, it is superfluous to enquire  
 minutely how this equality was wrought  
 among the Israelites. The quotation is  
 according to the reading of the LXX  
 generally supported by MSS.; except  
 that *ἐλάττω* appears for *ὀλίγον* in A &  
*secunda manu*. Grabe (not F) and the



16 Ἡ χάρις δὲ τῷ θεῷ τῷ ἰδόντι τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν ἔν τῇ καρδίᾳ τίτου, 17 ὅτι τὴν μὲν παράκλησιν ἔδεδξατο, σπουδαιότερος δὲ ὑπάρχων αὐθαίρετος ἐξήλθεν πρὸς ὑμᾶς. 18 συνεπέψαμεν δὲ μετ' αὐτοῦ τὸν ἀδελφόν, οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν. 19 οὐ μόνον δέ, ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν συνέκδημος ἡμῶν, ἐν τῇ χάριτι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν, πρὸς

p = Rom. vi. 17 ref. q constr., John iii. 36. ch. i. 22. ver. 1. Ezra vii. 10 B Ald. see Luke i. 17. r vv. 7, 8. s = Rom. xii. 9 al. t = John iv. 45. u ver. 22 (bis). v Tim. i. 17 only. Ezek. xlii. 25. (see, Luke vii. 4. Phil. ii. 28. Tit. iii. 13.)

v Acts viii. 16 ref. y ver. 23 only t. z Rom. ii. 29 ref. w ver. 3 only (ref.). x = but w. εἰς, Acts xi. 26 ref. y ver. 23 only t. z Rom. ii. 29 ref. a Rom. i. 9. ch. x. 14 al. b 1 Cor. x. 17. c plur., Rom. xvi. 16 ref. d Rom. v. 3. viii. 23 al. e Acts xiv. 23 only t. f Acts xiv. 23 only t. (ἀδελφῶν, ch. vi. 6, 8, 9.) g ch. iii. 3 ref. h i = Acts xiii. 10. ch. x. 4. xi. 8. 1 Tim. i. 16 al.

16. for διδόντι, δοῖντι DFLN<sup>3</sup> 47 syrr [arm] Chr., *dediit* vulg D-lat: *danti* G-lat. C tol' copt add ἡμιν.

18. τον ἀδελφον bef μετ αυτου PN<sup>1</sup> c [copt].

19. for 1st ἡμων, ἡμων F-gr [not G]. add εγενετο D[-gr] b 91. 177 arm.

rec (for εν) συν, with D F[not F-lat] KLN rel goth [Clem.] Thdr Aug: txt BCP d m

17. 47 vulg copt seth [arm Euthal-ms] Damasc Ambrst Aug Pel. om 1st τη C.

υφ ἡμων C b<sup>3</sup> 55. 73. 177. 238. homeotel in 17 from υφ' ἡμων in this ver to υφ' ἡμων in next.

Aldine edition have φ τὸ πολὺ and φ τὸ ὀλίγον, probably a correction. The context supplies συναλλέξας from the συνέλεξαν in the preceding verse,—and is presumed by the Apostle to be familiar to his readers.

16—24.] *Of Titus and two other brethren whom Paul had commissioned to complete the collection.*

16.] The sense is taken up from ver. 6. διδόντι ἐν, see ref. τὴν αὐτ. σ., viz. 'as in myself.' This is evident from ἐνὲρ ὑμῶν.

17.] *Proof of this*; that Titus received indeed (μὲν) Paul's exhortation to go to them (said, to shew his subordination,—or perhaps to authenticate his authorization by the Apostle), but in reality (δὲ) was too ready to go, to need any exhortation;—and therefore went forth (the past tense of the epistolary style,—as 'dabam,' &c., indicating things which will have passed before the letter is received) of his own accord to them.

18—21.] *Commendation of a brother sent with Titus.*

18.] ὁ ἀδελφός cannot surely be, as some Commentators (Heumann, Rückert) have understood, 'the brother of Titus': the delicate nature of the mission would require that there should be at least no family connexion between those sent to fulfil it. This and the other are called in ver. 23, ἀδελφοὶ ἡμῶν, and were unquestionably *Christian brethren* in the usual sense. *Who this was*, we know not. Chrys., Theodoret, Ecum., Luther, Calvin, suppose *Barnabas* to be meant; but there is no historical ground for this, and we can hardly suppose him put under Titus. Baronius and Estius suppose, *Silas*; to whom this last objection would also apply; besides that he was well known to the

Corinthians, and therefore would not need this recommendation. Orig., Jerome, *τινὲς* in Chrys., Ambrose, Pelagius, Primasius, Anselm, Cajetan, Grot., Olsh., al., suppose *Luke*:—and of these all before Grot. (who pointed out the mistake; which however I see reproduced in Mr. Birks's *Home Apostolicæ*, p. 242 f.) suppose οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ to refer to his *gospel*,—διὰ τὴν ἱστορίαν ἣν περ ἔγραψε, Chrys. Hom. xviii. p. 564;—but this is altogether without proof, as is the assumption that it was *Mark* (Lightfoot, Storr). It may have been *Trophimus*, who (Acts xx. 4) accompanied Paul into Asia, and (xxi. 29) to Jerusalem: so De Wette, Wieseler. If the expression whose praise in (the matter of) the Gospel is throughout all the Churches, is to be compared with any similar eulogium, that of Gaius in Rom. xvi. 23 seems to correspond most nearly: Γάιος ὁ ξένος μου καὶ ὅλης τῆς ἐκκλησίας: but he was *resident at Corinth*, see 1 Cor. i. 14. A Gaius, a Macedonian, is mentioned Acts xix. 29, as one of the συνέκδημοι of Paul, as here, together with Aristarchus, which latter we know accompanied him to Jerusalem (but see below on ch. ix. 4). It must then rest in uncertainty.

19.] *parenthetical* (see on ver. 20) adding to his general commendation a particular qualification for this office.

οὗ μόν. δέ,—and not only so (i. e. praised in all the churches), but who was also appointed ('*suffragii designatus*,' see ref. and note; and Stanley here) by the churches (of Macedonia? see ver. 1) as our fellow-traveller (to Jerusalem, from what follows) in (the matter of) this charity which is being ministered by us,

κ. vv. 11, 12  
 13 Thess. iii. 6  
 only. Mal.  
 ii. 6.  
 m ch. vi. 3 reff.  
 n 1 Tim. v.  
 10. Heb. xi.  
 2.  
 o here only t.  
 (pōs, Jer. v.  
 6.)  
 p Rom. xii. 17  
 (reff.). Paov.  
 iii. 4.  
 q ver. 18 only.  
 r 2 Cor. iii.  
 13 reff. (1 Cor.  
 xvi. 3.)  
 s see ch. iv. 8.  
 vi. 3 reff.  
 t ver. 17 reff.  
 u ch. i. 15 reff.  
 v = ch. ii. 9.  
 12. ix. 8. Gal. v. 10 al.  
 x. 16, 30 reff.  
 &c. [B def.] only.

τὴν τοῦ κυρίου δόξαν καὶ ἡ προθυμίαν ἡμῶν 20 ἵστελ-  
 λόμενοι τοῦτο, μή τις ἡμῶν μωμῆσθαι ἐν τῇ ἁδρότητι  
 ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν. 21 ἵπρονοοῦμεν γὰρ  
 ἵκαλὰ οὐ μόνον ἵένωπιον κυρίου, ἀλλὰ καὶ ἵένωπιον  
 ἀνθρώπων. 22 ἵσυνεπέμφαμεν δὲ αὐτοῖς τὸν ἀδελφὸν  
 ἡμῶν, ὃν ἵἐδοκιμάσαμεν ἵἐν πολλοῖς πολλὰκις ἵσπου-  
 δαῖον ὄντα, νυνὶ δὲ πολὺ ἵσπουδαιότερον ἵπεποιθήσει  
 πολλῇ τῇ ἵεῖς ὑμᾶς. 23 ἵεῖτε ἵὑπὲρ Τίτου, ἵκοινωνὸς  
 ἐμὸς καὶ ἵεῖς ὑμᾶς ἵσυνεργός. ἵεῖτε ἀδελφοὶ ἡμῶν, ἵἀπό-  
 στολοι ἐκκλησιῶν, ἵδόξα χριστοῦ. 24 τὴν οὖν ἵἐνδειξιν

κ. ch. i. 8 reff.  
 γ 1 Cor.  
 s Rom. xvi. 3 reff.  
 b = 1 Thess. ii. 20.  
 a = John xii. 16. Phil. ii. 26. (3 Kings xiv. 6 A,  
 c Rom. iii. 26, 24. Phil. i. 26 only γ.

rec ins αυτου bef του κυριου, with D<sup>3</sup>-[gr] K<sup>1</sup> rel syrr Chr Thdrt Damasc: αυτην P  
 a. 6. 43. 67<sup>2</sup>. 74 [fuld]: om BCD<sup>1</sup>FL d latt copt goth æth arm [Euthal-ms Ambrst  
 Aug.]. rec (at end) υμων, with F-[gr] d: txt BCDGKL[P]<sup>1</sup> rel latt syrr copt  
 goth [æth arm Chr Euthal-ms Thdrt Damasc]. add τελουσιν D<sup>1</sup>.

20. υποστέλλομενοι F: συστέλλ. 98: devitantes latt. υμας F-[gr] b g h m o  
 73. for μωμῆσθαι, μωμηται C<sup>2</sup>(C<sup>1</sup> uncert).

21. rec προνοοῦμεν, with CKL rel copt goth Clem, Chr-ms [Cyr, Euthal-ms]  
 Thdrt Damasc: txt BDFPN f latt syrr arm Chr, [Ambrst Aug.]. rec om γαρ,  
 with KL rel Thdrt Damasc Thl: ins BCDFPN m 17. 47 latt syrr copt goth arm Clem,  
 Chr [Cyr, Euthal-ms Ambrst Aug]. (Meyer thinks προνοοῦμεν to have been a mere  
 mistake originally, arising from στελλομενοι above: and thus the γαρ which was at  
 first retained from oversight, as in C, was at last erased. Probably προνοοῦμεν was  
 introduced from Rom xii. 17, where the same words occur.) om 2nd ενωπιον M<sup>1</sup>.

22. υμων F(not G: so ver. 23). om πολλη F[not F-lat] 67<sup>2</sup>. 9: pref de B.  
 for eis, προς K c.

23. συνεργος bef eis υμας D [Syr] copt goth Ambrst. for χρ., κυριου CF [æth:  
 dei tol].

—in order to subserve the glory of the Lord and our readiness (this clause refers not to διακον. ὑφ' ἡμ. as usually interpreted, but to the fact related, the union of this brother with Paul in the matter of the alms, which was done to avoid suspicions detrimental to Christ's glory, and to the zeal of the Apostle):

20.] taking heed of this ('devitantes,' Vulg.—ὀπαστεύσαντες κ. δεδοικότες, Theophyl.: —the participle belongs to συνεπέμφαμεν, ver. 19 being parenthetical) that no one blame us (ref.) in the matter of this abundance (of contributions) which is being ministered by us. On ἀδρότης, Meyer observes, "from ἀδρός, 'compact,' 'solid';—is used in Homer (Il. x. 363, τ. 857, ω. 6) of a firm and succulent habit of body. Later, we have it in all the various references of the adjective, e.g. of abundance—of plants and fruits (Theophr.), of discourse (Diog. Laërt. x. 83), of tone (Athen. x. p. 415 A), &c. What kind of abundance is meant, the context therefore alone determines." Wetst. says, "ἀδρότης apud Zosimum quater pro ingenti largitione." 21.]

'And such caution is in accordance with our general practice.' See reff. Rom. and

Prov. 22.] Still less can we determine who this second brother is. Every possible person has been guessed. Several would answer to the description, 'whom we have many times in many matters proved to be earnest.' By our uncertainty in these two cases, we may see how much is required, to fill up the apostolic history at all satisfactorily.

22.] through the great confidence which he has towards you: belongs to σπουδαιότερον, and to the brother, not to συνεπέμφαμεν and to Paul. The brother had, by what he had heard from Titus, conceived a high opinion of the probable success of their mission. 23.] General recommendation of the three—εἴτε ὦν. Τίτρου] Whether concerning Titus (we may supply λέγω or γράφω, or as in E. V., 'any enquire': or we need not supply any thing), he is my partner and (especially) my fellow-worker towards you: whether our brethren (be in question:—viz. the two mentioned—but generalized by the absence of the article—'whether [any] brethren of ours'), they are Apostles (in the more general sense of Acts xiv. 14; 1 Thess. ii. 6; Phil. ii. 25) of the churches (i. e. 'are of the churches,



1 Rom. iv. 2 τοὺς ἀδελφούς, ἵνα μὴ τὸ <sup>1</sup>καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν BCD  
 2 κενωθῇ <sup>2</sup>ἐν τῷ <sup>3</sup>μέρει τούτῳ, ἵνα καθὼς ἔλεγον <sup>4</sup>παρ- LPe  
 3 εσκευασμένοι <sup>5</sup>ἦτε, <sup>6</sup>μή <sup>7</sup>ἴσως, ἐὰν ἔλθωσιν σὺν ἐμοὶ Μακε- c d e  
 4 δόντες καὶ εὐρωσιν ὑμᾶς <sup>8</sup>ὑπαρασκευάστοις, <sup>9</sup>καταισχυ- h k l s  
 5 θώμεν ἡμεῖς (ἵνα μὴ λέγωμεν ὑμεῖς) ἐν τῇ <sup>10</sup>ὑποστάσει o 17.  
 6 ταύτῃ. <sup>11</sup>Ἐπεὶ ἀναγκαῖον οὖν <sup>12</sup>ἡγήσασθαι <sup>13</sup>παρακαλέσαι τοὺς  
 7 ἀδελφούς, <sup>14</sup>ἵνα <sup>15</sup>προέλθωσιν εἰς ὑμᾶς, καὶ <sup>16</sup>προκαταρτί-  
 8 σωσιν τὴν <sup>17</sup>προεπηγγελμένην <sup>18</sup>εὐλογίαν ὑμῶν ταύτην  
 9 ἐτοίμην εἶναι <sup>19</sup>οὕτως <sup>20</sup>ὥς <sup>21</sup>εὐλογία καὶ μὴ ὥς <sup>22</sup>πλεονεξίαν.

for ἡμῶν, ὑμῶν B<sup>1</sup> (see table).

ελεγον (appy: but corr'd) M<sup>1</sup>.

4. om τῶς D<sup>1</sup> [latt Ambrst Aug.]. om εἰς BD<sup>2</sup> Syr: αὐ D<sup>1</sup>. εὐρωσιν F.  
 ins καὶ βεβ. καταισχυθώμεν D<sup>1-2</sup> (and lat) L (Syr) arm. for λεγωμεν, λεγω  
 C<sup>1</sup> D F<sup>1</sup> not F-lat] goth Ambrst Aug.; om ἵνα μὴ λεγ. ὑμ. K. for ὑμῖς, ὑμῖς B<sup>1</sup>  
 [Euthal-ms]. rec at end adds τῆς καυχῆσεως (see ch. xi. 17), with D<sup>2</sup> KL P K<sup>2</sup> rel  
 syrr goth arm [Chr Thdrt Damasc]: om BCD<sup>1</sup> FM<sup>1</sup> 17 latt copt mth [Euthal-ms]  
 Ambrst Aug, Pel.

5. προελθῶσιν F[-gr] 48 Thdrt-ms. for eis, προς BDF m: txt CKLM rel  
 [Euthal-ms] Thdrt Damasc Thl Ec. (P uncert.) rec προεπηγγελμένην (oc-  
 casioned probably by προκαταρτ. above), with KL rel Thdrt Damasc Ec: txt BCD F P K<sup>2</sup>  
 d 17 vulg arm [Euthal-ms] Thl Ambrst Aug Pel. om ὑμῶν D<sup>1</sup> (and lat) vulg  
 [spec] Pel. om ταύτην F [not F-lat] arm (Chr). om καὶ FM<sup>1</sup> 52 latt Syr  
 Chr-comm, [Ambrst Aug.]. rec (for 2nd vs) ὡς περ, with b l: txt BCD F KL P K<sup>2</sup>  
 rel [Chr Euthal-ms Thdrt Damasc].

implying fear lest he should have been making a vain boast concerning them) I sent (epistolary past, as in ch. viii. 18, 22) the brethren, in order that our matter of boasting concerning you (καύχημα, our whole 'materies gloriandi,' not = καύχσις) may not in this particular be proved empty (ἐν τῷ μέρει τούτῳ does not belong to καύχημα, but to κενωθῇ—'that our boast of you, so ample and various—ch. vii. 4, may not break down in this one department.' Estius, in marg., well calls it 'acris cum tacita exhortatio apostolica'); that, as I said (when? in ver. 2? or, in his boasting to the Macedonians? or, in 1 Cor. xvi. 1? Most naturally, in ver. 2. If he had meant, to the Macedonians, it would probably have been λέγω, as καυχῶμαι above: if in 1 Cor. xvi., it would have been more clearly expressed. If so, ἔλεγον refers merely to the word ταπειν.). ye may be prepared, (see above on ver. 2).

4.] lest perchance if Macedonians should come with me (to you:—to bring me on my way, or to hear the Macedonian collection. We may infer from this expression, that neither of the two brethren above mentioned, ch. viii. 18, 22, was a Macedonian, and should find you unprepared (with your collection, see ver. 2) we (who have boasted), not to say you (who were boasted of), should be put to shame, in the matter of this

confidence (respecting you. ὑπόστασις, as elsewhere in N. T. and LXX, see refl., subjective: the attempt to give it here the meaning of 'foundation,' matter boasted of,' as Chryz., Theophyl., Erasmus, Grot., al., Rück., Olsh., is unnecessary, and has probably been induced by the gloss τῆς καυχ. inserted from ch. xi. 17: but see there also).

5.] I therefore (because of ver. 4) thought it necessary to exhort the brethren (Titus and the two others) that they would go before (my coming) to you, and previously prepare your long announced beneficence (i. e. long announced by me to the Macedonians, ver. 2. εὐλογία, blessing; not used only of a blessing in words, but of one expressed by a present, as Gen. xxxiii. 11; Judg. i. 15. (See Stanley.) But beware of the blunder of connecting it with εὖ and λογία, 'a good collection.' This sense of blessing, combined with the primitive sense, affords the Apostle an opportunity for bringing out the true spirit in which Christian gifts should be given), that this same may be ready (the construction is unusual: ταύτην refers back to εὖλ. and the inf. must have εἴτε supplied. De W. compares Heb. v. 5. Perhaps the nearest is Col. iv. 6) in such sort as beneficence, and not as covetousness (i. e. as the fruit of blessing, poured out from a beneficent mind, not of a sparing

6<sup>1</sup> τοῦτο δέ, ὁ <sup>m</sup> σπείρων <sup>n</sup> φειδομένως <sup>n</sup> φειδομένως καὶ <sup>1</sup> see 1 Cor. vii. 22 ref. <sup>m</sup> θερίσει, καὶ ὁ <sup>m</sup> σπείρων <sup>n</sup> ἐπ' εὐλογίαις <sup>n</sup> ἐπ' εὐλογίαις <sup>m</sup> 1 Cor. ix. 11. Gal. vi. 7. Prov. xiii. 8. καὶ <sup>m</sup> θερίσει. 7 ἕκαστος καθὼς <sup>p</sup> προήρηται τῇ καρδίᾳ, <sup>n</sup> here bis only τ. (—nos, Job xvi. 14.) ο = Rom. v. 14. μὴ <sup>a</sup> ἐκ λύπης ἢ <sup>a</sup> ἐξ <sup>n</sup> ἀνάγκης· ἰλαρὸν γὰρ <sup>n</sup> δότην <sup>p</sup> here only Prov. xxi. 25 al. ἀγαπᾷ ὁ θεός. 8 <sup>a</sup> δυνατεῖ δὲ ὁ θεός πᾶσαν <sup>n</sup> χάριν <sup>n</sup> περισ- <sup>a</sup> here only. Psal. xlii. 8. (—ός, Rom. a Rom. xiv. 4. ch. xiii. 3 only τ. 1 Thess. iii. 13 only τ.

q = 1 Cor. vii. 8 ref. xli. 8.) v Acts xi. 23 ref.

r Heb. vii. 13 only. t here only. l. c. only. w trans., ch. iv. 14. Eph. i. 8.

s here only. Psal. xlii. 8. (—ός, Rom. a Rom. xiv. 4. ch. xiii. 3 only τ. 1 Thess. iii. 13 only τ.

6. for 1st *εὐλογίαις*, *εν εὐλογία* in benedictione D<sup>1</sup>[and lat] F[(not F-lat) spec] fald copt goth Orig-int,[(txt Orig.) Ambrst Aug.], for 2nd *εὐλ.*, *εξ εὐλογίας* D<sup>1</sup>(and lat) fald goth Orig-int,[(txt Orig.) Ambrst] Cyp<sup>r</sup>: *εὐ εὐλογία* F(not F-lat) copt Aug. om [lat] και D<sup>1</sup>[-gr] scth.

7. rec *προαιρείται*, with D<sup>1</sup>[-gr] KL rel Chr, [Euthal-ms Antch.] Thdrt Damasc., txt BC(FP)N (17) Chr-ms (Wlat) (*προαιρείται* F<sup>1</sup>, *προαιρητ.* F<sup>2</sup>G 17: *προηρητ.* P): *προπορεύει* [D-lat spec Cyp<sup>r</sup>, Aug., *destinavit* vulg F-lat, *propositum habet* Jer<sup>1</sup>].

8. rec *δυνατός* (see notes), with C<sup>2</sup>D<sup>2</sup>·3 KLP rel [Chr] Thdrt Damasc [*potens est* latt(not G-lat) Ambrst Aug.]: txt BC<sup>1</sup>D<sup>1</sup>FM. for δε, γαρ D<sup>1</sup>[-gr] 109-78 demid tol Syr.

covetous spirit which gives no more than it need. There is no need to alter the primitive meaning, or to make the word signify 'tenacity,' as Calv., De Wette, al.: he who defrauds the poor by stinting them *πλεονεκτεῖ*, in the literal sense. Still less must we with Chrys., al., refer *πλεονεξ.* to the Apostle,—*μὴ νομίσητε, φησίν, ὅτι ὡς πλεονεκτοῦντες αὐτὴν λαμβάνομεν*, Hom. xix. p. 573,—which is inconsistent with the interpretation *φειδομένως* below, and with *εὐλογία*, the corresponding word, which applies to the *spirit* of the givers).

6, 7.] *He enforces the last words by an assurance grounded in Scripture and partly cited from it, that as we sow, so shall we reap.* τοῦτο] Some supply *φημί*, as in ref.: others, as Meyer, would take it as an accus. absol., 'as regards this,' viz. what has gone before. But I would rather take it as an imperfect construction, in which τοῦτο is used merely to point at the sentiment which is about to follow:—But this—(is true), or But (notice) this . . .

ἐπ' εὐλογίαις] with blessings: *ἐπ'* denoting the accompanying state or circumstances, as in ref.: not, 'with a view to blessings,' which will not suit the second *εὐλ.*: nor as Theophyl., (Ec., and E. V. μετὰ θαυμάσια, *bountifully*: which gives indeed the sense, but misses the meaning of the expression: see above. It refers to the *spirit* of the giver, who must be *ἰλαρός δότης*, not giving murmuringly, but with blessings, with a beneficent charitable spirit: such an one shall reap also with blessings, abundant and unspeakable. The only change of meaning in the second use of the expression is that the *εὐλογίαι* are poured on him, whereas in the first they proceeded from him: in both cases they are the element in which he works. So, we bestow the seed, but receive the harvest.

The spirit with which we sow, is of ourselves: that with which we reap, depends on the *harvest*. So that the change of meaning is not arbitrary, but dependent on the nature of things.

7.] Not, as Meyer and De W., a limitation of the foregoing, or else it would be expressed by some connecting particle,—but a continuation of the thought:—*φειδομένως* and *ἐπ' εὐλογίαις* referred to the *spirit* of the giver; so does this verse,—*ἐκ λύπης ἢ ἐξ ἀν.* corresponding to *φειδομένως*,—*ἰλαρός*, to *ἐπ' εὐλογίαις*. καθὼς προήρηται] as he hath determined in his heart; supply, 'so let him give': i. e. let the *προαιρείσις*, the full consent of the free will, go with the gift; let it not be a reluctant offering, given *ἐκ λύπης*, out of an annoyed and troubled mind at having the gift extorted, nor *ἐξ ἀνάγκης*, out of necessity,—because compelled. Such givers,—that is implied,—God does not love. δότης is not a classical word. δότηρ, δωτήρ and (Hes. Op. 353) δώτης, are used (Meyer).

8.] *He encourages them to a cheerful contribution by the assurance that God both can (vv. 8, 9), and will (vv. 10, 11) furnish them with the means of performing such deeds of beneficence.*

8.] *δυνατεῖ* has the emphasis. I adopt the reading because after all it is difficult to imagine how so easy a construction as *δυνατός ὁ θεός*, should have been altered to *δυνατεῖ*, as Meyer supposes, or why the transcriber need have written *δυνατός ἐστιν* if the latter were a correction for *δυνατεῖ*, seeing that the verb substantive is just as frequently omitted in such clauses as is inserted.

πᾶσαν χάριν, 'etiam in bonis externis,' Bengel,—to which here the reference is: not excluding however the wider meaning of 'all grace.' περισσεύσαι, to make to abound,—ref.

x = ch. ii. 9, 12. viii. 23. Gal. v. 10 al.  
 y ch. iv. 8 ref.  
 z = Acta x. 19 ref.  
 a 1 Tim. vi. 6 only + (-εως, Phil. iv. 11. -εως, Deut. xxxii. 10.)  
 b Rom. iii. 7 ref.  
 c Acta ix. 36 ref.  
 d Matt. xii. 30 || L. John x. 12. xvi. 32 only.  
 2 Kings xii. 15. Psa. cxl. 8 ref.  
 e here only. L. e. Exod. xxiii. 6 al. fr.  
 f John viii. 36 bis. xii. 34. Heb. vii. 24. 1 Pet. i. 25. from Isa. g Gal. iii. 5. Col. ii. 10. 2 Pet. i. 5, 11 only +. Sir. xxv. 23 only. (-γία, 1 ver. 4. Isa. iv. 10. h Rom. xiv. 17 ref. Isa. i. e. m Acta vi. 7 ref. n opp., here only. Mark iv. o trans. 1 Cor. iii. 6, 7 ref. p (γενν.) Matt. q ch. iv. Luke xii. 13. xlii. 33. xxi. 29 || Ma. L. Luke xii. 19 only. Deut. xiv. 22. Hosai x. 12. r ch. vi. 10. 1 Cor. i. 5 only. Gen. xiv. 23 al. participial constr., Acta xxi. 10 ref. s = Acta x. 19 ref. t Rom. xii. 8 ref. u = Acta x. 41 ref. v = Rom. iv. 15 ref. w = Acta xiv. 3 ref. x Acts vi. 1 ref. y Luke i. 23. Phil. ii. 17, 30. Heb. viii. 6. iz. 21 only. Num. viii. 23.

om παντοτε F(not F-lat) 7.

9. at end ins του αιωνος FK 238 vulg(not am demid [fuld]) æth.

10. for σπέρμα, σκορον (corrta from σκορον below) BD<sup>1</sup>F. σπειραται L m 47.  
 rec χορηγησαι πληθυναι αυξησαι (prob, as Meyer, corrns, in the idea that a wish was intended, and so the futures have been changed to optatives: for such they are, not infinitives: cf 1 Thess iii. 11, 12; 2 Thess ii. 17; iii. 5,—and var readd, Rom xvi. 20), with D<sup>4</sup>[-gr] KN<sup>3</sup> rel syr goth Chr [Cyr.] Thdrt Damasc: χορηγησαι and πληθυναι F[-gr]: χορηγησαι and αυξησαι L: txt BCD<sup>1</sup>PN<sup>1</sup> m 17 [latt] copt æth arm [Euthal-ms] Cyr<sup>1</sup> Ambrst Ang<sup>1</sup> rec γεννηματα, with c k: txt BCD<sup>1</sup>FKLPN rel Chr-mss [Cyr., Euthal-ms].

11. ins ινα bef εν παντι F Chr, [(and-2-mss) Aug.]. υμων C<sup>2</sup>P 66<sup>2</sup> 7. 71-4. 91.  
 119-20 syr-mg Damasc. for τω θ., θεου B: om τω D<sup>1</sup>.

[ινα κ.τ.λ.] in order that, having at all times in every thing all sufficiency (of worldly substance; αὐτάρκ. is objective; not contentedness, subj.) ye may abound towards ('have an overplus for,' which is not inconsistent with αὐτάρκεια, seeing that αὐτ. does not exclude the having more, but only the having less than is sufficient: the idea of a man's having at all times and in all things a sufficiency, would presuppose that he had somewhat to spare) every good work: 9.] as it is written (i. e. fulfilling the character described in Scripture).—He scattered abroad (metaph. from seed: μετὰ θαψιλέας ἔδωκε, Chrys.), he gave to the poor: his righteousness remaineth for ever. In what sense is δικαιοσύνη used? Clearly in the only one warranted by the context—that of 'goodness proved by beneficence,'—'a righteous deed, which shall not be forgotten,—as a sign of righteousness in character and conduct.' To build any inference from the text inconsistent with the great truths respecting δικαιοσύνη ever insisted on by Paul (as Chrys., p. 574, καὶ γὰρ δικαίως ποιεῖ (ἢ φιλανθρωπία), τὰ ἀμάρτηματα καθάπερ πῦρ ἀναλίσκουσα, θὺν μετὰ θαψιλέας ἐκχέεται) is a manifest perversion. 10.] Assurance that God will do this. But (introduces the new as-

surance) He that ministers seed to the sower and bread for eating (in the physical world:—from ref. Isa., LXX. The Vulg., E. V., Luther, Calv., Grot., al., commit the mistake of joining κ. ἔρπον εἰς βρώσιν with χορηγήσαι, or -ει. βρώσιν, the act of eating: not = βρώμα, shall supply and multiply your seed (i. e. the money for you to bestow,—answering to σπέρμα τῷ σπείροντι), and will increase the fruits of your righteousness (from ref. Hos.—the everlasting reward for your bestowals in Christ's name, as Matt. x. 42;—answering to ἔρπον εἰς βρώσιν, which is the result of the sower's labours). 11.] Method in which you will be thus blessed by God. In every thing being enriched (the construction is an anacoluthon, as in ref. and in ch. i. 7 al.: nothing need be supplied) unto all liberality (i. e. in order that you may shew all liberality. On ἀπλ. see note, Rom. xii. 8), which (of a sort which) brings about by our means (as the distributors of it) thanksgiving (from those who will receive it) to God. 12.] Explanation of the last clause. Because the ministration (not on our part who distribute, though it might at first sight seem so: the next verse decides διακονία to mean, 'your administering by contri-

τουργίας ταύτης οὐ μόνον ἔστιν ἡ προσαναπληροῦσα τὰ  
 ὑστερήματα τῶν ἁγίων, ἀλλὰ καὶ περισεύουσα διὰ  
 πολλῶν εὐχαριστιῶν τῷ θεῷ.<sup>13</sup> διὰ τῆς δοκιμῆς τῆς  
 διακονίας ταύτης δοξάζοντες τὸν θεὸν ἐπὶ τῇ ὑποταγῇ  
 τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ χριστοῦ  
 καὶ ἀπλότῃ τῆς κοινωνίας<sup>14</sup> εἰς αὐτοὺς καὶ εἰς  
 πάντας,<sup>15</sup> καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν ἐπιποθούντων  
 ὑμᾶς διὰ τὴν ὑπερβάλλουσιν χάριν τοῦ θεοῦ ἐφ' ὑμῖν.  
 χάρις τῷ θεῷ ἐπὶ τῇ ἀνεκδιγητῇ αὐτοῦ δωρεᾷ.

h (=) 1 Tim. vi. 12, 13. Heb. iii. 1. iv. 14. x. 23 only. P. II. † (Deut. xii. 17.) gen. of reference, Rom. vii. 2 reff.  
 1. - Acta xii. 21. j ver. 11. h Rom. xv. 28 reff. a ch. xi. 9. 2. only τ. Wind.  
 m 1 Cor. xvi. 1 reff. a Rom. i. 11 reff. James iv. 8. constr. Phil. i. 8. ii. 26. 1 Phil. i. 8.  
 exviii. 174. o ch. iii. 10 reff. p Rom. vi. 17. vii. 26. 1 Cor. xv. 57. ch. ii. 14. viii. 16.  
 q so ver. 13 reff. r here only τ. s John iv. 10. Acta ii. 36 al. τ. Wind. vii. 14. xvi.  
 22. 2 Macc. iv. 30 only. (Dan. ii. 6. v. 17 Theod.)

12. for θεῷ, χριστῷ B 46: in Domino vulg [F-lat].

13. ins και bef δια B. αυτ. P.

14. for ὑμῶν, ἡμῶν B N<sup>1</sup> (but with ὑ written above) [μῶν F-gr(not G)]. aft

μας ins ιδιν N<sup>3</sup> [Ambrst, pref ιδειν 17].

15. rec aft χαρις ins δε, with C<sup>2</sup> D<sup>2-3</sup> [-gr] KLPN<sup>3</sup> rel [syrr copt arm Chr, Euthal-  
 mas] Ambrst Sedul: om BC'D<sup>1</sup>FN<sup>1</sup> a 17 latt goth Aug, Pel Bede.

tion,' as in ver. 1) of this public service (Astr. here seems to approach more nearly to its proper sense, serving the public by furnishing the means of outfit for some necessary purpose) not only serves the end of supplying by its help the wants of the saints, but of abounding (περισσ. may be transitive as in ver. 8, not only filling up, but 'causing to overflow,' what were ὑστερήματα. But the usual intransitive sense is preferable. The emphasis is on προσαναπλ. and περισσεύουσα) by means of many thanksgivings to God (τῷ θεῷ with εὐχαρ., as in ver. 11, not with περισσεύουσα, which would not, as Meyer observes, give the sense of abounding towards God,—this would be εἰς τ. θεόν, see Rom. v. 15, or εἰς τ. δόξαν τ. θεοῦ, as in ch. iv. 15,—but the objectionable one of περισσεύει μοί τι, as John vi. 13; Luke ix. 17); 13.] they (the recipients) glorifying God (the participle as in ver. 11, an anacoluthon) by means of (the proof, &c., is the occasion, by means of which) the proof (i. e. the tried reality—the substantial help yielded by) of this (your) ministration, for the subjection of your confession as regards the Gospel of Christ (i. e. that your ὁμολογία, (= 'you who confess Christ,') 'is really and truly subject in holy obedience, as regards the gospel of Christ.' But εἰς must not be joined with ὑποταγῇ, as 'obedience to,' or (E. V.) 'subjection unto,'—which is unexampled, and would more naturally have the art., τῇ εἰς: it is towards, 'is reference to,' as in ref.) and liberality of your contribution as regards them and as regards all men (the same remarks apply to

εἰς as above). Meyer would render ἀπλότῃ τῆς κοινωνίας, 'the genuineness of your fellowship:' but see note on Rom. xii. 8, and Rom. xv. 26. He also makes τῇ ὑποταγῇ τῆς ὁμολ., 'your subjection to your confession,' which perhaps may be, but disturbs the parallel of ἀπλότῃ τ. κοιν.

14.] The construction is very difficult. δεήσει may depend on περισσεύουσα, ver. 12 (but then we should expect διὰ as there),—or on δοξάζοντες (but then it should also depend on ἐπὶ—and they could not be said to glorify God for their own prayers. If on δοξάζοντες as the instrument whereby, it seems strange that αὐτῶν should be expressed), or αὐτῶν δεήσει ὑπὲρ ὑμ. ἐκτ. ὑμ. may be (as Meyer) a gen. absol., 'while they desire you in prayers for you' (but this seems forced, and as De W. observes, would require τῇ either before or after δεήσει). In the midst of these difficulties I see no way but this: the datives preceding, ὑποταγῇ and ἀπλότῃ, have occasioned this also to be expressed in the dative, as though it depended on ἐπὶ, whereas it is in reality parallel with διὰ πολλῶν εὐχαριστιῶν and dependent on περισσεύουσα. Again, the words in another point of view are parallel with τῇ ὑποταγῇ and ἀπλότῃ, inasmuch as these are ὑμῶν, and this δέσις is αὐτῶν. Amidst such complicated antitheses and attracted constructions, it may suffice if we discover the clue to the original formation of the sentence: the meaning is obvious enough, viz. that glory also accrues to God by the prayers of the recipients, who are moved with the desire of Christian love

† Rom. xii. 1

ref.

u 1 Cor. iv. 21

ref.

v Acts xxiv. 4

(ref.) only v.

w ver. 7. Luke

ii. 31. Acts iii.

12. 2 Chron.

xlii. 8.

a constr., 1 Cor. iv. 6.

X. <sup>1</sup> Αὐτὸς δὲ ἐγὼ Παῦλος ἑ παρακαλῶ ὑμᾶς ἑ διὰ

τῆς ἑ πρᾶτης καὶ ἑ ἐπιεικείας τοῦ χριστοῦ, ὅς ἑ κατὰ

ἑ πρόσωπον μὲν ἑ ταπεινὸς ἐν ὑμῖν, ἑ ἅπὼν δὲ ἑ θαρρῶς εἰς

ὑμᾶς. <sup>2</sup> Δέομαι δὲ ἑ τὸ μὴ ἑ παρὼν ἑ θαρρήσαι τῇ ἑ πεποι-

x Rom. xii. 16 ref.

y 1 Cor. v. 3 ref.

b ch. i. 16 ref.

z ch. v. 2, 8 ref.

CHAP. X. 1. rec *πρωτης*, with CDKLM<sup>3</sup> rel: txt BFPN<sup>1</sup> 17.

for eis, &amp;c' B.

for eis υμας, εν υμιν P [in vobis latt].

2. aft τη πεποιθησει ins ταυτη C<sup>3</sup>(hence to σπλα της, ver 4, C is rewritten) copt.

(ref.) to you, on account of the grace of God which abounds eminently towards (over) you (ἐξ' ὑμ. belonging to ὑμεῖς. not to χάριν, which would, but not of absolute necessity, require τῇ).

16.] Having entered, in the three last verses, deeply into the thankful spirit which would be produced in these recipients of the bounty of the Corinthians, he concludes with an ascription, in the spirit also of a thankful recipient, of *unfeigned thanks to Him, who hath enriched us by the gift of His only Son, which brings with it that of all things else* (Rom. viii. 32), and is, in all its wonders of grace and riches of mercy, truly *ineffable, ἀνεκδιήγητος*. It is impossible to apply such a term, so emphatically placed as here, to any gift short of THAT ONE. And the ascription, as coming from Paul's fervent spirit, is very natural in this connexion. This interpretation is preferred by Chrys. Hom. xi. p. 579 f. (ὁραὲν δὲ ἐνταῦθα λέγει καὶ τὰ τοσαῦτα ἀγαθὰ τὰ διὰ τῆς ἐλεημοσύνης γινόμενα καὶ τοῖς λαμβάνουσιν καὶ τοῖς παρέχουσιν ἢ τὰ ἀπὸρρήτα ἀγαθὰ τὰ διὰ τῆς παρουσίας αὐτοῦ τῇ οἰκουμένῃ πάσῃ μετὰ πολλῆς δωρηθέντα τῆς φιλοτιμίας ὃ καὶ μέγιστόν ἐστιν ὑποπνεύσαι. ἵνα γὰρ καὶ καταστειλῇ, καὶ θαυματοτέρους ἐργάσθαι, ὧν ἐτυχον παρὰ τοῦ θεοῦ, τοῦτων αὐτοὺς ἀναμνησκει. καὶ γὰρ μέγιστον τοῦτο εἰς προτροπὴν ἀρετῆς ἀπάσης· διὸ καὶ ἐνταῦθα τὸν λόγον κατέκλεισεν), and Thl. (who, after beginning as Chrys., proceeds: ἢ καὶ τῶν ἀγαθῶν ἀναμνησκει ὧν ἡξιώθημεν διὰ τῆς σαρκώσεως τοῦ χριστοῦ, ὡς ἀνὲρ τοιαῦτα λέγων Μηδὲν μέγα νομίσπε ὑμεῖς ποιεῖν ἀνεκδιήγητα γὰρ εἰσι τὰ ἀγαθὰ & ἐλθόμεν παρὰ θεοῦ· καὶ εἰ ὀλίγα καὶ φθαρτὰ δώμεν, τί μέγα;) It is also given by Bengel ("Deus nobis dedit abundantiam bonorum interiorum et exteriorum, quæ et ipsæ est inenarrabilis, et fructus habet consimiles"), Meyer, al. The other explanation (see Chrys. above) is that of Calv., Grot., Est., al.

CHAP. X. 1—XIII. 13.] THIRD PART OF THE EPISTLE. DEFENCE OF HIS APOSTOLIC DIGNITY, AND LABOURS, AND SUFFERINGS, AGAINST HIS ADVERSARIES: WITH ANNOUNCEMENT OF HIS INTENDED COURSE TOWARDS THEM ON HIS ENSUING

VISIT. X. 1—8.] *He assures them of the spiritual nature, and power, of his apostolic office: and prays them not to make it necessary for him to use such authority against his traducers at his coming.*

1.] &c marks the transition to a new subject,—and ἀδρός points on to the personal characteristics mentioned below, 'Ego idem Paulus, qui . . .'; the words ἐγὼ Παῦλος setting his Apostolic dignity in contrast with the depreciation which follows. Sometimes however we have ἀδρός used, where the only object seems to be to bring out the personality more strongly: so 1 Thess. iii. 11; iv. 16; v. 23; 2 Thess. ii. 16; iii. 16. See also Rom. vii. 26; and ch. xii. 13:—and such may be the case here:—but the &c rather favours the former interpretation. &c τ. σπ. κ. &c.] as in Rom. xii. 1, using the meekness and gentleness of Christ (Matt. xi. 29, 30) as a motive whereby he conjures them. And most appropriately: he beseeches them by the gentleness of Christ, not to compel him to use towards them a method of treatment so alien from that gentleness: "Remember how gentle my Master was, and force not me His servant to be otherwise towards you." ἑ πατρὸς, lenitas, virtus magis absoluta: lenitas, sequitas, magis refertur ad alios," Bengel. See many examples in Wetst. &c κατὰ

πρός.] Who in personal appearance indeed (am) mean among you (he appropriates concessively, but at the same time with some irony,—so Chrys. Hom. xxi. p. 583, κατ' εἰρηφειαν φησὶ, τὰ ἐκείνων φεγγόμενος,—the imputation by which his adversaries strove to lessen the weight of his letters. κατὰ σπ. is not a Hebraism: Wetst. quotes several instances of its usage by Polybius), but when absent am bold (severe, outspoken in blame) towards you; 2.] but (however this may be, assuming this character of me to be true or not, as you please;—or, notwithstanding that I may have been hitherto ταπεινός among you) I pray (you) (not, God, as Bengel (1), al.) that I may not (τὸ μὴ sets the object of δέομαι in a stronger light, see ref.) when present ('as I intend to be:—'at my next visit') have to be bold (see above) with the con-

sp. κ. &c.] as in Rom. xii. 1, using the meekness and gentleness of Christ (Matt. xi. 29, 30) as a motive whereby he conjures them. And most appropriately: he beseeches them by the gentleness of Christ, not to compel him to use towards them a method of treatment so alien from that gentleness: "Remember how gentle my Master was, and force not me His servant to be otherwise towards you." ἑ πατρὸς, lenitas, virtus magis absoluta: lenitas, sequitas, magis refertur ad alios," Bengel. See many examples in Wetst. &c κατὰ



θήσει ἢ <sup>c</sup>λογίζομαι <sup>d</sup>τολμῆσαι ἐπὶ τινας τοὺς <sup>e</sup>λογιζόμε- <sup>c</sup> = here only.  
 νους ἡμᾶς <sup>o</sup>ὡς <sup>h</sup>κατὰ <sup>h</sup>σάρκα περιπατοῦντας. <sup>h</sup>ἐν  
<sup>h</sup>σαρκὶ γὰρ <sup>i</sup>περιπατοῦντες οὐ <sup>h</sup>κατὰ <sup>h</sup>σάρκα <sup>i</sup>στρατενύ-  
 μεθα· <sup>h</sup>τὰ γὰρ <sup>k</sup>ὄπλα τῆς <sup>i</sup>στρατείας ἡμῶν οὐ <sup>m</sup>σαρκικά,  
 ἀλλὰ δυνατὰ <sup>n</sup>τῷ θεῷ <sup>o</sup>πρὸς <sup>p</sup>καθαίρειν <sup>q</sup>ὀχυρωμάτων  
<sup>h</sup>λογισμοὺς <sup>h</sup>καθαίρουντες καὶ πᾶν <sup>i</sup>ὑψωμα <sup>h</sup>ἐπαίρομε-  
 νον κατὰ τῆς γνώσεως <sup>n</sup>τοῦ θεοῦ; καὶ <sup>m</sup>αἰχμαλωτίζον-  
 τες πᾶν <sup>x</sup>νόημα εἰς τὴν <sup>y</sup>ὑπακοὴν τοῦ χριστοῦ, <sup>h</sup>καὶ <sup>s</sup>

h = Gal. ii. 20. Phil. i. 23, 24. Col. ii. 1. 1 Tim. iii. 16. Philom. 16.  
 i 1 Cor. ix. 7 ref. h = ch. vi. 7 (ref.). i 1 Tim. i. 18 only r.  
 n dat., Acta vi. 20 ref. o = ch. vii. 19 ref. p ver. 9 ref.  
 xii. 32. i 1 Mac. v. 68. r Rom. ii. 18 only. Prov. vi. 19. Jer. xi. 19.  
 xii. 27. Lam. ii. 2. t Rom. viii. 30 only. Job xxiv. 34. Judith x. 8, xlii. 4 only.  
 u = ch. xi. 20. Ezra iv. 19. Dan. xi. 14 Theod. v gen. object, ch. ii. 14.  
 ref. x ch. ii. 11 ref. y and constr., Rom. i. 8 ref.  
 s Rom. viii. 36.  
 i 1 Cor. iv. 1.  
 m 1 Cor. iii. 3 ref.  
 q here only. Prov. s = Acta  
 Rom. vii. 4.  
 ref. Rom. i. 3  
 ref. i ch. iv. 2 ref.  
 w Rom. vii. 23

om τινας C<sup>2</sup>.

3. περιπατοῦντας F.

4. στρατίας (for -είας) [B<sup>2</sup>(Tischdf)] CDFKLPM c l<sup>1</sup> m n 47: txt B[-corr(appy, Tischdf)] 17.

5. καθαίρωντων D<sup>1</sup> Orig., [?] (and int<sub>2</sub>: txt<sub>4</sub>) Meth<sub>1</sub>. om 2nd καὶ F[(not F-lat)]  
 D-lat spec]. at end ins ἀγῶνες D F[not F-lat] goth.

fidence (official peremptoriness, and reliance on my authority) with which I reckon (am minded: not passive, 'am reckoned,' as Vulg., Luther, Beza, Estius, Bengel, al., which, as Meyer remarks, would naturally require ἀπὸν with τολμῆσαι) to be bold towards [against] some, (namely) those who reckon (of) us as walking according to the flesh (περιπατεῖν κατὰ σάρκα is well explained by Estius, 'hoc est, secundum carnales et humanos affectus vitam et actiones instituerē . . . . Putabant enim Paulum, quando præsens erat, sive captandæ gratiæ causa, sive quod timeret offendere, vel simili affectu humano prohibitum fuisse, ne potestatem exerceret, quam absens per literas venditabat'). 3.] The γάρ here shews that this verse is not the refutation of the charge κατὰ σάρκα περιπατεῖν, but a reason rendered for the δέομαι above; and ἐν σαρκὶ and κατὰ σάρκα allude only to the charge just mentioned. This indeed is shewn by the use, and enlargement in vv. 4—6, of στρατενύμεθα, instead of περιπατοῦμεν:—they who accuse us of walking after the flesh, shall find that we do not war after the flesh: therefore compel us not to use our weapons. ἐν σαρκ. γ. περιπ.] Although we walk in the flesh, i. e. are found in the body,—yet we do not take our apostolic weapons from the flesh—do not make its rule our rule of warfare.

4.] Enlargement of the idea in στρατενύμεθα. If the warfare were according to the flesh, its weapons would be carnal; whereas now, as implied, they are spiritual, δυνατὰ τῷ θεῷ,—powerful in the sight of God (i. e. 'in His estimation,' 'after His rule of warfare.' It is not a Hebraism; see on ref. Acts; and for the

dat., Winer, edn. 6, § 31. 4. Some render it, 'by means of God,'—Beza, Grot., Estius, Bengel, al.: others, 'for God,'—God's means of shewing his power,—Billroth, al., but wrongly) in order to pulling down of strongholds (see ref. Prov. So Philo de Abrah. § 38, vol. ii. p. 32, τὸν ἐπιτειχισμὸν τῶν ἐναντίων δοξῶν καθαίρειν,—see also de Confus. ling. § 26, vol. i. p. 424. Cf. Stanley: who thinks that recollections of the Mithridatic and piratical wars may have contributed to this imagery. The second of these,

not more than sixty years before the Apostle's birth, and in the very scene of his earlier years, was ended by the reduction of 120 strongholds, and the capture of more than 10,000 prisoners). 5.] The nom. καθαίρωντες refers to ἡμεῖς, the implied subject of ver. 4;—this verse carrying on the figure in ὀχυρωμάτων. By λογισμοῖς he means, as Chrysa., p. 585, τὸν τύπον τὸν Ἑλληνικόν, καὶ τὸν σοφισμῶν κ. τῶν συλλογισμῶν τῶν ἰσχύων:—but not only these:—every towering conceit κατὰ σάρκα is also included. κ. τῶν ὑψ.]

And every lofty edifice (fortress or tower) which is being raised (or, raising itself) against the knowledge of God (i. e. the true knowledge of Him in the Gospel; not subjective here, but taken objectively, the comparata being human knowledge, as lifted up against the knowledge of God, i. e. the Gospel itself), and leading captive every intent of the mind (not 'thought,' as E. V.: not intellectual subjection here, but that of the will, is intended) into subjection to Christ (in the figure he treats ἡ ὑπακοή τ. χριστοῦ, the new state into which the will is brought by its subjection, as the country into which

<sup>a</sup> here only. Polyb. ii. 34.  
<sup>2</sup> (-ως ἔχειν Acts xxi. 13 reff.)  
<sup>a</sup> Rom. xii. 10 reff.  
<sup>b</sup> Rom. v. 19. Heb. ii. 2 only.  
<sup>c</sup> (-οὗ v. 1st. xlviii. 17.)  
<sup>c</sup> John iii. 29. al. fr. Dan. viii. 23. d v. gen. subj., Rom. v. 19. xv. 16. xvi. 19 al. dat., Phil. i. 14. Philem. 21. Prov. xiv. 16. Is. xxviii. 17. inf., Rom. ii. 19. h constr., Rom. ii. 3 reff. i = 1 Cor. xii. 21. j ch. iii. 5 reff. l ch. ii. 7 reff. m Luke xii. 4 only.

<sup>2</sup> ἐν ἑτοίμῳ ἔχοντες ἔκδικῆσαι πᾶσαν παρακοήν, ὅταν <sup>BCDFI</sup> <sup>LPsa</sup> <sup>c d e f</sup> <sup>h k l m</sup> <sup>o 17. 6</sup>  
<sup>c</sup> πληρωθῇ ὑμῶν ἡ ὑπακοή.  
<sup>7</sup> Τὰ κατὰ πρόσωπον βλέπετε; εἴ τις πέποιθεν ἑαυτῷ <sup>h</sup> χριστοῦ εἶναι, τοῦτο <sup>h</sup> λογιέσθω <sup>1</sup> πάλιν ἰὰφ' ἑαυτοῦ, <sup>h</sup> ὅτι καθὼς αὐτὸς χριστοῦ, οὕτως καὶ ἡμεῖς.  
<sup>8</sup> εἰ μὲν <sup>k</sup> [τε] <sup>k</sup> γὰρ <sup>lm</sup> περισσώτερόν τι καυχῆσθαι περὶ

6. for εν ετοιμω, ετοιμως D<sup>1</sup> Orig., aft πληρωθῇ ins προτερον C 39 fri Aug., η υπακοη bef υμων D<sup>1</sup> F [(not F-lat) Ambrst Aug].—ημεν D<sup>1</sup> F [(not G).  
7. for πεποιθεν, δοκει πεποιθειναι R. aft χριστου ins δουλος D<sup>1</sup> F for fuld Ambrst-  
ms. παλιν bef λογιεσθω P [d]. for αφ. εφ B I N; apud vulg D-lat F-lat;  
infra G-lat. rec aft ημεις ins χριστου, with D<sup>2</sup> [-gr] KL rel copt-wilk Damasc Œc:  
cm BCD<sup>1</sup>FPN 17 latt syrr goth æth arm Chr [Euthl-ins] Thdrst Thl Ambrst Pel.  
8. om τε BF d 17 [arm] Chr Thl: ins CDKLI N rel [syrr æth] Thdrst Damasc  
Ambrst. rec ins και bef περισσοτερον, with D<sup>2</sup> [-gr] KLN<sup>3</sup> rel Syr syr-nig Chr  
Thdrst Damasc: om BCD<sup>1</sup>FPN<sup>1</sup> c latt copt goth æth arm [Euthl-ms Ambrst].  
τ: bef περισσ. F [(not F-lat) D-lat] Ambrst Vig; om τ: m<sup>1</sup> arm Sedul. καυχησομαι  
LPN c f k Thl: -σωμεθα 17.

*is led captive*: compare Luke xxi. 24).

6.] But perhaps some will not thus be subjected. In that case we are ready to inflict punishment on them: but not till every opportunity has been given them to join the ranks of the obedient; when your obedience (stress on ὑμῶν) shall have been completed. He does not mention any persons—not the disobedient, but every (case of) disobedience, and throws out *υμεῖς* into strong relief, as charitably embracing all, or nearly all, those to whom he was writing. Lachmann, strangely, and as it seems to me most absurdly, puts a period at παρακοήν, and joins ὅταν πληρωθῇ ὑμ. ἡ ὑπακοή, τὰ κατὰ πρόσωπον βλέπετε. More complete ignorance of the Apostle's style, and non-appreciation of the fine edge of his hortatory irony, can hardly be evinced, than this.

7—XII. 21.] A digression, in which he vindicates his apostolic dignity, his fruitfulness in energy and in sufferings, and the honour put on him by the Lord in revelations made to him. 7—11.]

He takes them on their own ground. They had looked on his outward appearance and designated it as mean. Well then, he says: 'do ye regard outward appearance? even on that ground I will shew you that I am an Apostle—I will bear out the severity of my letters: I will demonstrate myself to be as much Christ's, as those who vaunt themselves to be especially His.' This rendering suits the context best, and keeps the sense of κατὰ πρόσωπον in ver. 1. The imperative rendering of Vulg., Ambrose, Theophyl., Billr., Rück., Olsh., De Wette, al.,—'look at the things before your eyes,'

is objectionable (Meyer), (1) from altering the meaning of κατὰ πρόσωπον: (2) because it gives too tame a sense for the energy of the passage: (3) because βλέπετε generally in such sentences, in Paul's style, comes first, see 1 Cor. i. 26; x. 18; Phil. iii. 2 (3ce); Col. iv. 17. Another way, is to take it as said without a question, but indicatively. So Chrys., Calvin, 'Magni facitis alios qui magnis ampullis turgent,—me, quia ostentatione et jactantia carco, despiciis.' But in that case, surely some further intimation would have been given of such a sentiment than merely these words,—the break after which, without any connecting particle, would thus be exceedingly harsh. Others again fancifully mix up with κατὰ πρόσωπον, the supposed characteristics of the (?) Christ-party, the having seen Christ in the flesh: the being headed by James the brother of the Lord, &c. &c.

εἴ τις . . .] If any one believes himself to belong to Christ (lit. 'trusts in himself to belong.' From 1 Cor. i. 12, it certainly was one line taken by the adversaries of the Apostle to boast of a nearer connexion with, a more direct obedience to, Christ, in contradistinction to Paul: and to this mind among them he here alludes), let him reckon this again out of his own mind (i. e. let him think afresh, and come to a conclusion obvious to any one's common sense (ἀφ' ἑαυτοῦ) and not requiring any extraneous help to arrive at it), that as he is Christ's, so also are we (that whatever intimate connexion with or close service of Christ he professes, such, and no less, is mine). 8.] This is shewn to be so. Even more boasting than he had ever yet made of his apostolic

τῆς ἔξουσίας ἡμῶν ὅς ἔδωκεν ὁ κύριος εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν ὑμῶν, οὐκ αἰσχυνθήσομαι, ἵνα μὴ δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν. 10 ὅτι αἱ μὲν ἐπιστολαὶ φησιν βαρεῖαι καὶ ἰσχυραὶ, ἡ δὲ παρουσία τοῦ σώματος ἄσθενής· καὶ ὁ λόγος ἐξουθενημένος. 11 τοῦτο λογιζέσθω ὁ τοιοῦτος, ὅτι δοῖ

—υμῶν  
C. HDEK  
P a b c  
d e f g h  
k l m n o  
17.47

δ.) a Luke xvi. 3. Phil. i. 20. 1 Pet. iv. 16. 1 John ii. 28 only. Ps. xxiv. 4. t w. inf. here only. *μεγάλα χρήματα ὡς ἂν εἶναι* Ῥοδώπιος, Herod. ii. 135. u here only. Levit. xxvi. 6. (-βος, Mark ix. 6.) w see note. w = Matt. xxiii. 23. Acts xiv. 7 (ref.). 1 Cor. i. 28 ref. iv. 10. y 1 Cor. xvi. 17 ref. c Acts xiii. 22 ref. a Rom. xiv. 19 ref. ver. 4. ch. xiv. 10 only t. 1 Mac. iii. 45 only. (-πειρ, ver. t w. inf.

om ἡμῶν C<sup>1</sup>P [115-9] Syr copt Chr. for κυριος, θεος D<sup>1</sup>(and lat) F(-gr and lat) G-lat fri [Vig]. rec add ἡμῶν, with D<sup>2</sup>[-gr] F[-gr] K L N<sup>1</sup> rel goth Thdrst [Dunmase]: μοι Syr copt Chr, Thl: pref ἡμῶν P 73 [vulg-clem F-lat am<sup>2</sup> syr arm Ambrst Vig]: om HC D<sup>1</sup>(and lat) N<sup>1</sup> 17 am<sup>1</sup>(with tol al) aoth [Euthal-ins]. for υμ., ἡμῶν F[-gr] (uot G). 9. δοξῶμεν D<sup>1</sup>(and lat) F(-lat) Ambrst. om ὡς ἂν D<sup>1</sup>[-gr]. εκφοβουντες D G-lat(altern): εκφοβων P. 10. επιστ. bef μὲν BN<sup>1</sup>. φασιν B latt(exc D-lat) syrr goth. εξουθενημενος B.

power, would not disgrace him, but would be borne out by the fact. For if we were to boast (ἂν is not concessive, but hypothetical, as in 1 Cor. xiii. 1. *τε γὰρ* generally has a corresponding clause following, with *τε*, *καί*, *δέ*, or *ἢ*, as Eur. Phoen. 1818, *ἔμός τε γὰρ παῖς γῆς δλωλ' ὑπερβάνον*, . . . *βοῶ δὲ δῶμα πᾶν*, so in ref. and Thucyd. i. 12 bis,—but sometimes the corresponding clause is wanting, being understood, or, as apparently here and in Heb. ii. 11, allowed to pass out of mind while following out the thought of the first clause. See Hartung, Partikellehre, i. 115. 5) somewhat more abundantly (than we have ever done: or than in vv. 3—6) concerning our power which the Lord has given for building you up and not for pulling you down (*καὶ πῶς φησι, λογισμοὺς καθαρινοῦντες; ὅτι αὐτὸ τοῦτο μάλιστα οἰκοδομῆς εἰδὸς ἐστι, τὰ τὰ κωλύματα ἀναιρεῖν, καὶ τὰ σαθὰ διελέγχειν, καὶ τὰ ἀληθῆ συντιθέναι ἐν οἰκοδομῇ*. Chrys. Hom. xxii. p. 589). I shall not be put to shame (οὐ δευθήσομαι ψευδόμενος οὐδὲ ἀλαουόμενος, Chrys. ib.).

9.] follows on ver. 8, but requires some clause to be supplied such as 'And I say this,' or the like. Meyer would join it immediately to *αἰσχυθ.* and regard it as the purpose to be served by the fact verifying his boast. But as De W. observes, a particular result like this can hardly be bound on to a general assertion like that of ver. 8. To suppose the purpose of Paul's boast of apocletic power being borne out, to be merely *ἵνα μὴ δόξω*, &c., would be out of keeping with the importance of the fact. So that *ἵνα μὴ δόξω* is much better taken *subjectively*—I say this, because I wish not to seem, &c. ὡς ἂν,—as Vulg. 'tanquam terrere vos.' It takes off the harshness of *ἐκφοβεῖν*. "ὡς ἂν in later (? see ref.) Greek, has the sense

of 'quasi, tanquam,'—*ἂν* losing its proper force, in a commonly current expression; and the sense is much the same as that of *ὡς* alone." Meyer. Winer takes *ὡς ἂν ἐκφοβεῖν* as = *ὡς ἂν ἐκφοβοῖμι*, edn. 6, § 42. 6 (but see Moulton's note, p. 390, 1, who prefers the account given above), and is followed by Olsh., but this, in the presence of the above idiom, is unnecessary.

διὰ τῶν ἐπιστολῶν] He had written *two* before this, see 1 Cor. v. 9; but this is not necessarily here implied: for he may reckon this which he is now writing. Still less can we infer hence that a *third* had been written before this (Bleek).

10.] φησίν, taken by Winer (edn. 6, § 58. 9. δ. [β.]), De W., and Meyer, as impersonal—*heißt es, 'men say'*: but why should not the *τις* of ver. 7, and *ὁ τοιοῦτος* of ver. 11, be the subject? *βαρεῖαι* see in Wetst., definitions from the rhetoricians of *Βαρύτης* in discourse. Among other illustrations of it, Aristides mentions

*ὅταν τι ἔσπον ἐαυτῷ καταράσθ' οἶον, τεθνάναι μᾶλλον ἢ ταὐτ' εἰρηκῆναι βούλομαι* (see 1 Cor. ix. 15), and *ὅταν εἰς κρίσιν ἀγάγῃ τῶν τεθειμένων ἐνδίκων*, . . . *οἶον, πηλίκον ἂν στενάζειν οἱ πρόγονοι* (see 1 Cor. xv. 18). *παρουσία* . . .

*ἄσθενής*] No countenance is given by these words to the idea that Paul was of weak physical constitution, or short in stature. His own explanation of them is sufficient as given in 1 Cor. ii. 1 ff. It is, that when he was present among them, he brought, not the strength of presence or words of the carnal teachers, but shored all such influence and in fear and trembling preached Christ crucified. It was this, and not weakness of voice, which made his λόγος to be *ἐξουθενημένος*. At the same time, the contrast being between his *epistles* and his *word of mouth*, his authority

d Rom. xv. 16. εσμεν<sup>a</sup> τῷ λόγῳ δι' ἐπιστολῶν<sup>a</sup> ὅτι πάντες, τοιοῦτοι καὶ BDFI  
Col. iii. 17. ὁ παρόντες<sup>a</sup> τῷ ἔργῳ. 13 οὐ γὰρ<sup>a</sup> τολμῶμεν<sup>a</sup> ἐγκρίναι<sup>a</sup> ἢ Lfwa  
1 John iii. 18. ἡ συγκρίναι<sup>a</sup> ἑαυτοὺς τισὶν τῶν ἑαυτοὺς<sup>a</sup> συνιστανόντων<sup>a</sup> cde f  
1 Cor. iv. 19, 20. ἡ συγκρίναι<sup>a</sup> ἑαυτοὺς τισὶν τῶν ἑαυτοὺς<sup>a</sup> συνιστανόντων<sup>a</sup> h k li  
1 Thess. i. 5. ἡ συγκρίναι<sup>a</sup> ἑαυτοὺς τισὶν τῶν ἑαυτοὺς<sup>a</sup> συνιστανόντων<sup>a</sup> nolld  
1 Cor. v. 3. ἡ συγκρίναι<sup>a</sup> ἑαυτοὺς τισὶν τῶν ἑαυτοὺς<sup>a</sup> συνιστανόντων<sup>a</sup>  
f = 1 Cor. vi. 1. ἡ συγκρίναι<sup>a</sup> ἑαυτοὺς τισὶν τῶν ἑαυτοὺς<sup>a</sup> συνιστανόντων<sup>a</sup>  
g here only +. ἡ συγκρίναι<sup>a</sup> ἑαυτοὺς τισὶν τῶν ἑαυτοὺς<sup>a</sup> συνιστανόντων<sup>a</sup>  
Jos. B. J. ii. ἡ συγκρίναι<sup>a</sup> ἑαυτοὺς τισὶν τῶν ἑαυτοὺς<sup>a</sup> συνιστανόντων<sup>a</sup>  
8. 7, εἰς τὸν ὅμιλον ἐγκρίνεται. h here bis. 1 Cor. ii. 13 only. Gen. xi. 8 al. v. Wied. vii. 20. xv.  
18. 1 lat pers., ch. iii. 1 ref. j ch. iii. 1 (ref.). k Matt. vii. 3 bis. Mark  
iv. 24 bis only. l as above (k). Luke i. 36. Rev. xi. 1, 2. xxi. 18, 16, 17 only. Exod. xvi. 18.  
m Rom. xv. 21 ref.

12. τολμῶ (for -μῶμεν) B: τολμῶν m. for εγκρ., κρίναι F n. add εαυτοὺς  
D<sup>1</sup> [and lat]. om τισιν D<sup>1</sup> [gr]. ἀλλ' D<sup>1</sup> L a m 17 [Chr.]. om 3rd  
2nd εαυτοῖς bef 4th εαυτοῖς DK m Chr, Thdr. om 3rd  
rec συνιστῶν, with D<sup>2</sup> KLP rel: συνιστῶν N<sup>1</sup> [93]: txt B N-corr<sup>1</sup> m 17 [Euthal-ms]  
Thdr-ed.—om ου συνισταν ἡμεῖς δε D<sup>1</sup> (and lat) F vulg [but ins ημ. δε] Ambret Sing-  
cler, Sedul Vig. (Perhaps the transcriber's eyes passed from above to ουκ follg, and  
so omitted all between: or perhaps on acct of the difficulty of the words. See the  
readings discussed in Stanley's note.)

13. om ἡμεῖς δε [see above] D<sup>1</sup> F.

rec ουκ, with D<sup>3</sup> rel Ec: txt BD<sup>1</sup> FKLPM

as unaccompanied or accompanied by his presence, it must be assumed, that there was something (see on ch. xii. 7) which discommended his appearance and delivery. See the traditional authorities for the Apostle's personal appearance, in Winer's Realw. vol. ii. p. 221, note. 11.] λογιζέσθω, as in ver. 7. ὁ τοιοῦτος, viz. who thus speaks. The introduction of the verse without any connecting particle gives force and emphasis.

After παρόντες supply εσμεν, not ἐσόμεθα. Not only the conduct of the Apostle on his next visit, but his general character, is in question.

12—13.] The difficulty of this passage is universally acknowledged. In early times Theodoret wrote: ἀσάφως ἦσαν τὸ χεῖρημα τοῦτο γέγραπεν, and adds as a reason, ἐναργὲς ἐλέγχει τοὺς αἰτίους οὐ βουλόμενος. He substantiates what has just been said, by shewing how unlike he is to those vain persons who boast of other men's labours;—for he boasts of what God had really done among them by him, and hopes that this boast may be yet more increased.

12.] disclaims resemblance to those false teachers who made themselves their only standard. For we do not venture (ironical;—"dum dicit quod non faciat, notat quid isti faciant." Bengel) to number ourselves with (συναριθμῆσαι, Theophyl., Ecum., 'inserere,' Vulg.: see examples of this usage, with εἰς principally, but also with μετὰ and ἐπὶ w. gen., in Wetst.), or compare ourselves with (συγκρίνειν is properly, in classical Greek, 'to compound,' or 'unite': but in later Greek, 'to compare': ὁ συγκριτικὸς τρόπος, with the grammarians, is the comparative degree) some of those who commend themselves (the charge made against him, εαυτὸν συνιστάνει, see ch. iii. 1; v. 12, he makes as a true one against the false teachers);—but (they), themselves measuring them-

selves by themselves, and comparing themselves with themselves, are not wise. The renderings are very various. Chrys. al., read συνιοῦσιν, and make it a particip., τούτῳ, μὴ αἰσθανομένοις τῶς εἰς καταγέλαστοι τοιαῦτα ἀλαζονεύμενοι, p. 590: and see again below. Others, reading the same, take it rightly, as = συνιστῶν, but make μετροῦντες, &c., the object of συνιοῦσιν: 'know not that they are measuring,' &c.: but the corresponding sentence, ἡμεῖς δὲ κ.τ.λ., shews that this sense would be irrelevant; for the Apostle does not oppose their ignorance of their foolish estimate of themselves to his own practice, but that foolish estimate itself.

Others again, as Emmerling and Olshausen, take ἀλλὰ—συνιοῦσιν (or -σιν) to apply to the Apostle himself, as contrasted with the τῶν: 'We do not venture, &c.,—but we ourselves measure (supply εσμεν, 'are in the habit of measuring') ourselves by ourselves (i. e. as ver. 13, by what the Lord has really made us to be), and compare ourselves with ourselves, foolish as we are (reputed to be:—συνιοῦσιν being a participle). But foolish we are not: we will not boast ourselves,' &c. But (1) this rendering would absolutely require the article before οὐ συνιοῦσιν, which, anarthrous, would imply, not an imputation, but the fact: (2) the mode of expression (αὐτοὶ ἐν ἑαυτοῖς εαυτ. μετρ.) would be a most extraordinary one to convey the meaning supposed:—and (3) the meaning itself would be irrelevant when obtained. Another variety of this rendering is to take (as Bos, Schrader, al.) εαυτοῖς, οὐ συνιοῦσιν, = εαυτοῖς, οὐ τοῖς συνιοῦσιν—with ourselves, not with the wise: which is also inadmissible.

Others again (see var. read.) would omit οὐ συνιστῶν (or -οῦσιν) ἡμεῖς δέ,—which has been an evident correction, on the suppo-

M-...  
 SDFKL  
 M P n a b  
 i d e f g  
 i k l m n  
 o 17. 47

" εἰς τὰ ὅματα <sup>α</sup> καυχησόμεθα, ἀλλὰ κατὰ τὸ μέτρον τοῦ <sup>β</sup> κανόνος <sup>γ</sup> οὐ <sup>δ</sup> ἐμέρισεν ἡμῖν ὁ θεὸς <sup>ε</sup> μέτρον <sup>ς</sup> ἐφικέσθαι  
 ἄχρι καὶ ὑμῶν. <sup>14</sup> οὐ γὰρ ὡς μὴ <sup>α</sup> ἐφικνούμενοι εἰς  
 ὑμᾶς <sup>β</sup> ὑπερεκτείνωμεν <sup>γ</sup> ἑαυτούς, ἄχρι γὰρ καὶ ὑμῶν  
 ἐφθάσαμεν <sup>δ</sup> ἐν τῷ εὐαγγελίῳ τοῦ χριστοῦ. <sup>15</sup> οὐκ

v. r.) only. Mic. vii. 4. Judith xiii. 6 only. = Job xxviii. 5 Aq. (σφαρτίον, LXX.)  
 (ver. 8.) 1 John ii. 28. r Rom. xii. 3 (reff.). s here bis only t. Sir. xliii. 27 C  
 Ed-vat. compl. 30 Ed-vat. &c. (C def. ἄφ. ABM) only. t = Acta xi. 5 reff. u here  
 only t. v 1st pers., ver. 12. w Rom. ix. 31 reff. x Chron. xxviii. 9. Dan. viii.  
 7 Theod. x Rom. i. 6. ch. viii. 18 al.

c m 17 Chr, [Euthal-ma] Thdr̄t Damasc Thl. το αμετρον D<sup>1</sup>F: immensum (and  
 so ver 15) latt. καυχόμενος F Sing-cler: om D<sup>1</sup>(and lat). οσον M [67<sup>r</sup>].  
 for μερισεν, μετρησεν M a 49. 64-72. 74 [so latt(exc fri) Sing-cler Vig].  
 om ημιν F[not F-lat] L. for θεος, κυριος D Epiph, Vig, αφικεσθαι F 109  
 [Epiph.] Chr-ma.  
 14. for ου γαρ ως, ως γαρ B 114-6: ου γ. μη ως P [Chr]. for εφικνουμενοι,  
 αφικν. K: αφικομενοι F: αφικουμενοι 106: εφικομενοι Chr, om 2nd γαρ N'(ins  
 N-corr<sup>1</sup>) d.

sition that ἀλλὰ αὐτοὶ κ.τ.λ. belonged to the *Apostle*, to expunge words so much in the way of such an interpretation.

I may observe that much of the difficulty has arisen from taking αὐτοὶ with ἀλλὰ as the subject to οὐ συνίστην, whereas it belongs to what follows, ἀλλὰ αὐτοὶ ἐν ἑαυτ. ἑαυτ. μετρ. κ.τ.λ., as in the version given above: the subject of συνίστην being to be supplied, and the construction being an inaccurate one. Calvin well illustrates the sense, by the reputation which any moderately learned man gained among the ignorant monks of his day—"Si quis tennem modo gustum elegantioris literaturae habeat, . . . spargitur de eo mirabilis fama, adoratur inter sodales . . . Inde præcipue monachis insolentissimus ille fastus quod se metiuntur ex eoipsis: quum in eorum claustris nihil sit præter barbariem, illic nihil mirum, si regnet luscus inter cæcos. Tales erant isti Pauli semuli: sibi enim intus plaudebant, non considerantes quibus virtutibus constaret vera laus, quantumque a Pauli et similium excellentia distarent." 13.] But we

(opposed to those spoken of in last verse) will not (ever: will never allow ourselves to) boast without measure (lit. 'boast as far as to things unmeasured.' εἰς with an adj. and the art. is used to signify the extent to which; so Herod. vii. 229, κατεκτετο ἐν Ἀλκπρωσίσι ὀφθαλμῶντες ἐς τὸ ἰσχυρόν: as ἐπὶ with the same denotes the direction towards which, as ἐπὶ τὸ μῦθον κομμοῦντες, . . . ἐπὶ τὸ μυθῶδες ἐκνευκνέτα, Thucyd. i. 21.—without measure, scil. as they do who compare themselves with themselves and measure themselves by themselves,—for there is no standard for, no limit to, a man's good opinion of himself. The plur. τὰ ἄματα, instead of τὸ ἄμετρον, seems to be chosen to generalize the negative—'we adopt no such vague

standard for our boasting'), but according to the measure of the rule (τὸ μέτρ. τοῦ καν.—'the measure pointed out by the rule,' gen. subj.) which God apportioned to us as a measure, to reach as far as to you—οὐ ἐμέρισεν ἡμῖν ὁ θεὸς μέτρον = ἐν ἡμέρ. ἡμ. ὁ θεὸς μέτρον, which (κανὼν) God apportioned to us as a measure,—or, as De W., τοῦ μέτρον δ ἡμέρ. ἡμ. ὁ θε., in which latter case μέτρον is in appo. with κανόνος: but I prefer the former. Mr. Green, Grammar of the N. T. dialect, p. 269, makes μέτρον governed by ἐφικέσθαι, as in οὐτω τάρβους ἀφικόμεν, Eur. Phœn. 361; τοῦ βίου ἐδ ἡκορτι, Herod. i. 30. My objections to this construction are, (1) that ἐφικνούμενοι εἰς ὑμᾶς is used absolutely in the very next clause, which makes it probable that the same usage is found here:—(2) that an unnecessary harshness is introduced, which I cannot persuade myself that the Apostle would have used, and which is apparent even in Mr. G.'s English, 'of advancing in standard as far as even you.' See Stanley's note.

ἐφικέσθαι is the inf. of the purpose, that we should reach: or perhaps (but not so well) of the result, 'so that we reach.' 14.] Further explanation of ἐφικ. ἄχρι κ. ὑμ. For we are not stretching ourselves beyond (our bounds), as (we should be doing) if we did not reach to you (not, as if we had not reached to you, as Luth., Beza: the pres. betokens the allotment of the field of apostolic work as his own, 'ut si non pervenimus.' The μή shews that the case is only a supposed one: so also 1 Cor. ix. 18, but compare 1 Cor. ix. 26, ὡς οὐκ ἔραπα δέρον, where the case is the real one; see Winer, edn. 6, § 55. 1 [a]): for even as far as [unto] you did we advance (the proper meaning of ἐφάδω must hardly be pressed here; the Apostle would not introduce a

y Rom. ii. 17. <sup>1</sup> εἰς τὰ ὁ ἄμετρα ἰ καυχώμενοι ἰ ἐν ἰ ἄλλοτρίοις ἰ κόποις, BDF  
 z Rom. xiv. 4. <sup>2</sup> ἐλπῖδα δὲ ἔχοντες ἰ αὐξανομένης τῆς πίστεως ὑμῶν, BDF  
 a ch. vi. 5 reff. <sup>3</sup> ἐν ἰμῖν ἰ μεγαλυνθῆναι κατὰ τὸν ἰ κανόνα ἡμῶν εἰς, BDF  
 b = Matt. xiii. <sup>4</sup> ἰ περισσεῖαν, 16 ἰ εἰς τὰ ἰ ὑπερέκεινα ὑμῶν ἰ εὐαγγελίσα-  
 52. Mark iv. <sup>5</sup> σθαι, οὐκ ἐν ἰ ἄλλοτρίῳ ἰ κανόνι ἰ εἰς τὰ ἑτοιμα ἰ καυχῆ-  
 8. Col. i. 4. <sup>6</sup> σασθαι. 17 ἰ ὁ δὲ καυχώμενος ἰ ἐν κυρίῳ ἰ καυχάσθω  
 10. 1 Pet. ii. <sup>7</sup> οὐ γὰρ ὁ ἑαυτὸν ἰ συνιστάνων, ἰ ἐκεῖνός ἐστιν ἰ δόκιμος,  
 2 only. <sup>8</sup> ἀλλ' ὃν ὁ κύριος ἰ συνίστησιν.  
 Exod. i. 7. <sup>9</sup> XI. 1 ἰ Ὁφελον ἰ ἀνείχεσθε μου ἰ μικρόν ἰ τι ἰ ἀφροσύ-  
 trans., 1 Cor. <sup>10</sup> f Pet. i. 25. see Heb. ii. 3. g here only t. h ver. 12.  
 iii. 6 reff. <sup>11</sup> James i. 21 only. Eccles. i. 3 al. <sup>12</sup> k -ἀντα, ver. 12. -ἀντα, Rom. iii. 5 reff. 100 Mark vi.  
 c = Matt. xiii. <sup>13</sup> 12. John i. 16, 33. m = Rom. xiv. 18 reff. o = Acts xviii.  
 5. Luke i. 58 (Acts x. 46 reff.) only. <sup>14</sup> 14. 2 Tim. iv. 5. Heb. xiii. 22. Job vi. 26. p ver. 16 only. see Heb. ii. 7. q Mark vi.  
 d ver. 13 reff. <sup>15</sup> 15. vv. 17, 21 only. Job iv. 6.

15. om δε LM c l n. for υμων, ημων B d. for ημων, υμων R.  
 18. for ου γαρ ο, ο γαρ (but corrd) N<sup>1</sup>. rec (for συνιστανων) συνισταν, with  
 D<sup>2</sup>KL rel Eus, Dial, Mac, Chr.; συνισταν d: txt BD<sup>1</sup>FMPN m 17 Orig, Ephr,  
 [Euthal-ms Antch,] Thdrt Damasc[and m<sub>2</sub>]. δοκιμος bef εστιν DN<sup>1</sup> [latt]:  
 εστιν ο δοκ. F. αλλα B M[appy].

CHAP. XI. 1. <sup>1</sup> ὀφελον D<sup>2</sup>FKL m n 17 [47 Euthal-ms] Chr-ms Ec: txt B D<sup>1</sup>(<sup>2</sup>οφελον)  
 MPN rel Chr, Thdrt Damasc Thl. elz ηνειχεσθε, with Chr-ed, Thl: ανεχεσθε  
 K d m n<sup>1</sup> Chr-ms [Euthal-ms] Thdrt: txt B(Tischdf, expr) DFLMPN rel Chr-z-mss,  
 Damasc Ec Thl-ms. μου aft μικ. τι app. F latt [Lucif, Ambrat]. Steph om τι,  
 with F[-gr] KLP rel D-lat(with G-lat fri) Chr, [Euthal-ms] Thdrt Damasc Ec Lucif  
 [Ambrat]: ins B D-gr MN n 17 vulg(and F-lat) goth [syr Chr.] Thl. elz ins της  
 bef αφροσυνη, with F a d [Chr.] Thl: om BDPN n 17.—Steph τη αφροσυνη, with

distinct thought by a word of secondary importance in the sentence) in the gospel (the element in which our advance was made: 'the gospel' = 'the promulgation of the gospel').

15.] in apposition with οὐ γὰρ κ.τ.λ. ver. 14, and carrying out the thought. Not boasting without measure in other men's labours (the element of the boasting), but having a hope if (or, as) your faith grows, to be enlarged (as by many commentators, 'celebrated': the metaphor of measure still remains) among you (so Chrys., Theophyl., Est., Meyer. ἐν ὑμ. is not to be joined with αὐξ., as Luth., Calv., Beza, Olsh., De W., in which case it would be superfluous) according to our rule (i. e. our apportionment of apostolic work, for we seek not ὑπερεκτείνειν ἑαυτοῖς) unto abundance ('so as to abound more than we now do,' viz. as ver. 16 explains),

18.] [so as] (with a view) to preach the gospel as far as (see on εἰς τὰ ἔμ., ver. 15) the parts beyond you (Wetstein quotes from Thomas Magister, ἐπείκεινα ῥήτορες λέγουσι . . . ὑπερεκτείναν δὲ μόνοι οὐ σόφρακες, la canaille),—not (with a view) to boast ourselves within another man's line (κανὼν throughout seems to be used of a measuring line: according to the metaphor so common among us, 'in his line,'—i. e. 'within the line which Providence has marked out for him')

with regard to (or, 'to the extent of'; 'to extend our boasting to') things ready made to our hands.

17.] He sets forth to them, in contrast (δὲ) to this boasting themselves in another's line, which was the practice of his adversaries, wherein the only legitimate boasting must consist: viz. in the Lord, the Source of all grace and strength and success in the ministry; see 1 Cor. xv. 10.

18.] The reason of this being, that not the self-commander but he whom the Lord commands, by selecting him as His instrument, as He had the Apostle, and giving him the ἐπιστολὴ συστατικὴ, to be known and read by all men, of souls converted and churches founded, is δόκιμος, approved, i. e. really and in the end abiding the test of trial. ἐκεῖνος brings out the distinction of the man who is δόκιμος,—see reff. and Winer, edn. 6, § 23.

4. We have the usage in English in affirmative sentences, e. g. 'The Lord, he is the God,' 1 Kings xviii. 39: but not in negative ones. XI. HIS BOASTING OF HIMSELF: and 1—4.] apologetic introduction of it, by stating his motive,—viz. jealousy lest they should fall away from Christ.

1.] ἀνείχεσθε is the Hellenistic form,—ἡνείχε, the Attic, not 'utinam tolerassetis,' as Calv., al.: the imperfect is put after εἶθε, αἰ, ὄφελον, &c., 'ubi optamus eam rerum conditionem, quam non

νης. ἀλλὰ καὶ ὁ ἀνέχεσθέ μου. <sup>2</sup> ἡζήλω γὰρ ὑμᾶς ὁ θεοῦ <sup>3</sup> ἡζήλω· ἡρμούσάμην γὰρ ὑμᾶς ἐνὶ ἀνδρὶ ἡ παρθένον ἡ ἀγνήν <sup>4</sup> παραστήσαι τῷ χριστῷ· <sup>5</sup> φοβοῦμαι δὲ ἡ μή ἡ πως, ὡς ὁ ὄφεις ἡ ἐξηπάτησεν Εὐδαν ἐν τῇ ἡ πανουργίᾳ αὐτοῦ, ὁ φθαρῇ τὰ ἡ νοήματα ὑμῶν ὁ ἀπὸ τῆς ἡ ἀπλότητος καὶ τῆς ἡ ἀγνότητος τῆς ἡ εἰς τὸν χριστόν. <sup>6</sup> εἰ μὲν γὰρ ὁ

w = Luke ii. 22. Rom. vi. 13, 16, 19. xii. 1. ch. iv. 14. Ps. v. 3. z ch. xii. 20. Gal. iv. 11.  
y 1 Cor. ix. 27 reff. s Rev. xii. 9. xz. 2. Gam. iii. 1 ff. a Rom. vii. 11 reff. b = 1 Cor.  
iii. 19 (reff.). c 1 Cor. iii. 17 reff. d ch. ii. 11 reff. e = Rom. vii. 2. ix. 3  
(reff.). f Rom. xii. 8 reff. g ch. vi. 8 only t. h = ch. xiii. 22. Eph. i. 15 al.

KL rel copt [Chr, Euthal-<sup>ms</sup> Thdrt Damasc (Ec). (M def.) *ανασχεσθε Ν.*  
3. om de L. for *πως, ποτε* F a Chr-comm<sub>2</sub> [txt<sub>allc</sub>]: om D<sup>1</sup> (and Lut) vulg fri  
Clem, Lucif, [Ambrst Jer.]. om *ως* L. rec *ευαν* bef *εξηπατησεν*, with DKL  
rel vulg (and F-lat) fri syr [goth arm] Clem, [Chr, Thdrt] Orig-int, Lucif, [Ambrst]:  
txt BFMP(N) m 17 (Syr) copt æth Clem, Orig, (-int,) Eus, Damasc [Euthal-<sup>ms</sup> Gaud,]  
Jer.,—for *ευαν, υμιν Ν*, but *ευαν* written above by N<sup>1</sup> or <sup>2</sup>. om *εν* D<sup>1</sup>-gr vulg  
F-lat fri Orig-int, Lucif [Ambrst Aug<sup>ampe</sup>]. rec *ins ουτω* bef *φθαρη*, with D<sup>2</sup>-gr  
KLM rel vulg (and F-lat) syrr Orig, (-int,) Chr, Thdrt Damasc Archel, [Ambrst  
Aug<sup>ampe</sup>]: om BD<sup>1</sup>FPN old-lat copt [goth] arm Clem, Eus, [Euthal-<sup>ms</sup> Gaud, Lucif,  
rec om *και της αγνωτ.*, with D<sup>3</sup>KLMP rel vulg (and F-lat) Syr Clem, Orig, (-int,) Eus,  
Chr, Thdrt [Euthal-<sup>ms</sup> (Lucif, Ambrst) Jer.]: *ins* BF N<sup>1</sup>(N<sup>2</sup> has it in brackets)  
a 17 to syr-w-ast copt goth æth Archel, [Damasc] Aug<sup>ampe</sup>, and (but transp *απλ.* and  
*αγν.*) D<sup>1</sup> (with lat) Epiph. (The omission *appy* arose from the similarity of *endga*.  
Meyer and De Wette suppose *αγν.* to have been a gloss, to explain *απλ.*, and after-  
wards to have found its way into the text.) om *τον* FMN d 80-9.

esse sentimus: Klotz ad Devar. p. 516, cited by Meyer. *μου* and *ἀφροσύνης* are not both genitives after *μικρόν τι*, as Meyer: nor is it so in the passage quoted by him, Job vi. 26, LXX: οὐδὲ γὰρ ὑμῶν φθόγμα ῥήματος (φθόγματος ῥήματος ὑμῶν, A) ἀνέχομαι. In both cases the personal pronoun is governed by the verb, as indeed here in *ἀνέχεσθέ μου* immediately following—and *μικρόν τι ἀφροσύνης* is the accusative of remote reference, as in the double accus. construction. *ἀλλὰ κ.*] But (why need I request this? for (you really (see note, ch. v. 3) do bear with me. The indicative is much better than the imperative rendering (as Vulg., Beza, Calvin, Grot., Estius, Bengel, al.),—which, after *φάelon ἀνείχ.*, is very flat, and gives no account of the *καί*. He says it, to shew them that he does not express the wish as supposing them void of tolerance for his weakness, but as having experienced some at their hands, and now requiring more. 2.] 'That forbearance which you do really extend to me, and for more of which I now pray, is due from you, and I claim to have it exercised by you, because I have undertaken to present you to Christ as a chaste bride to her husband, and (ver. 3) I am jealous for fear of your falling away from Him.' θεοῦ [ζήλω] so *εὐκρίνεια* τοῦ θεοῦ, ch. i. 12: a godly jealousy: see note there. Meyer after Chrys., Estius, al., would render it, 'with God's jealousy,' 'with such a jealousy as God has.' But though θεοῦ [ζήλω

and τῷ θεοῦ [ζήλω] are for most purposes identical, I cannot but think that the latter expression would have been chosen to express such an idea as 'with the zeal which God has.' And the rendering, 'with a godly zeal,' i.e. one which has God's honour at heart, satisfies well what follows: see below. ἡρμού-  
σάμην] I betrothed you (viz. at your conversion: προμήστηται ὑμῶν ἐγγενέμην καὶ τοῦ γάμου μεσίτης, Theodoret. Ordinarily, the father, or the bridegroom (παρυνόμφιος) is said ἀρμόζειν: the middle voice is used of the bridegroom only. So among other examples in Wetst.,—*εἶχεν ἐν δόμοις Αἰγύπτου, οὐδ' ἡρμούσε νυμφίῳ τινί*, Eur. Electr. 24,—and ἡρμούσα-  
μένου Λευτυχίδεω Πέρκαλον τὴν Χίλωνος θυγατέρα, καὶ σὺν γυναικῶν . . . , Herod. vi. 65. But in Philo we have γάμος ἐν ἀρμόζεται ἡδονή, de Abr. § 20, vol. ii. p. 15) to one husband, to present (i.e. in order that I may present in you[. present you as]) a chaste virgin to Christ (viz. at His coming: ὁ μὲν οὖν παρὼν καιρὸς μνηστείας ἐστίν· ὁ δὲ μέλλον τῶν γάμων, ὅτε κραυγὴ γίνεται, ἰδοὺ ὁ νυμφίος. Theophyl.) τῷ χρ. is not in constructive apposition with *ἐνὶ ἀνδρὶ*, but explains and fixes it: the emphasis being on *παρθένον ἀγνήν*. 3.] But he fears their being seduced from their fidelity to Christ. ὁ ὄφεις] He takes for granted that the Corinthians recognized the agency of Satan in the (well-known) serpent: see vv. 13—15, where his μετασχηματισμός for the sake of deceit is alluded to. ἐν τῇ παν. αὐτοῦ] in

1 particp., Gal. v. 8, 10. ἡ 1 πνεῦμα m ἕτερον 1 λαμβάνετε δ οὐκ ἐλάβετε, ἢ εὐαγγέλιον m ἕτερον δ οὐκ ἐδέξασθε, καλῶς n ἀνέχεσθε. BDI MF e d. h k l. 117. 1 Acta viii. 15 ref. m = Gal. i. 8 al. 5 ο λογίζομαι p γὰρ μηδὲν q ὑπερηκέναι τῶν r ὑπερλίαν n ver. 1. o constr., Rom. xiv. 14 ref. p Acta xxiv. 5. 2 Tim. ii. 7. q constr., Rom. iii. 23. (ch. i. 7 ref.) r ch. xii. 11 only t.

4. for ἡσ., χριστον F 4<sup>1</sup> vulg arm Ambrst Pel. for ἐλάβετε, ἐδέξασθε F. in N the 2nd ἕτερον is written twice, but marked for erasure by N<sup>1</sup> or corr<sup>1</sup>. add λαμβάνετε F [not F-lat]. rec ηναιχεσθε (see ver 1), with rel Chr., ed Thdrd-ed: ανειχεσθε D<sup>2</sup>GKLMFN b<sup>1</sup> e f g m o Chr.-ms, [Enthal-ms] Damasc, ενειχεσται F: txt B[D<sup>1</sup>] 17 Cyr., patimini fri. 5. for γαρ, δε B 178 arm. aft υπερηκεται ins εν υμιν D<sup>1</sup>(and lat) fri(with fold tol).

(i. e. *by means of*, as the *element* in which the deed was done) his *versatility* (or *subtlety*),—so (οὐτω has been a gloss from the margin) your thoughts ('*sentiments*,' ref. and ch. x. 6) be corrupted from (pregnant construction, = be corrupted, and seduced from) your *simplicity* (singleness of affection) and your *chastity* towards Christ (εἰς χρ. is not = ἐν χριστῷ, as Vulg., E. V., Beza, Calvin, al.).

4, 5.] The thought here seems to be this:—If these new teachers had brought with them a *new Gospel*, superseding that which I preached, they might have some claim to your regard. But, since there is *but one* gospel, that which I preached to you, and which they pretend to preach also, I submit that in *that one* no claim to regard is prior to mine. Observe, that *the whole hypothesis is ironical*: it is fixed and clear that *there can be no such new gospel*: therefore the inference is the stronger. For (the whole sentence is steeped in irony:—'the serpent deceived Eve by *subtlety*: I fear for you, but not because the new teachers use such subtlety—if they did, if the temptation were really formidable, there would be some excuse.' All this lies in the γὰρ) if indeed (εἰ μὲν introduces a *reality*, and is full here of deep irony. Cf. Il. a. 135, ἀλλ' εἰ μὲν δάσονται γέρας μεγάθυμοι Ἀχαιοί: 'if the Achæans shall really give me another gift; and μ. 138—142, εἰ μὲν δὴ Ἀντιμάχοιο δαίφρονος υἱὸς ἐστὼν . . . νῦν μὲν δὴ τοῦ πατρὸς ἀεικέα τίσσετε λόβην . . .', 'if ye really are, &c., . . . ye verily will.' . . . See Hartung, Partikellehre, ii. 414) he that cometh (viz. the false teachers generally thus designated: but here too perhaps there is irony: δ ἐρχόμενος was a ῥήμα σευμὸν) is preaching (the indicative pres. carries on the ironical assumption, so λαμβ. below) another Jesus whom we preached not, or ye are receiving a different Spirit (ἄλλος, distinctive of individuality, ἕτερος of kind), which ye received not (from us), or another gospel which ye accepted not (ἐλάβ., ἐδέξ.,—*verba diversa*, rei apta. Non concurrat

voluntas hominis in accipiendo Spiritu, ut in recipiendo evangelio.' Bengel. But singularly enough, in English, usage has attached the *voluntary act* to the verb '*accept*') ye with reason bear with him (irony again: for they not only bore with, but preferred them to their father in the faith. The sense is: "there seems to be some excuse in that case,—but even in that, really there is none,—for your tolerating him." On the rec., Bengel remarks: 'Ponit conditionem, ex parte rei, impossibilem: ideo dicit in imperfecto, *toleraretis*: sed pro conatu pseudapostolorum, non modo possibilem, sed plane presentem: ideo dicit in presenti, *predicat*.' Similarly Meyer. See Winer, edn. 6, § 42. 2. That the rendering above given is right, seems to me beyond question. It is the only one which reaches the depth of the exquisite irony of the sentence, at the same time that it satisfies all grammatical requirements. 5.] See above. 'Seeing that there is *but one* gospel, and they and I profess to preach *one* Jesus and impart *one* Spirit, they have no such claim: mine is superior': for I reckon that in no respect do I fall short of (the perf. sets forth the *past* and *present* truth of the fact) these overmuch Apostles.

τῶν ὑπερλίαν ἄνωστ. has very commonly been taken to mean bona fide '*the greatest Apostles*,' i. e. Peter, James, and John, or perhaps *the Twelve*: but (1) this hardly seems to suit the expression ὑπερλίαν, in which I cannot help seeing, with De W., some bitterness: (2) it would be alien from the spirit of the passage, in which he institutes no comparison whatever between himself and the *other Apostles*, but only between himself and the *false teachers*. (3) had any such comparison been here intended, the '*punctum comparationis*' would not have been, *personal eminence in fruits of apostolic work and sufferings*, still less, seeing that the other Apostles were unlearned also, the distinction which immediately follows, between an ἰδιώτης, and one pretending to more skill,—but priority of arrival and



ἀποστόλων. <sup>6</sup> εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἢ ἀλλ' οὐ τῇ ἡγνώσει, ἀλλ' ἐν παντὶ φανερώσαντες ἐν πᾶσιν εἰς ὑμᾶς. <sup>7</sup> ἢ ἁμαρτιὰν ἐποίησα, ἐμαυτὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε, ὅτι δωρεὰν τὸ τοῦ θεοῦ εὐαγγέλιον ἐδηγγελισάμην ὑμῖν; <sup>8</sup> ἄλλας ἐκκλησίας ἐσύλησα λαβὼν

Acta iv. 13  
reff.  
t = 1 Cor. ii. 1.  
u 1 Cor. iv. 15  
r = 1 Cor. xii. 8.  
w ch. iv. 8 reff.  
x = Col. iv. 4.  
y masc., 1 Cor. viii. 7, see Phil. iv.  
12. Heb. xiii. 4. s eo 1 Cor. vi. 2. a John viii. 34. James v. 15. 1 Pet. ii. 22. 1 John  
iii. 4, 8, 9. 3 Kings xvi. 19. b eo 1 Cor. vi. 18. Gen. xxxix. 9. c Matt. xxiii. 12  
bis. Luke xiv. 11 bis. xviii. 14 bis. James iv. 10. 1 Pet. v. 6. Ps. lxxxvii. 15. d as above  
(c). Matt. xlviii. 4. Luke iii. 8, from Isa. xl. 4. ch. xii. 21. Phil. ii. 8. iv. 13 only.  
23. xiii. 7 al. Dent. xvii. 20. f = Rom. iii. 24 reff. g Rom. xv. 16 reff. e Acts ii.  
h constr., 1 Cor. xv. 1 reff. i plur., Rom. xvi. 16 reff. k here only +. Ep. Jer. 19 only. see  
Acta xiz. 37. Rom. ii. 22. Col. ii. 6. (-νέω, Exod. iii. 22 Symm. ? (rather Aq.);

6. om δε D<sup>1</sup>(and lat) am(with demid [tol] F-lat G-lat) copt goth arm. aft  
ιδιωτης; ins emi D<sup>1</sup>(and lat) G-lat [demid (Ambrst)]. rec φανερωθentes, with  
D<sup>3</sup>[-gr] KLPN<sup>3</sup> rel fri syrr copt Chr, Thdr̄t [Euthal-ms Damasc] Sedul(*manifesti*  
*sumus* [so vulg-clem harl tol]): φανερωθεις (*manifestus* or *-statis sum*) D<sup>1,2</sup>(and lat)  
G-lat(altern) am(with demid flor F-lat) lat-ff: -ρωθεντι 1. 108: txt B F[-gr] N 17  
and, adding εαυτους, M 108<sup>2</sup> 8-pe goth arm: φανερωσαι εαυτους 67<sup>2</sup>. (*The variety*  
*appears to have arisen from the difficulty of φανερωσαντες, which became φαν. εαυτους,*  
*and then -ρωθεντες.*) om εν πασιν F vulg fri Syr Ambrst [Pel].

7. aft η ins μη F vulg fri [Ambrst Pel]. for εμαυτον, εαυτον DFLP h 93.

teaching in Corinth. (4) the expression  
φανερωστέος ver. 13, seems to me to  
refer to, and give the plain sense of, this  
ironical designation of ὑπερλάν ἀπόστολοι.  
(5) the same expression ch. xii. 11 appears  
even more plainly than here to require this  
explanation. The above explanation is  
that of Beza, Michaelis, Schulz, Fritzsche,  
Billroth, Rückert, Olsh., Meyer, De Wette.

ὑπερλάν is not found in classic Greek:  
but Wetstein cites from Eustath. Od. a.  
p. 27, 35: ἔστι γὰρ ποτε καὶ τῷ λῶαν  
κατὰ τὴν τραγῳδίαν χρᾶσθαι καλῶς, καθ'  
ὃ σημανόμενον λέγομεν τινα ὑπερλάν  
σοφόν. Meyer instances as analogous,  
ἐπέρχων (2 Macc. x. 34), ὑτέρων (ὑτέρων  
πεπολίτευμαι, Demosth. 228. 17), and the  
frequent use by Paul of compounds of  
ὑτέρ. It has been the practice of Pro-  
testant Commentators (e. g. Bengel, Mac-  
knight) to adduce this verse against the  
primacy of Peter, and of the Romanists  
(e. g. Corn.-a-Lapide) to evade the in-  
ference by supposing the pre-eminence to  
be only in gifts and preaching, not in  
power and jurisdiction. All this will fall  
to the ground with the supposed reference  
to the other Apostles.

6.] Explains  
that, though in one particular he may  
fall short of them, viz. in rhetorical finish  
and word-wisdom, yet in real knowledge,  
not so.

ἰδιώτης] a laic,—a man not  
professionally acquainted with that which  
he undertakes, see reff. The Apostle dis-  
claims mere rhetorical aptitude and power  
in 1 Cor. ii. 1 ff. ἄλλὰ brings out the  
contrast, see reff.:—εἰ τοι σὺ γε σεωυτοῦ  
μη προορᾷς, ἀλλ' ἡμῖν τοῦτο ἐστὶ οὐ  
περιοπτόν, Herod. v. 39. τῇ γνῶσει]  
the depth of his knowledge of the mystery  
of the gospel, see Eph. iii. 1—4.

ἀλλ' ἐν παντί] But in every matter we  
made things manifest (i. e. the things of  
the gospel, thereby shewing our γνῶσις;—  
not, τὴν γνῶσιν. Meyer and De W.  
suppose φανερώσαντες to have been a gloss  
for φανερωθέντες, especially as it is fol-  
lowed in some mss. by εαυτούς, and to  
have been the more readily received into  
the text, because it might easily be taken  
with γνῶσιν. But how improbable that  
the easy φανερωθέντες should have been  
replaced by the harsh -σαντες. Much  
rather would the latter be replaced by  
φανερωθέντες from ch. v. 11) before all  
men (ἐν πᾶσιν, being separated from ἐν  
παντί by the verb, cannot be coupled with  
it, as in ref. Phil., but must mean among  
all) unto you (i. e. with a view to your  
benefit: not = 'to you,' in which sense  
the dative is always found after φανέρω:  
see Rom. iii. 21, πεφανέρωται . . . eis  
πάντας κ. ἐπὶ πάντας . . .). 7.]

Another particular in which he was not  
behind, but excelled, the ὑπερλάν ἀπό-  
στολοι; viz. the gratuitous exercise of his  
ministry among them. On the sense, see  
1 Cor. ix. 1 ff. and notes. The supposition  
is one of sharp irony. ἐμ. ταπεινῶν]  
See Acts xviii. 3. The exaltation which  
they received by his demeaning himself  
was that of reception into the blessings  
of the gospel, which was more effectually  
wrought thereby: not merely, their being  
thus more favoured temporarily, or in  
comparison with other churches.

δοτ., &c., is exegetical of ἐμαυτὸν τα-  
πεινῶν;—in that I gratuitously, &c.:—  
not, as Meyer, ἁμαρτ. ἐποίησα δοτ., making  
ἐμαυτὸν . . . ὑψωθ. parenthetical. It was  
his wish to preach to them gratuitously,  
which necessitated his ταπεινῶν ἐαυτόν.

1 Luke iii. 14. 1<sup>o</sup> ὄψανιον = πρὸς τὴν ὑμῶν διακονίαν, καὶ παρὼν ἡ  
 Rom. vi. 23. ὑμᾶς καὶ ὑστερηθεῖς οὐ κατενάρκησα οὐθενός (τὸ  
 1 Cor. ix. 7 only. Lach. ὑστερήμα μου προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες  
 iv. 36. ἀπὸ Μακεδονίας)· καὶ ἐν παντί ἀβαρὴ ἐμαυτὸν  
 1 Mac. i. 22. 10<sup>o</sup> ἔστησα καὶ τηρήσω. 10<sup>o</sup> ἔστιν ἀλήθεια χριστοῦ  
 only. ἐμοί, ὅτι ἡ καύχσις αὐτῇ οὐ φραγῆσεται εἰς ἐμὲ  
 m. 2. 2. 13. τοῖς κλίμασιν τῆς Ἀχαΐας. 11<sup>o</sup> διὰ τί; ὅτι οὐκ ἀγα  
 2 Tim. iv. 11. Heb. xi. 37. Sir. xiii. 4. q. ch. xii. 13, 14 only. (παρῶν, Gen. xxiii. 25, 32. Job xxi.  
 11. Heb. i. 11. 1 Cor. ix. 7. 12. James i. 27. Wind. x. 8. 1 ch. iv.  
 o Acts xii. 20. Gal. iv. 10. 20 only. v. 1 Tim. v. 22. James i. 27. Wind. x. 8. w Acts xiii. 15. 1 Co.  
 p. 1. Luke xv. 14. Phil. iv. 12. Heb. xi. 37. Sir. xiii. 4. q. ch. xii. 13, 14 only. (παρῶν, Gen. xxiii. 25, 32. Job xxi.  
 12. Heb. xi. 37. Sir. xiii. 4. q. ch. xii. 13, 14 only. (παρῶν, Gen. xxiii. 25, 32. Job xxi.  
 1 Cor. ix. 7. 12. James i. 27. Wind. x. 8. 1 ch. iv.  
 u. 7. 1 John i. 9. v. 1 Tim. v. 22. James i. 27. Wind. x. 8. w Acts xiii. 15. 1 Co.  
 xi. 23 only. Hos. ii. 6. (ἀφραγῆται, Dan. vi. 22 Theod.) y Rom. iii. 27 ref. z Rom. iii. 18.  
 22 ref. a Rom. xv. 23 ref. b B.

8. (οὐθενός, so B<sup>1</sup>MP in 17 [Euthal-ins] Damasc(appy).)

9. rec ὑμιν bef ἐμαυτὸν, with D-gr FLN<sup>3</sup> rel [goth arn Thdrt Damasc]: om  
 K m<sup>1</sup> Syr: txt B<sup>1</sup>MP m<sup>1</sup> 17 vulg D-lat [F-lat Euthal-ms].

10. Steph (for φραγῆσεται) σφραγῆσεται, with d: σφραγῆσεται 14. 74. 238: txt  
 FKLMP rel. for eis ἐμῶν, εν μοι F a<sup>1</sup> 2. 120. om της F.

11. om οτι B. om δ D<sup>1</sup> Thdrt. (M uncert.)

i.e. not exercising the apostolic power which he might have exercised, but living on subsidies from others, besides (which he does not here distinctly allude to) his working with his own hands at Corinth. See Stanley. 8.] The 'other churches' were the Macedonian, cf. ver. 9. Among them the Philippians were probably conspicuous, retaining as doubtless they did, their former affection to him; see Phil. iv. 16, 16. ἐσὺλῃσα is hyperbolic, to bring out the contrast, and shame them.

ὄψ., see ref., wages; more properly here subsidy. πρὸς τ. ὑμ. διακ.] in order to (to support me in) my ministration to you, gen. obj.

ἔλλαξ and ὑμῶν stand in the emphatic positions, as contrasted. In the former sentence, he implied that he brought with him from Macedonia supplies towards his maintenance at Corinth: λαβὼν . . . πρὸς τ. ὑμ. διακ.: here, he speaks of a new supply during his residence with the Corinthians, when those resources failed. κατενάρκησα] apparently = κατεβάρησα, ch. xii. 16. Hesych. interprets it ἐβάρηνα. Jerome, Ep. cxxi. (cli.) ad Algasium, quest. 10, vol. i. p. 879, says, 'multa sunt verba, quibus juxta morem urbis et provinciae suae familiaris Apostolus utitur: e quibus ex gr. pauca ponenda sunt . . . Et, οὐ κατενάρκησα ὑμᾶς, hoc est, non gravi vos . . . quibus et alii multis usque hodie utuntur Cilices.' Theophylact and Beza mention a rendering, οὐκ ἡμέλησα, ἡ βαθυμότερος πρὸς τὸ κήρυγμα γέγονα: and Beza, following the etymology, interprets οὐκ ἐνάρκησα κατ' οὐδενός, 'cum cujusquam incommodo.' But the former meaning suits the context better. The word is found no where else

in Greek. ἀποναρκῶ occurs in Plat de Liber. Educatione, p. 8, F (Wetst.), παρκῶσι κ. φρίττουσι πρὸς τοὺς πόρους. On the government of the genitive by compounded with κατά, see Matthew, §

9.] For (reason why he burd no one) the brethren (who, he does say: their names were well known the Corinthians. Possibly, Timothy Silas, Acts xviii. 5) when they came Macedonia (not as E. V., 'which came ἐλθόντες) brought a fresh supply o want (or perhaps προσαν. is used wit the idea of additional supply, as in ix. 12, the πρὸς merely denoting a tion): and in every thing I kept m ('during my residence: not, 'have myself,' as E. V.) unburdensome to and will keep myself. 10.] The of Christ is in me, that . . .; i.e. 'I according to that truth of which C Himself was our example, when I that . . .;—there is no oath, nor eve severation, as E. V. and most Commi tors introduce. The expression is ex analogous to Rom. ix. 1. . . .] this boasting (not = καύ here or any where else) shall no stopped (supply τὸ στόμα, which is expressed, because καύχσις being it matter of utterance, suits the senso c verb without it) as regards (or aga me (καύχ. is as it were personified—not have its mouth stopped as regard in the regions of Achaia (where the χσις is imagined as being and speak

11.] He presupposes, and negat a reason likely to be given for the re tion; viz. that he loves them not, and t fore will be under no obligation to tl

ὑμᾶς ; ὁ ἑ θεὸς ἑ οἶδεν. <sup>12</sup> δ δὲ ποιῶ, καὶ ποιήσω, ἵνα <sup>c</sup> ch. xii. 2, 3  
<sup>d</sup> ἐκκόνψω τὴν ἑ ἀφορμὴν τῶν θελόντων ἑ ἀφορμὴν, ἵνα ἑ ἐν <sup>d</sup> Rom. xi. 22,  
<sup>23</sup> reff.  
<sup>ε</sup> καυχῶνται ἑ εὐρεθῶσιν καθὼς καὶ ἡμεῖς. <sup>13</sup> οἱ γὰρ <sup>e</sup> Rom. vii. 8  
<sup>reff.</sup>  
<sup>1</sup> τοιοῦτοι ἑ ψευδαπόστολοι, ἑ ἐργάται ἑ δόλιοι, ἑ μετασχ-  
<sup>reff.</sup> <sup>h</sup> = 1 Cor. iv. 2 reff. <sup>1</sup> Acta xii. 22 reff. <sup>k</sup> here only + see Rev.  
<sup>ii. 2</sup> (—οὖν, Rom. iii. 37 al. + <sup>1</sup> Math. ix. 37 al. + <sup>1</sup> Wbd. xvii. 17 al. = <sup>1</sup> Phil. iii. 2. <sup>k</sup> here only. <sup>Prov. xii.</sup>  
<sup>6</sup> (—οὖν, Rom. iii. 37 al. + <sup>1</sup> Wbd. xvii. 17 al. = <sup>1</sup> Phil. iii. 2. <sup>n</sup> here only. <sup>1</sup> Cor. iv. 6. <sup>Phil. iii. 21</sup> only + <sup>1</sup> Kings xvi. 8  
<sup>Symm.</sup> <sup>Joe. Antt. vii. 10, 5.</sup>

12. ὑμῖς F[-gr(not G)] d.

13. for οἱ, ου F[-gr].

ψευδοα. D<sup>1</sup>.

om eis F.

for we willingly incur obligations to those whom we love. <sup>οἶδεν</sup> scil. ὅτι ὑμᾶς ἀγαπῶ.

12.] *The true reason* :— But that which I do, I will also continue to do (καὶ ποιῶ must not, as Krasin., be coupled to ποιῶ, and διὰ τοῦτο ποιῶ supplied before ἵνα,—because it is for his resolution respecting the future that the reason is especially given) in order that I may cut off the occasion (τὴν, which would be furnished if I did not so) of those who wish for an occasion (viz. of depreciating me by misrepresenting my motives if I took money of you). Many (Chrys., Theophyl., Calv., Grot., Billroth, al.) take this occasion to be one of aggrandizing themselves above Paul if all took money, assuming that the false teachers, as well as Paul, took none : which is extremely unlikely, from the prominence which he gives to the boast of his own abstinence in this point,—and seems directly opposed to ver. 20 and to 1 Cor. ix. 12. ἵνα ἐν ᾧ κ.τ.λ.] that, in the matter of which they boast, they may be found even as we. Such appears generally acknowledged to be the rendering ; but as to the meaning, there is great variety of opinion. (1) Many of the ancient Commentators assume that they taught gratis, and were proud of it,—and that Paul would also teach gratis, to put both on an equality and take this occasion of boasting from them. This would suit the sense of the present verse, but seems (see above) at variance with the fact. (2) Theodoret, whom Meyer, al., follow, supposes them to have pretended to the credit of self-denial, while really making gain, and that Paul means, that he will reduce them from pretended to real self-denial. But this too is inconsistent with the context. Paul's boast of disinterested teaching was peculiarly his own, and there is nothing to shew that the false teachers ever professed or made any boast of the like. His resolution did not spring out of an actual comparison instituted by them between their own practice and what they might falsely allege to be his, but was adopted even before his coming to Corinth,

arguing *a priori* that it was best to cut off any possible occasion of such depreciation of him from his probable adversaries. (3) Others, Cajetan, Estius, after Aug. de Serm. Dom. in Monte ii. 16 (54), vol. iii. p. 1292,—also Bengel,—join ἵνα . . . ἡμῖς with ἀφορμὴν,—‘occasion that they may be found even as we,’ and explain ἐν ᾧ καυχ. as a parenthesis, ‘that they may be found (a point in which they boast) even as we :’ i. e. ‘that in point of selfishness and covetousness, we may be both on a level.’ But this meaning would require rather εὐρεθῶμεν καθὼς καὶ αὐτοί, ‘we may be reduced to their level.’ (4) Olsh., adopting in the main the last interpretation, would understand ἐν ᾧ καυχῶνται of the taking of money of which they boasted, accounting it an apostolic prerogative. But to this the last stated objection applies even more forcibly : and besides, the supposition is wholly arbitrary. (5) De Wette, believing the second ἵνα to be parallel with the first, as in (1) and (2), understands ἐν ᾧ καυχῶνται as applying to their boast of apostolic efficiency : ‘that they may, in their apostolic work which they vaunt with such pretension, be found even as we,’ and thinks the transition to what follows thus made easy. But the objection to this is, that the *punctum comparationis* in the rest of the chapter is not apostolic efficiency, but rather matters κατὰ σάρκα. (6) I cannot adopt any one of the above accounts of the sentence, for the negative reasons already given, and because all of them seem to me to have missed the clue to the meaning which the chapter itself furnishes. This clue I find in vv. 18 ff. The καυχῶνται is there taken up, described as being κατὰ σάρκα : the καθὼς καὶ ἡμῖς is taken up by Ἑβραῖοι εἰσιν ; καὶ γὰρ &c. From this it is manifest to me, that his meaning in our present clause is, ‘that in the matter(s) of which they boast they may be found even as we ;’ i. e. ‘we may be on a fair and equal footing :’ ‘that there may be no adventitious comparisons made between us arising out of misrepresentations of my course of procedure among you, but that in every matter of boasting,

1 Luke iii. 14.  
Rom. vi. 23.  
1 Cor. ix. 7.  
only r. Eadr.  
iv. 56.  
1 Macc. iii.  
28. xiv. 32  
only.  
m = ch. viii. 19  
ref.  
n = 2 Tim. iv.  
11. Heb. i. 14.  
o Acts xii. 20.  
Gal. iv. 18.  
20 only.  
p = Luke xv.  
14. Phil. iv.  
12. Heb. xi. 37. Sir. xiii. 4.  
r 1 Cor. xvi. 17 ref.  
u here only r.  
7. 1 John i. 8.  
xi. 33 only. Hos. ii. 6. (ἐμφράτν., Dan. vi. 22 Theod.)  
32 ref.

q ch. xii. 13, 14 only r. (ναρκῶν, Gen. xxiii. 25, 32. Job xxiii. 19.)  
s ch. ix. 12 only r. Wind. xix. 4 only.  
v = 1 Tim. v. 22. James i. 27. Wind. x. 5.  
x see Rom. iii. 7. x. 8. y Rom. iii. 27 ref.  
a Rom. xv. 23 ref.  
b Rom. ix.

BD  
MP  
c d  
h k l  
m n

ὁψώνιον<sup>1</sup> ἢ πρὸς τὴν ὑμῶν<sup>2</sup> διακονίαν, καὶ ὁ παρὼν ὁ πρὸς<sup>3</sup>  
ὑμᾶς καὶ ὕστερηθῆις οὐ<sup>4</sup> κατενάρκησα οὐθενὸς<sup>5</sup> (τὸ γὰρ<sup>6</sup>  
ὕστέρημά μου<sup>7</sup> προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες<sup>8</sup>  
ἀπὸ Μακεδονίας). καὶ ἔν<sup>9</sup> παντὶ ἄβυρῇ ἐμαυτὸν ὑμῖν<sup>10</sup>  
ἐτήρησα καὶ ἑτήρησω. 10 ἔστιν ἡ ἀλήθεια ἡ χριστοῦ ἔν<sup>11</sup>  
ἐμοί, ὅτι ἡ καύχησις αὐτῇ οὐ φραγίσεται εἰς ἐμὲ ἐν<sup>12</sup>  
τοῖς κλίμασιν τῆς Ἀχαΐας. 11 διὰ τί; ὅτι οὐκ ἀγαπῶ

8. (οὐθενος, so BMPN in 17 [Euthal-ms] Damasc[appy].)

9. rec *υμιν* bef *εμαυτον*, with D-gr FLN<sup>3</sup> rel [goth arm Thdrst Damasc]: om *υμιν* K m<sup>1</sup> Syr: txt BMPN<sup>1</sup> m<sup>2</sup> 17 vulg D-lat [F-lat Euthal-ms].

10. Steph (for *φραγισεται*) *σφραγισεται*, with d: *σφραγισεται* 14. 74. 239: txt BD FKLMPN rel. for *eis eme*, *en emoi* F n<sup>1</sup> 2. 120. om *της* F.

11. om *στι* B. om *δ* D<sup>1</sup> Thdrst. (M uncert.)

i.e. not exercising the apostolic power which he might have exercised, but living on subsidies from others, besides (which he does not here distinctly allude to) his working with his own hands at Corinth. See Stanley. 8.] The 'other churches' were the Macedonian, cf. ver. 9. Among them the Philippian were probably conspicuous, retaining as doubtless they did, their former affection to him; see Phil. iv. 15, 16.

ἐσύλησα is hyperbolic, to bring out the contrast, and shame them.

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ἄλλας and ὑμῶν stand in the emphatic positions, as contrasted. In the former sentence, he implied that he brought with him from Macedonia supplies towards his maintenance at Corinth: λαβὼν . . . πρὸς τ. ὑμ. διακ.: here, he speaks of a new supply during his residence with the Corinthians, when those resources failed.

κατενάρκησα] apparently = κατεβάρησα, ch. xii. 16. Hesych. interprets it ἱβάρησα.

Jerome, Ep. cxxi. (cli.) ad Algasium, quæst. 10, vol. i. p. 879, says, 'multa sunt verba, quibus juxta morem urbis et provinciae suae familiaris Apostolus utitur: e quibus ex gr. pauca ponenda sunt . . . Et, οὐ κατενάρκησα ὑμᾶς, hoc est, non gravavi vos . . . quibus et aliis multis usque hodie utuntur Cilices.'

Theophylact and Œcum. mention a rendering, οὐκ ἡμέλησα, ἡ βαθυμυτέρως πρὸς τὸ κήρυγμα γέγονα: and Beza, following the etymology, interprets οὐκ ἐνάρκησα κατ' οὐδενός, 'cum cumjunctum incommodo.' But the former meaning suits the context better. The word is found no where else

in Greek. ἀνοναρκῶ occurs in Plutarch, de Liber. Educatione, p. 8, r (Wetst.), ἀνοναρκῶσι κ. φρίττουσι πρὸς τοὺς πόρους.

On the government of the genitive by verbs compounded with κατά, see Matthiæ, § 376.

9.] For (reason why he burdened no one) the brethren (ὡλο, he does not say: their names were well known to the Corinthians. Possibly, Timotheus and Silas, Acts xviii. 5) when they came from Macedonia (not as E. V., 'which came,' οἱ ἐλθόντες) brought a fresh supply of my want (or perhaps *prosar*, is used without the idea of additional supply, as in ch. ix. 12, the πρὸς merely denoting direction): and in every thing I kept myself ('during my residence' not, 'have kept myself,' as E. V.) unburdensome to you, and will keep myself.

10.] The truth of Christ is in me, that . . .; i.e. 'I speak according to that truth of which Christ Himself was our example, when I say, that . . .';—there is no oath, nor even asseveration, as E. V. and most Commentators introduce. The expression is exactly analogous to Rom. ix. 1.

ἡ καύχ. . . .] this boasting (not = καύχημα, here or any where else) shall not be stopped (supply τὸ στόμα, which is not expressed, because καύχησις being itself a matter of utterance, suits the sense of the verb without it) as regards (or against) me (καύχ. is as it were personified—shall not have its mouth stopped as regards me) in the regions of Achaia (where the καύχησις is imagined as being and speaking).

11.] He presupposes, and negatives, a reason likely to be given for this resolution; viz. that he loves them not, and therefore will be under no obligation to them:

ὑμᾶς; ὁ θεὸς οἶδεν. <sup>12</sup> δὲ δὲ ποιῶ, καὶ ποιήσω, ἵνα <sup>c ch. xii. 2, 3</sup>  
<sup>d</sup> ἐκκόψω τὴν ἄφορμην τῶν θελούντων ἄφορμην, ἵνα <sup>Josh. xxi. 22.</sup>  
<sup>e</sup> ἐν <sup>d Rom. xi. 22,</sup>  
<sup>f</sup> καυχῶνται <sup>23 reff.</sup> ὡς εὐρεθῶσιν καθὼς καὶ ἡμεῖς. <sup>e Rom. vii. 8</sup>  
<sup>1</sup> τοιοῦτοι <sup>reff.</sup> ἡ ψευδαποστόλοι, <sup>1</sup> ἐργάται, <sup>2</sup> δόλιοι, <sup>3</sup> μετασχη-  
<sup>reff.</sup> <sup>h = 1 Cor. iv. 2 reff.</sup> <sup>i Acts xxi. 22 reff.</sup>  
<sup>ii. 2.</sup> <sup>1 Matt. ix. 37 al. 7</sup> <sup>Wisd. xvii. 17 al. 2.</sup> <sup>= Phil. iii. 2.</sup> <sup>h here only. see Rev. xi.</sup>  
<sup>6. (-τοῦν, Rom. iii. 13.)</sup> <sup>n here 3cc.</sup> <sup>1 Cor. iv. 6.</sup> <sup>Phil. iii. 21 only.</sup> <sup>1 Kings xxviii. 8</sup>  
<sup>Symm. Jos. Antt. vii. 10. 5.</sup>

12. ὑμῖς F[-gr(not G)] d.

13. for οἱ, οὐ F[-gr]. ψευδοσ. D<sup>1</sup>. om εις F.

for we willingly incur obligations to those whom we love. οἶδεν, scil. θεὸς ὑμᾶς ἀγαπᾷ.

12.] *The true reason:*—But that which I do, I will also continue to do (καὶ ποιῶ must not, as Erasmus, be coupled to ποιῶ, and διὰ τοῦτο ποιῶ supplied before ἵνα,—because it is for his resolution respecting the future that the reason is especially given) in order that I may cut off the occasion (τὴν, which would be furnished if I did not so) of those who wish for an occasion (viz. of depreciating me by misrepresenting my motives if I took money of you). Many (Chrys., Theophyl., Calv., Grot., Billroth, al.) take this occasion to be one of aggrandizing themselves above Paul if all took money, assuming that the false teachers, as well as Paul, took none: which is extremely unlikely, from the prominence which he gives to the boast of his own abstinence in this point,—and seems directly opposed to ver. 20 and to 1 Cor. ix. 12.

ἵνα ἐν ᾧ κ.τ.λ.] that, in the matter of which they boast, they may be found even as we. Such appears generally acknowledged to be the rendering; but as to the meaning, there is great variety of opinion. (1) Many of the ancient Commentators assume that they taught gratis, and were proud of it,—and that Paul would also teach gratis, to put both on an equality and take this occasion of boasting from them. This would suit the sense of the present verse, but seems (see above) at variance with the fact. (2) Theodoret, whom Meyer, al., follow, supposes them to have pretended to the credit of self-denial, while really making gain, and that Paul means, that he will reduce them from pretended to real self-denial. But this too is inconsistent with the context. Paul's boast of disinterested teaching was peculiarly his own, and there is nothing to shew that the false teachers ever professed or made any boast of the like. His resolution did not spring out of an actual comparison instituted by them between their own practice and what they might falsely allege to be his, but was adopted even before his coming to Corinth,

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1 Luke iii. 14. Rom. vi. 23. 1 Cor. i. 7 only. Eadr. iv. 56. 1 Mac. iii. 28. xiv. 32 only. m = ch. viii. 10 reff. n = 2 Tim. iv. 11. Heb. i. 14. o Acts xii. 20. Gal. iv. 18, 20 only. p = Luke xv. 14. Phil. iv. 12. Heb. xi. 37. Sir. xiii. 4. 1 Cor. xvi. 17 reff. u here only. 7. 1 John i. 8. xi. 33 only. Hos. ii. 6. (ἐμφράτν., Dan. vi. 22 Theod.) 32 reff. q ch. xii. 13, 14 only. (παρεῖν, Gen. xxiii. 25, 32. Job xxiii. 13.) s ch. ix. 13 only. Wind. xix. 8 only. v = 1 Tim. v. 22. James i. 27. Wind. x. 8. w Acts xiii. 15. 1 Cor. xiii. 7. Rom. iii. 27 reff. y Rom. iii. 27 reff. z Rom. iii. 19. Heb. a Rom. xv. 23 reff. b Rom. ix. 12.

1 ὁψώνιον <sup>m</sup> πρὸς τὴν ὑμῶν <sup>n</sup> διακονίαν, καὶ <sup>o</sup> παρὼν <sup>o</sup> πρὸς <sup>BD</sup> <sup>MI</sup> <sup>ed</sup> <sup>hk</sup> <sup>oi</sup>  
 ὑμᾶς καὶ <sup>p</sup> ὑστερηθεὶς οὐ <sup>q</sup> κατενάρκησα οὐθενός <sup>9</sup> (τὸ γὰρ  
 ὑστερήμά μου <sup>r</sup> προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες  
 ἀπὸ Μακεδονίας)· καὶ <sup>s</sup> ἐν <sup>t</sup> παντὶ <sup>u</sup> ἀβυρῇ ἐμαντὸν ὑμῖν  
<sup>v</sup> ἐτήρησα καὶ <sup>w</sup> τηρήσω. <sup>x</sup> ὅτι <sup>y</sup> ἐστὶν <sup>z</sup> ἀλήθεια <sup>a</sup> χριστοῦ <sup>b</sup> ἐν  
 ἐμοί, ὅτι ἡ <sup>c</sup> καύχησις αὐτῆς οὐ <sup>d</sup> φραγῆσεται εἰς ἐμὲ ἐν  
 τοῖς <sup>e</sup> κλίμασιν τῆς Ἀχατίας. <sup>f</sup> διὰ <sup>g</sup> τί <sup>h</sup>; ὅτι οὐκ ἀγαπῶ

8. (οὐθενός, so BMPN in 17 [Euthal-ms] Damasc(appy).)

9. rec umv bef εμαντον, with D-gr FLN<sup>2</sup> rel [goth arm Thdrt Damasc]: om ημν K m<sup>1</sup> Syr: txt BMPN<sup>1</sup> m<sup>2</sup> 17 vulg D-lat [F-lat Euthal-ms].

10. Steph (for φραγῆσεται) σφραγισεται, with d: σφραγῆσεται 14. 74. 239: txt BD FKLMPN rel. for eis εμε, εν εμοι F a<sup>1</sup> 2. 120. om της F.

11. om οτι B. om δ D<sup>1</sup> Thdrt. (M uncert.)

i.e. not exercising the apostolic power which he might have exercised, but living on subsidies from others, besides (which he does not here distinctly allude to) his working with his own hands at Corinth. See Stanley. 8.] The 'other churches' were the Macedonian, cf. ver. 9. Among them the Philippian were probably conspicuous, retaining as doubtless they did, their former affection to him; see Phil. iv. 15, 16.

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κατενάρκησα] apparently = κατεβάρησα, ch. xii. 16. Hesych. interprets it ἰβάρησα. Jerome, Ep. cxxi. (cli.) ad Algasium, quæst. 10, vol. i. p. 879, says, 'multa sunt verba, quibus juxta morem urbis et provinciarum suarum familiares Apostolus utitur: e quibus ex gr. pauca ponenda sunt . . . Et, οὐ κατενάρκησα ὑμᾶς, hoc est, non gravavi vos . . . quibus et aliis multis usque hodie utuntur Cilices.' Theophylact and Beza, following a rendering, οὐκ ἠμέλησα, ἡ ῥαθυμοτέρως πρὸς τὸ κήρυγμα γέγονα: and Beza, following the etymology, interprets οὐκ ἐνάρκησα κατ' οὐδενός, 'cum cujusquam incommodo.' But the former meaning suits the context better. The word is found no where else

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9.] For (reason why he burdened no one) the brethren (ὅσοι, he does not say: their names were well known to the Corinthians. Possibly, Timotheus and Silas, Acts xviii. 5) when they came from Macedonia (not as E. V., 'which came,' αἱ ἐλθόντες) brought a fresh supply of my want (or perhaps προσαν. is used without the idea of additional supply, as in ch. ix. 12, the πρὸς merely denoting direction): and in every thing I kept myself ('during my residence': not, 'have kept myself,' as E. V.) unburdensome to you, and will keep myself.

10.] The truth of Christ is in me, that . . .; i.e. 'I speak according to that truth of which Christ Himself was our example, when I say, that . . .';—there is no oath, nor even asseveration, as E. V. and most Commentators introduce. The expression is exactly analogous to Rom. ix. 1.—ὡς καύχ.

. . .] this boasting (not = καύχημα, here or any where else) shall not be stopped (supply τὸ στόμα, which is not expressed, because καύχησις being itself a matter of utterance, suits the sense of the verb without it) as regards (or against) me (καύχ. is as it were personified—shall not have its mouth stopped as regards me) in the regions of Achaia (where the καύχησις is imagined as being and speaking).

11.] He presupposes, and negatives, a reason likely to be given for this resolution; viz. that he loves them not, and therefore will be under no obligation to them:

ὑμᾶς ; ὁ ὁ θεὸς ὁ οἶδεν. <sup>12</sup> δ δὲ ποιῶ, καὶ ποιήσω, ἵνα <sup>c</sup> ch. xii. 2, 3  
<sup>d</sup> ἐκκόψω τὴν ὁ ἀφορμὴν τῶν θελόντων ὁ ἀφορμὴν, ἵνα <sup>e</sup> Rom. xi. 22,  
<sup>f</sup> ὧ <sup>g</sup> καυχῶνται <sup>h</sup> εὐρεθῶσιν καθὼς καὶ ἡμεῖς. <sup>13</sup> οἱ γὰρ <sup>i</sup> Rom. vii. 8  
<sup>j</sup> τοιοῦτοι <sup>k</sup> ψευδαπόστολοι, <sup>l</sup> ἐργάται <sup>m</sup> δόλιοι, <sup>n</sup> μετασχ-  
<sup>ref.</sup> h = 1 Cor. iv. 2 <sup>ref.</sup> 1 Acta xxii. 23 <sup>ref.</sup> k here only <sup>l</sup> see Rev.  
<sup>ii. 2</sup> (αὐτῶν, Rom. iii. 13.) <sup>1</sup> Math. ix. 37 <sup>al. 7</sup> Wind. xvii. 17 <sup>al.</sup> = Phil. iii. 2. <sup>m</sup> here only. <sup>n</sup> Prov. xii.  
<sup>Symon.</sup> Jos. Antt. vii. 10, 5. <sup>o</sup> here 3ce. <sup>1</sup> Cor. iv. 6. <sup>Phil. iii. 21</sup> only <sup>τ.</sup> 1 Kings xxviii. 8

12. ὑμῖς F[-gr(not G)] d.

13. for οἱ, οὐ F[-gr].

ψευδοστ. D<sup>1</sup>.

om eis F.

for we willingly incur obligations to those whom we love. οἶδεν, scil. ἐγὼ ὑμᾶς ἀγαπῶ.

12.] *The true reason* :— But that which I do, I will also continue to do (καὶ ποιήσω must not, as Erasmus, be coupled to ποιῶ, and διὰ τοῦτο ποιῶ supplied before ἵνα, —because it is for his resolution respecting the future that the reason is especially given) in order that I may cut off the occasion (τὴν, which would be furnished if I did not so) of those who wish for an occasion (viz. of depreciating me by misrepresenting my motives if I took money of you). Many (Chrys., Theophyl., Calv., Grot., Billroth, al.) take this occasion to be one of aggrandizing themselves above Paul if all took money, assuming that the false teachers, as well as Paul, took none: which is extremely unlikely, from the prominence which he gives to the boast of his own abstinence in this point, —and seems directly opposed to ver. 20 and to 1 Cor. ix. 12. ἵνα ἐν ᾧ κ.τ.λ.] that, in the matter of which they boast, they may be found even as we. Such appears generally acknowledged to be the rendering; but as to the meaning, there is great variety of opinion. (1) Many of the ancient Commentators assume that they taught gratis, and were proud of it, —and that Paul would also teach gratis, to put both on an equality and take this occasion of boasting from them. This would suit the sense of the present verse, but seems (we above) at variance with the fact. (2) Theodoret, whom Meyer, al., follow, supposes them to have pretended to the credit of self-denial, while really making gain, and that Paul means, that he will reduce them from pretended to real self-denial. But this too is inconsistent with the context. Paul's boast of disinterested teaching was peculiarly his own, and there is nothing to shew that the false teachers ever professed or made any boast of the like. His resolution did not spring out of an actual comparison instituted by them between their own practice and what they might falsely allege to be his, but was adopted even before his coming to Corinth,

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1 Luke iii. 14. Rom. vi. 23. 1 Cor. ix. 7 only. *Eedr.* iv. 56. 1 Macc. iii. 28. xiv. 32 only. m = ch. viii. 19 ref. n = 2 Tim. iv. 11. Heb. i. 14. o Acts xii. 20. Gal. iv. 18, 20 only. p = Luke xv. 14. Phil. iv. 12. Heb. xi. 37. Sir. xiii. 4. r 1 Cor. xvi. 17 ref. u here only. 7. 1 John i. 8. xi. 33 only. 32 ref. 2. Hos. ii. 8. (ἀμφότρ., Dan. vi. 22 Theod.) q ch. xii. 13, 14 only. (παρεῖν, Gen. xxiii. 25, 32. Job xxiii. 19.) s ch. ix. 13 only. Wind. xix. 4 only. t ch. iv. 8 ref. v = 1 Tim. v. 22. James i. 27. Wisd. x. 8. w Acts xiii. 15. 1 Cor. xiii. 1. Rom. iii. 19. Heb. x. 20. x see Rom. iii. 7. xv. 8. y Rom. iii. 27 ref. z Rom. xv. 23 ref. b Rom. ii.

1 ὁψώνιον <sup>m</sup> πρὸς τὴν ὑμῶν <sup>n</sup> διακονίαν, καὶ <sup>o</sup> παρὼν <sup>p</sup> πρὸς <sup>q</sup> ὑμᾶς καὶ <sup>r</sup> ὑστερηθεὶς οὐ <sup>s</sup> κατενάρκησα οὐθενὸς <sup>t</sup> (τὸ γὰρ <sup>u</sup> ὑστέρημά μου <sup>v</sup> προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας)· καὶ <sup>w</sup> ἐν <sup>x</sup> παντὶ <sup>y</sup> ἀβυρῇ ἐμμαντὸν ὑμῖν <sup>z</sup> ἐτήρησα καὶ <sup>a</sup> τηρήσω. 10 <sup>b</sup> ἔστιν <sup>c</sup> ἀλήθεια <sup>d</sup> χριστοῦ <sup>e</sup> ἐν ἐμοί, ὅτι ἡ <sup>f</sup> καύχησις αὐτῇ οὐ <sup>g</sup> φραγῆσεται εἰς ἐμὲ ἐν τοῖς <sup>h</sup> κλίμασιν τῆς Ἀχαΐας. 11 <sup>i</sup> διὰ τί ; ὅτι οὐκ ἀγαπῶ

8. (οὐθενός, so BMPN in 17 [Euthal-ms] Damasc(appy).)  
9. rec *u* in bef *εμμαντον*, with D-gr FLN<sup>2</sup> rel [goth arn Thdrt Damasc]: om *u* in K m<sup>1</sup> Syr: txt BMPN<sup>1</sup> m<sup>2</sup> 17 vulg D-lat [F-lat Euthal-ms].  
10. Steph (for φραγῆσεται) σφραγῆσεται, with d: σφραγῆσεται 14. 74. 238: txt BD FKLMPN rel. for *εις εμε*, *εν εμοι* F n<sup>1</sup> 2. 120. om *της* F.  
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i.e. not exercising the apostolic power which he might have exercised, but living on subsidies from others, besides (which he does not here distinctly allude to) his working with his own hands at Corinth. See Stanley. 8.] The 'other churches' were the Macedonian, cf. ver. 9. Among them the Philipians were probably conspicuous, retaining as doubtless they did, their former affection to him; see Phil. iv. 15, 16. ἰσούλησα is hyperbolic, to bring out the contrast, and shame them.

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<sup>c</sup> ch. xii. 2, 3. <sup>d</sup> Josh. xxii. 22. <sup>e</sup> Rom. xi. 22. <sup>f</sup> 23 reff. <sup>g</sup> e Rom. vii. 8. <sup>h</sup> reff. <sup>i</sup> ellips., Matt. xx. 23 al. <sup>j</sup> g Rom. ii. 17. <sup>k</sup> h here only. see Rev. m here only. Prov. xii. 21 only. 1 Kings xxviii. 8.

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1 Luke iii. 14.  
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11. Heb. i. 14.  
o Acts xii. 20.  
Gal. iv. 18.  
20 only.  
p = Luke xv.  
14. Phil. iv.  
12. Heb. xi. 37. Sir. xiii. 4.  
r 1 Cor. xvi. 17 reff.  
u here only x.  
7. 1 John i. 8.  
xi. 33 only. Hos. ii. 6. (ἐμφράτ., Dan. vi. 22 Theod.)  
32 reff.

q ch. xii. 13, 14 only γ. (ναρκῶν, Gen. xxiii. 25, 32. Job xxiii. 18.)  
s ch. ix. 12 only γ. Wind. x. 5. t ch. iv. 8 reff.  
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x see Rom. iii. 7. xv. 8. y Rom. iii. 27 reff. z Rom. i. 19. Heb.  
a Rom. xv. 33 reff. b Rom. ix.

1 ὁψώνιον ἢ πρὸς τὴν ὑμῶν ἡ διακονίαν, καὶ ὁ παρὼν ὁ πρὸς  
ὑμᾶς καὶ ὁ ὑστερηθεὶς οὐ ἡ κατενάρκησα οὐθενὸς ὁ (τὸ γὰρ  
ὁ ὑστερήμα μου ὁ προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες  
ἀπὸ Μακεδονίας)· καὶ ὁ ἐν παντὶ ὁ ἀβυρῇ ἐμαυτὸν ὑμῖν  
ὁ ἐτήρησα καὶ ὁ τηρήσω. 10 ὁ ἔστιν ὁ ἀλήθεια ὁ χριστοῦ ὁ ἐν  
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8. (οὐθενός, so BMPN in 17 [Euthal-ms] Damasc(appy).)

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FKLMPN rel. for eis eme, εν εμοι F n<sup>1</sup> 2. 120. om της F.

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. . . ] this boasting (not = καύχημα, here or any where else) shall not be stopped (supply τὸ στόμα, which is not expressed, because καύχησις being itself a matter of utterance, suits the sense of the verb without it) as regards (or against) me (καύχ. is as it were personified—shall not have its mouth stopped as regards me) in the regions of Achaia (where the καύχησις is imagined as being and speaking).

11.] He presupposes, and negatives, a reason likely to be given for this resolution; viz. that he loves them not, and therefore will be under no obligation to them:

ὑμᾶς ; ὁ ἑθεὸς οἶδεν. <sup>12</sup> δὲ ποιῶ, καὶ ποιήσω, ἵνα <sup>c</sup> ch. xii. 2, 3  
<sup>d</sup> ἐκκόψω τὴν ἄφορμὴν τῶν θελόντων ἄφορμὴν, ἵνα ἔν <sup>d</sup> Rom. xi. 22,  
<sup>e</sup> καυχῶνται ἑυρεθῶσιν καθὼς καὶ ἡμεῖς. <sup>13</sup> οἱ γὰρ <sup>e</sup> Rom. vii. 8  
<sup>f</sup> τοιοῦτοι <sup>f</sup> ψευδαπόστολοι, ἔργαται <sup>g</sup> δόλιοι, <sup>h</sup> μετασχ- <sup>g</sup> Rom. ii. 17  
<sup>ref.</sup> <sup>h</sup> = 1 Cor. iv. 2 <sup>ref.</sup> <sup>i</sup> Acta xxii. 22 <sup>ref.</sup> <sup>k</sup> here only + see Rev.  
<sup>ii. 2</sup> (—τοῦν, Rom. iii. 13.) <sup>l</sup> Met. ix. 37 al. + <sup>m</sup> Wind. xvii. 17 al. = Phil. iii. 2. <sup>m</sup> here only. Prov. xii.  
<sup>Symon.</sup> Jos. Ant. vii. 10, 5. <sup>n</sup> here 3cc. 1 Cor. iv. 6. Phil. iii. 21 only + 1 Kings xxviii. 8

12. ὑμῖς F[-gr(not G)] d.

13. for οἱ, ου F[-gr].

ψευδοστ. D<sup>1</sup>.

om eis F.

for we willingly incur obligations to those whom we love. οἶδεν. scil. ὅτι ὑμᾶς ἀγαπῶ.

12.] *The true reason* :— But that which I do, I will also continue to do (καὶ ποιήσω must not, as Erasmus, be coupled to ποιῶ, and διὰ τοῦτο ποιῶ supplied before ἵνα,—because it is for his resolution respecting the future that the reason is especially given) in order that I may cut off the occasion (τὴν, which would be furnished if I did not so) of those who wish for an occasion (viz. of depreciating me by misrepresenting my motives if I took money of you). Many (Chrys., Theophyl., Calv., Grot., Billroth, al.) take this occasion to be one of aggrandizing themselves above Paul if all took money, assuming that the false teachers, as well as Paul, took none: which is extremely unlikely, from the prominence which he gives to the boast of his own abstinence in this point,—and seems directly opposed to ver. 20 and to 1 Cor. ix. 12. ἵνα ἐν ᾧ κ.τ.λ.] that, in the matter of which they boast, they may be found even as we. Such appears generally acknowledged to be the rendering; but as to the meaning, there is great variety of opinion. (1) Many of the ancient Commentators assume that they taught gratis, and were proud of it,—and that Paul would also teach gratis, to put both on an equality and take this occasion of boasting from them. This would suit the sense of the present verse, but seems (see above) at variance with the fact. (2) Theodoret, whom Meyer, al., follow, supposes them to have pretended to the credit of self-denial, while really making gain, and that Paul means, that he will reduce them from pretended to real self-denial. But this too is inconsistent with the context. Paul's boast of disinterested teaching was peculiarly his own, and there is nothing to shew that the false teachers ever professed or made any boast of the like. His resolution did not spring out of an actual comparison instituted by them between their own practice and what they might falsely allege to be his, but was adopted even before his coming to Corinth,

arguing *a priori* that it was best to cut off any possible occasion of such depreciation of him from his probable adversaries. (3) Others, Cajetan, Estius, after Aug. de Sermon. Dom. in Monte ii. 16 (54), vol. iii. p. 1292,—also Bengel,—join ἵνα . . . ἡμεῖς with ἀφορμὴν,—‘occasion that they may be found even as we,’ and explain ἐν ᾧ καυχ. as a parenthesis, ‘that they may be found (a point in which they boast) even as we:’ i. e. ‘that in point of selfishness and covetousness, we may be both on a level.’ But this meaning would require rather ἐδρεθῶμεν καθὼς καὶ αὐτοί, ‘we may be reduced to their level.’ (4) Olsh., adopting in the main the last interpretation, would understand ἐν ᾧ καυχῶνται of the taking of money of which they boasted, accounting it an apostolic prerogative. But to this the last stated objection applies even more forcibly: and besides, the supposition is wholly arbitrary. (5) De Wette, believing the second ἵνα to be parallel with the first, as in (1) and (2), understands ἐν ᾧ καυχῶνται as applying to their boast of apostolic efficiency: ‘that they may, in their apostolic work which they vaunt with such pretension, be found even as we,’ and thinks the transition to what follows thus made easy. But the objection to this is, that the *punctum comparationis* in the rest of the chapter is not apostolic efficiency, but rather matters κατὰ ἀρχα. (6) I cannot adopt any one of the above accounts of the sentence, for the negative reasons already given, and because all of them seem to me to have missed the clue to the meaning which the chapter itself furnishes. This clue I find in vv. 18 ff. The καυχῶνται is there taken up, described as being κατὰ ἀρχα: the καθὼς καὶ ἡμεῖς is taken up by Ἐβραῖοι εἰσιν; ἀγῶ &c. From this it is manifest to me, that his meaning in our present clause is, ‘that in the matter(s) of which they boast they may be found even as we:’ i. e. ‘we may be on a fair and equal footing:’ ‘that there may be no adventitious comparisons made between us arising out of misrepresentations of my course of procedure among you, but that in every matter of boasting,

1 Luke iii. 14.  
 Rom. vi. 24.  
 1 Cor. ix. 7.  
 only x. Eedr.  
 iv. 56.  
 1 Mace. iii.  
 28. xiv. 32  
 only.  
 m = ch. viii. 19  
 reff.  
 n = 2 Tim. iv.  
 11. Heb. i. 14.  
 o Acts xii. 20.  
 Gal. iv. 18.  
 20 only.  
 p = Luke xv.  
 14. Phil. iv.  
 12. Heb. xi. 37. Sir. xiii. 4.  
 r 1 Cor. xvi. 17 reff.  
 u here only r.  
 7. 1 John i. 8.  
 xi. 33 only. Hos. ii. 6. (ἀμφότρ., Dan. vi. 22 Theod.)  
 32 reff.  
 q ch. xii. 13, 14 only r. (παρεῖν, Gen. xxiii. 25, 32. Job xxiii. 10.)  
 s ch. ix. 13 only r. Wind. x. 5 only.  
 v = 1 Tim. v. 22. James i. 27. Wind. x. 5.  
 x see Rom. iii. 7. xv. 8. y Rom. iii. 27 reff.  
 z Rom. xv. 23 reff.  
 w Acts xiii. 15. 1 Cor. xiv.  
 a Rom. iii. 13. Heb.  
 b Rom. ix.

8. (οὐθενός, so BMPN in 17 [Euthal-ms] Damasc(appy).)  
 9. rec *μιν* bef *εμαντον*, with D-gr FLN<sup>2</sup> rel [goth arm Thdrt Damasc]: om *μιν*  
 K m<sup>1</sup> Syr: txt BMPN<sup>1</sup> m<sup>2</sup> 17 vulg D-lat [F-lat Euthal-ms].  
 10. Steph (for *φραγισεται*) *σφραγισεται*, with d: *σφραγισεται* 14. 74. 238: txt BD  
 FKLMPN rel. for *εις εμε*, *εν μοι* F a<sup>1</sup> 2. 120. om *της* F.  
 11. om *στι* B. om *δ* D<sup>1</sup> Thdrt. (M uncert.)

i.e. not exercising the apostolic power which he might have exercised, but living on subsidies from others, besides (which he does not here distinctly allude to) his working with his own hands at Corinth. See Stanley. 8.] The 'other churches' were the Macedonian, cf. ver. 9. Among them the Philippians were probably conspicuous, retaining as doubtless they did, their former affection to him; see Phil. iv. 15, 16. *ἐσύλησα* is hyperbolic, to bring out the contrast, and shame them.

*ὧν*, see reff., wages; more properly here *subsidy*. *πρὸς τ. ὑμ. διακ.*] in order to (to support me in) my ministration to you, gen. obj. *ἄλλας* and *ὑμῶν* stand in the emphatic positions, as contrasted. In the former sentence, he implied that he *brought with him* from Macedonia supplies towards his maintenance at Corinth: *λαβὼν . . . πρὸς τ. ὑμ. διακ.*: here, he speaks of a new supply during his residence with the Corinthians, *when those resources failed*. *κατενάρκησα*] apparently = *κατεβάρησα*, ch. xii. 16. Hesych. interprets it *ἐβάρυνα*. Jerome, Ep. cxxi. (cli.) ad Algasian, quest. 10, vol. i. p. 879, says, 'multa sunt verba, quibus juxta morem urbis et provinciae suae familiaris Apostolus utitur: e quibus ex gr. pauca ponenda sunt . . . Et, οὐ κατενάρκησα ὑμᾶς, hoc est, non gravavi vos . . . quibus et aliis multis usque hodie utuntur Cilices.' Theophylact and Ecum. mention a rendering, *οὐκ ἡμέλησα, ἡ βεθυμοτέρως πρὸς τὸ κτήρυμα γέγονα*: and Beza, following the etymology, interprets *οὐκ ἐνάρκησα κατ'* οὐδενός, 'cum cujusquam incommodo.' But the former meaning suits the context better. The word is found no where else

in Greek. *ἀποναρκῶς* occurs in Plutarch, de Liber. Educatione, p. 8, r (Wetst.), *ἀροναρκῶσι κ. φρίττουσι πρὸς τοὺς πόνοις*.

On the government of the genitive by verbs compounded with *κατά*, see Matthew, § 376.

9.] For (reason why he burdened no one) the brethren (*ὧλο*, he does not say: their names were well known to the Corinthians. Possibly, Timotheus and Silas, Acts xviii. 5) when they came from Macedonia (not as E. V., 'which came,' αἱ λαθόντες) brought a fresh supply of my want (or perhaps *prosar*, is used without the idea of *additional* supply, as in ch. ix. 12, the *πρὸς* merely denoting *direction*): and in every thing I kept myself ('during my residence': not, 'have kept myself,' as E. V.) unburdensome to you, and will keep myself. 10.] The truth of Christ is in me, that . . .; i.e. 'I speak according to that truth of which Christ Himself was our example, when I say, that . . .':—there is no oath, nor even asseveration, as E. V. and most Commentators introduce. The expression is exactly analogous to Rom. ix. 1.—*ἡ καύχ.*

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<sup>e</sup> ἐν <sup>d Rom. xi. 22.</sup>  
<sup>f</sup> καυχῶνται <sup>23 reff.</sup> εὐρεθῶσιν καθὼς καὶ ἡμεῖς. <sup>e Rom. vii. 8</sup>  
<sup>1</sup> τοιοῦτοι <sup>reff.</sup> ψευδαποστολοὶ, <sup>1</sup> ἐργάται <sup>h</sup> δόλιοι, <sup>2</sup> μετασχη-  
<sup>reff.</sup> <sup>h</sup> <sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> 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<sup>535</sup> <sup>536</sup> <sup>537</sup> <sup>538</sup> <sup>539</sup> <sup>540</sup> <sup>541</sup> <sup>542</sup> <sup>543</sup> <sup>544</sup> <sup>545</sup> <sup>546</sup> <sup>547</sup> <sup>548</sup> <sup>549</sup> <sup>550</sup> <sup>551</sup> <sup>552</sup> <sup>553</sup> <sup>554</sup> <sup>555</sup> <sup>556</sup> <sup>557</sup> <sup>558</sup> <sup>559</sup> <sup>560</sup> <sup>561</sup> <sup>562</sup> <sup>563</sup> <sup>564</sup> <sup>565</sup> <sup>566</sup> <sup>567</sup> <sup>568</sup> <sup>569</sup> <sup>570</sup> <sup>571</sup> <sup>572</sup> <sup>573</sup> <sup>574</sup> <sup>575</sup> <sup>576</sup> <sup>577</sup> <sup>578</sup> <sup>579</sup> <sup>580</sup> <sup>581</sup> <sup>582</sup> <sup>583</sup> <sup>584</sup> <sup>585</sup> <sup>586</sup> <sup>587</sup> <sup>588</sup> <sup>589</sup> <sup>590</sup> <sup>591</sup> <sup>592</sup> <sup>593</sup> <sup>594</sup> <sup>595</sup> <sup>596</sup> <sup>597</sup> <sup>598</sup> <sup>599</sup> <sup>600</sup> <sup>601</sup> <sup>602</sup> <sup>603</sup> <sup>604</sup> <sup>605</sup> <sup>606</sup> <sup>607</sup> <sup>608</sup> <sup>609</sup> <sup>610</sup> <sup>611</sup> <sup>612</sup> <sup>613</sup> <sup>614</sup> <sup>615</sup> <sup>616</sup> <sup>617</sup> <sup>618</sup> <sup>619</sup> <sup>620</sup> <sup>621</sup> <sup>622</sup> <sup>623</sup> <sup>624</sup> <sup>625</sup> <sup>626</sup> <sup>627</sup> <sup>628</sup> <sup>629</sup> <sup>630</sup> <sup>631</sup> <sup>632</sup> <sup>633</sup> <sup>634</sup> <sup>635</sup> <sup>636</sup> <sup>637</sup> <sup>638</sup> <sup>639</sup> <sup>640</sup> <sup>641</sup> <sup>642</sup> <sup>643</sup> <sup>644</sup> <sup>645</sup> <sup>646</sup> <sup>647</sup> <sup>648</sup> <sup>649</sup> <sup>650</sup> <sup>651</sup> <sup>652</sup> <sup>653</sup> <sup>654</sup> <sup>655</sup> <sup>656</sup> <sup>657</sup> <sup>658</sup> <sup>659</sup> <sup>660</sup> <sup>661</sup> <sup>662</sup> <sup>663</sup> <sup>664</sup> <sup>665</sup> <sup>666</sup> <sup>667</sup> <sup>668</sup> <sup>669</sup> <sup>670</sup> <sup>671</sup> <sup>672</sup> <sup>673</sup> <sup>674</sup> <sup>675</sup> <sup>676</sup> <sup>677</sup> <sup>678</sup> <sup>679</sup> <sup>680</sup> <sup>681</sup> <sup>682</sup> <sup>683</sup> <sup>684</sup> <sup>685</sup> <sup>686</sup> <sup>687</sup> <sup>688</sup> <sup>689</sup> <sup>690</sup> <sup>691</sup> <sup>692</sup> <sup>693</sup> <sup>694</sup> <sup>695</sup> <sup>696</sup> <sup>697</sup> <sup>698</sup> <sup>699</sup> <sup>700</sup> <sup>701</sup> <sup>702</sup> <sup>703</sup> <sup>704</sup> <sup>705</sup> <sup>706</sup> <sup>707</sup> <sup>708</sup> <sup>709</sup> <sup>710</sup> <sup>711</sup> <sup>712</sup> <sup>713</sup> <sup>714</sup> <sup>715</sup> <sup>716</sup> <sup>717</sup> <sup>718</sup> <sup>719</sup> <sup>720</sup> <sup>721</sup> <sup>722</sup> <sup>723</sup> <sup>724</sup> <sup>725</sup> <sup>726</sup> <sup>727</sup> <sup>728</sup> <sup>729</sup> <sup>730</sup> <sup>731</sup> <sup>732</sup> <sup>733</sup> <sup>734</sup> <sup>735</sup> <sup>736</sup> <sup>737</sup> <sup>738</sup> <sup>739</sup> <sup>740</sup> <sup>741</sup> <sup>742</sup> <sup>743</sup> <sup>744</sup> <sup>745</sup> <sup>746</sup> <sup>747</sup> <sup>748</sup> <sup>749</sup> <sup>750</sup> <sup>751</sup> <sup>752</sup> <sup>753</sup> <sup>754</sup> <sup>755</sup> <sup>756</sup> <sup>757</sup> <sup>758</sup> <sup>759</sup> <sup>760</sup> <sup>761</sup> <sup>762</sup> <sup>763</sup> <sup>764</sup> <sup>765</sup> <sup>766</sup> <sup>767</sup> <sup>768</sup> <sup>769</sup> <sup>770</sup> <sup>771</sup> <sup>772</sup> <sup>773</sup> <sup>774</sup> <sup>775</sup> <sup>776</sup> <sup>777</sup> <sup>778</sup> <sup>779</sup> <sup>780</sup> <sup>781</sup> <sup>782</sup> <sup>783</sup> <sup>784</sup> <sup>785</sup> <sup>786</sup> <sup>787</sup> <sup>788</sup> <sup>789</sup> <sup>790</sup> <sup>791</sup> <sup>792</sup> <sup>793</sup> <sup>794</sup> <sup>795</sup> <sup>796</sup> <sup>797</sup> <sup>798</sup> <sup>799</sup> <sup>800</sup> <sup>801</sup> <sup>802</sup> <sup>803</sup> <sup>804</sup> <sup>805</sup> <sup>806</sup> <sup>807</sup> <sup>808</sup> <sup>809</sup> <sup>810</sup> <sup>811</sup> <sup>812</sup> <sup>813</sup> <sup>814</sup> <sup>815</sup> <sup>816</sup> <sup>817</sup> <sup>818</sup> <sup>819</sup> <sup>820</sup> <sup>821</sup> <sup>822</sup> <sup>823</sup> <sup>824</sup> <sup>825</sup> <sup>826</sup> <sup>827</sup> <sup>828</sup> <sup>829</sup> <sup>830</sup> <sup>831</sup> <sup>832</sup> <sup>833</sup> <sup>834</sup> <sup>835</sup> <sup>836</sup> <sup>837</sup> <sup>838</sup> <sup>839</sup> <sup>840</sup> <sup>841</sup> <sup>842</sup> <sup>843</sup> <sup>844</sup> <sup>845</sup> <sup>846</sup> <sup>847</sup> <sup>848</sup> <sup>849</sup> <sup>850</sup> <sup>851</sup> <sup>852</sup> <sup>853</sup> <sup>854</sup> <sup>855</sup> <sup>856</sup> <sup>857</sup> <sup>858</sup> <sup>859</sup> <sup>860</sup> <sup>861</sup> <sup>862</sup> <sup>863</sup> <sup>864</sup> <sup>865</sup> <sup>866</sup> <sup>867</sup> <sup>868</sup> <sup>869</sup> <sup>870</sup> <sup>871</sup> <sup>872</sup> <sup>873</sup> <sup>874</sup> <sup>875</sup> <sup>876</sup> <sup>877</sup> <sup>878</sup> <sup>879</sup> <sup>880</sup> <sup>881</sup> <sup>882</sup> <sup>883</sup> <sup>884</sup> <sup>885</sup> <sup>886</sup> <sup>887</sup> <sup>888</sup> <sup>889</sup> <sup>890</sup> <sup>891</sup> <sup>892</sup> <sup>893</sup> <sup>894</sup> <sup>895</sup> <sup>896</sup> <sup>897</sup> <sup>898</sup> <sup>899</sup> <sup>900</sup> <sup>901</sup> <sup>902</sup> <sup>903</sup> <sup>904</sup> <sup>905</sup> <sup>906</sup> <sup>907</sup> <sup>908</sup> <sup>909</sup> <sup>910</sup> <sup>911</sup> <sup>912</sup> <sup>913</sup> <sup>914</sup> <sup>915</sup> <sup>916</sup> <sup>917</sup> <sup>918</sup> <sup>919</sup> <sup>920</sup> <sup>921</sup> <sup>922</sup> <sup>923</sup> <sup>924</sup> <sup>925</sup> <sup>926</sup> <sup>927</sup> <sup>928</sup> <sup>929</sup> <sup>930</sup> <sup>931</sup> <sup>932</sup> <sup>933</sup> <sup>934</sup> <sup>935</sup> <sup>936</sup> <sup>937</sup> <sup>938</sup> <sup>939</sup> <sup>940</sup> <sup>941</sup> <sup>942</sup> <sup>943</sup> <sup>944</sup> <sup>945</sup> <sup>946</sup> <sup>947</sup> <sup>948</sup> <sup>949</sup> <sup>950</sup> <sup>951</sup> <sup>952</sup> <sup>953</sup> <sup>954</sup> <sup>955</sup> <sup>956</sup> <sup>957</sup> <sup>958</sup> <sup>959</sup> <sup>960</sup> <sup>961</sup> <sup>962</sup> <sup>963</sup> <sup>964</sup> <sup>965</sup> <sup>966</sup> <sup>967</sup> <sup>968</sup> <sup>969</sup> <sup>970</sup> <sup>971</sup> <sup>972</sup> <sup>973</sup> <sup>974</sup> <sup>975</sup> <sup>976</sup> <sup>977</sup> <sup>978</sup> <sup>979</sup> <sup>980</sup> <sup>981</sup> <sup>982</sup> <sup>983</sup> <sup>984</sup> <sup>985</sup> <sup>986</sup> <sup>987</sup> <sup>988</sup> <sup>989</sup> <sup>990</sup> <sup>991</sup> <sup>992</sup> <sup>993</sup> <sup>994</sup> <sup>995</sup> <sup>996</sup> <sup>997</sup> <sup>998</sup> <sup>999</sup> <sup>1000</sup> <sup>1001</sup> <sup>1002</sup> <sup>1003</sup> <sup>1004</sup> <sup>1005</sup> <sup>1006</sup> <sup>1007</sup> <sup>1008</sup> <sup>1009</sup> <sup>1010</sup> <sup>1011</sup> <sup>1012</sup> <sup>1013</sup> <sup>1014</sup> <sup>1015</sup> <sup>1016</sup> <sup>1017</sup> <sup>1018</sup> <sup>1019</sup> <sup>1020</sup> <sup>1021</sup> <sup>1022</sup> <sup>1023</sup> <sup>1024</sup> <sup>1025</sup> <sup>1026</sup> <sup>1027</sup> <sup>1028</sup> <sup>1029</sup> <sup>1030</sup> <sup>1031</sup> <sup>1032</sup> <sup>1033</sup> <sup>1034</sup> <sup>1035</sup> <sup>1036</sup> <sup>1037</sup> <sup>1038</sup> <sup>1039</sup> <sup>1040</sup> <sup>1041</sup> <sup>1042</sup> <sup>1043</sup> <sup>1044</sup> <sup>1045</sup> <sup>1046</sup> <sup>1047</sup> <sup>1048</sup> <sup>1049</sup> <sup>1050</sup> <sup>1051</sup> <sup>1052</sup> <sup>1053</sup> <sup>1054</sup> <sup>1055</sup> <sup>1056</sup> <sup>1057</sup> <sup>1058</sup> <sup>1059</sup> <sup>1060</sup> <sup>1061</sup> <sup>1062</sup> <sup>1063</sup> <sup>1064</sup> <sup>1065</sup> <sup>1066</sup> <sup>1067</sup> <sup>1068</sup> <sup>1069</sup> <sup>1070</sup> <sup>1071</sup> <sup>1072</sup> <sup>1073</sup> <sup>1074</sup> <sup>1075</sup> <sup>1076</sup> <sup>1077</sup> <sup>1078</sup> <sup>1079</sup> <sup>1080</sup> <sup>1081</sup> <sup>1082</sup> <sup>1083</sup> <sup>1084</sup> <sup>1085</sup> <sup>1086</sup> <sup>1087</sup> <sup>1088</sup> <sup>1089</sup> <sup>1090</sup> <sup>1091</sup> <sup>1092</sup> <sup>1093</sup> <sup>1094</sup> <sup>1095</sup> <sup>1096</sup> <sup>1097</sup> <sup>1098</sup> <sup>1099</sup> <sup>1100</sup> <sup>1101</sup> <sup>1102</sup> <sup>1103</sup> <sup>1104</sup> <sup>1105</sup> <sup>1106</sup> <sup>1107</sup> <sup>1108</sup> <sup>1109</sup> <sup>1110</sup> <sup>1111</sup> <sup>1112</sup> <sup>1113</sup> <sup>1114</sup> <sup>1115</sup> <sup>1116</sup> <sup>1117</sup> <sup>1118</sup> <sup>1119</sup> <sup>1120</sup> <sup>1121</sup> <sup>1122</sup> <sup>1123</sup> <sup>1124</sup> <sup>1125</sup> <sup>1126</sup> <sup>1127</sup> <sup>1128</sup> <sup>1129</sup> <sup>1130</sup> <sup>1131</sup> <sup>1132</sup> <sup>1133</sup> <sup>1134</sup> <sup>1135</sup> <sup>1136</sup> <sup>1137</sup> <sup>1138</sup> <sup>1139</sup> <sup>1140</sup> <sup>1141</sup> <sup>1142</sup> <sup>1143</sup> <sup>1144</sup> <sup>1145</sup> <sup>1146</sup> <sup>1147</sup> <sup>1148</sup> <sup>1149</sup> <sup>1150</sup> <sup>1151</sup> <sup>1152</sup> <sup>1153</sup> <sup>1154</sup> <sup>1155</sup> <sup>1156</sup> <sup>1157</sup> <sup>1158</sup> <sup>1159</sup> <sup>1160</sup> <sup>1161</sup> <sup>1162</sup> <sup>1163</sup> <sup>1164</sup> <sup>1165</sup> <sup>1166</sup> <sup>1167</sup> <sup>1168</sup> <sup>1169</sup> <sup>1170</sup> <sup>1171</sup> <sup>1172</sup> <sup>1173</sup> <sup>1174</sup> <sup>1175</sup> <sup>1176</sup> <sup>1177</sup> <sup>1178</sup> <sup>1179</sup> <sup>1180</sup> <sup>1181</sup> <sup>1182</sup> <sup>1183</sup> <sup>1184</sup> <sup>1185</sup> <sup>1186</sup> <sup>1187</sup> <sup>1188</sup> <sup>1189</sup> <sup>1190</sup> <sup>1191</sup> <sup>1192</sup> <sup>1193</sup> <sup>1194</sup> <sup>1195</sup> <sup>1196</sup> <sup>1197</sup> <sup>1198</sup> <sup>1199</sup> <sup>1200</sup> <sup>1201</sup> <sup>1202</sup> <sup>1203</sup> <sup>1204</sup> <sup>1205</sup> <sup>1206</sup> <sup>1207</sup> <sup>1208</sup> <sup>1209</sup> <sup>1210</sup> <sup>1211</sup> <sup>1212</sup> <sup>1213</sup> <sup>1214</sup> <sup>1215</sup> <sup>1216</sup> <sup>1217</sup> <sup>1218</sup> <sup>1219</sup> <sup>1220</sup> <sup>1221</sup> <sup>1222</sup> <sup>1223</sup> <sup>1224</sup> <sup>1225</sup> <sup>1226</sup> <sup>1227</sup> <sup>1228</sup> <sup>1229</sup> <sup>1230</sup> <sup>1231</sup> <sup>1232</sup> <sup>1233</sup> <sup>1234</sup> <sup>1235</sup> <sup>1236</sup> <sup>1237</sup> <sup>1238</sup> <sup>1239</sup> <sup>1240</sup> <sup>1241</sup> <sup>1242</sup> <sup>1243</sup> <sup>1244</sup> <sup>1245</sup> <sup>1246</sup> <sup>1247</sup> <sup>1248</sup> <sup>1249</sup> <sup>1250</sup> <sup>1251</sup> <sup>1252</sup> <sup>1253</sup> <sup>1254</sup> <sup>1255</sup> <sup>1256</sup> <sup>1257</sup> <sup>1258</sup> <sup>1259</sup> <sup>1260</sup> <sup>1261</sup> <sup>1262</sup> <sup>1263</sup> <sup>1264</sup> <sup>1265</sup> <sup>1266</sup> <sup>1267</sup> <sup>1268</sup> <sup>1269</sup> <sup>1270</sup> <sup>1271</sup> <sup>1272</sup> <sup>1273</sup> <sup>1274</sup> <sup>1275</sup> <sup>1276</sup> <sup>1277</sup> <sup>1278</sup> <sup>1279</sup> <sup>1280</sup> <sup>1281</sup> <sup>1282</sup> <sup>1283</sup> <sup>1284</sup> <sup>1285</sup> <sup>1286</sup> <sup>1287</sup> <sup>1288</sup> <sup>1289</sup> <sup>1290</sup> <sup>1291</sup> <sup>1292</sup> <sup>1293</sup> <sup>1294</sup> <sup>1295</sup> <sup>1296</sup> <sup>1297</sup> <sup>1298</sup> <sup>1299</sup> <sup>1300</sup> <sup>1301</sup> <sup>1302</sup> <sup>1303</sup> <sup>1304</sup> <sup>1305</sup> <sup>130</sup>

ο Rev. xvii. 6 only Job xvii. 8. xviii. 20 only. p see Eph. v. 8. 1 Thess. v. 8 al. q = 1 Cor. ix. 11 only. Gen. xiv. 28. Isa. xlix. 6. r see Gal. ii. 17. s see ch. iii. 9. t = Rom. vi. 21 reff. u Rom. ii. 6. Rev. xx. 12. 13. Ps. xlvii. 4. v = 1 Cor. iii. 18 reff. w Luke xi. 40. Rom. ii. 20 al. L.P., exc. 1 Pet. ii. 15. Prov. passim. 1. ix. 17. Luke v. 36, 37. z. x. xiii. 9. xiv. 32 only. y Acts v. 15 reff. z see Matt. x. 14. ch. vii. 16 al. a ver. 1. b absol., 1 Cor. i. 29. iv. 7 al. s see ch. vii. 9-11 d so John vii. 10.

ματιζόμενοι εἰς ἀποστόλους χριστοῦ. <sup>14</sup> καὶ οὐ <sup>ο</sup> θαῦμα αὐτὸς γὰρ ὁ σατανᾶς <sup>β</sup> μετασχηματίζεται εἰς ἄγγελον φωτός. <sup>15</sup> οὐ <sup>α</sup> μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ <sup>β</sup> μετασχηματίζονται ὡς <sup>β</sup> διάκονοι <sup>γ</sup> δικαιοσύνης, ὧν τὸ <sup>δ</sup> τέλος ἔσται <sup>α</sup> κατὰ τὰ ἔργα αὐτῶν. <sup>16</sup> Πάλιν λέγω, μή τις με <sup>γ</sup> δόξη <sup>α</sup> ἄφρονα εἶναι. <sup>ε</sup> εἰ <sup>δ</sup> <sup>ζ</sup> δὲ <sup>η</sup> μήγε, <sup>θ</sup> κἂν ὡς <sup>α</sup> ἄφρονα <sup>β</sup> δέξασθέ με, ἵνα κἀγὼ <sup>γ</sup> μικρόν <sup>δ</sup> τι <sup>ε</sup> καυχήσωμαι. <sup>17</sup> ὁ λαλῶ, οὐ <sup>ο</sup> κατὰ <sup>ο</sup> κύριον λαλῶ, ἀλλ' <sup>α</sup> ὡς <sup>β</sup> ἐν <sup>γ</sup> ἄφροσύνῃ,

14. rec (for θαῦμα) θαυμαστον, with D<sup>2</sup> B<sup>2</sup> KLM rel: txt BD<sup>1</sup> FP[R] N a 17 Orig, [Euthal-ms Damasc-ms]. for εἰς ἄγγελον, ὡς ἄγγελος D<sup>1</sup> (and lat) Orig-int-ms, Cyr Lucif, Ambrst [Promiss].

15. om οὖν D<sup>1</sup> (and lat) spec Syr goth arm Lucif., om διάκονοι K. εἰς αὐτοὺς K. for εἰς, ἐστὶν D<sup>1</sup> (and lat) [spec] Lucif.

16. om γε D<sup>1</sup>. rec μικρόν τι κἀγὼ, with syr C<sup>o</sup>: txt BDFKLMFP[R] N rel latt Syr goth æth arm [Euthal-ms Thdrt Damasc]. καυχήσωμαι DKLP[R] d<sup>1</sup> [Euthal-ms].

17. rec λαλῶ κἀγὼ κατὰ κύριον, with DLM rel vulg(not F-lat) fri syr copt goth: txt BFKP[R] N a d (m[κ. ἀνθρώπων]) 17. 47 Syr æth arm [Bas.] Chr, Damasc.

we may be fairly compared and judged by facts.' And then, before the γὰρ of ver. 13 will naturally be supplied, 'And this will end in their discomfiture: for realities they have none, no weapons but misrepresentation, being false Apostles,' &c.

13.] For (see above: the γὰρ implying also that the choice of the above line of conduct has been made in a conviction of their falsehood and its efficacy to detect it) such men are false Apostles (not, as Vulg. and most expositors, 'such false Apostles are ἐργ. δόλ.', which destroys the whole emphasis of the sentence, wherein the ἐπερλίαν ἀπόστολοι of ver. 5 are pronounced now to be ψευδαπόστολοι: and besides, suggests an irrelevant comparison between οἱ τοιοῦτοι ψ. and ψ. of some other kind. On the sense, see Rev. ii. 2. δ τοιοῦτος is a familiar designation with the Apostle, see reff.),—dishonest workmen (in that they pretend to be teachers of the Gospel, and are in the mean time subserving their own ends),—changing themselves into (in appearance: the pres. participle indicates their habit and continual endeavours to assume the shape) Apostles of Christ. By a fair comparison between us, this mask will be stripped off;—by the abundance of my sufferings, and distinctions vouchsafed by the Lord, my Apostolicity will be fully proved, and their Pseudapostolism shewn.

14, 15.] οὐ θαῦμα—so Aristoph. Plut. 99, καὶ θαῦμα γ' οὐδέν, οὐδ' ἐγὼ γὰρ ὁ βλέπων. αὐτὸς γὰρ ὁ σ.] If any definite allusion is here intended, it is perhaps to Job i. 6, &c.: but I would rather suppose the practice of Satan in tempting and seducing men to be intended.

14. ἄγγ. φωτός] God is light, and inhabits light, and His angelic attendants are surrounded with brightness, see Acts xii. 7; Ps. civ. 4: whereas Satan is the Power of darkness, see reff. and Luke xxii. 53.

15.] εἰ καὶ, if also, i.e. as well as himself, or perhaps better applying to the whole sentence, if, also . . . μετασχ. ὧς, i.e. μετασχ. καὶ γίνονται ὡς:—so Rom. ix. 29, ὡς Γεωργία ἀν. ἐμοιόθην. αὐτός, the father of falsehood and wrong (John viii. 44), is directly opposed to δικαιοσύνη θεοῦ, Matt. vi. 33, that manifestation of God by which He is known to us in the Gospel, Rom. i. 17.

ἐν τῷ τῷ α.] Of whom (notwithstanding this disguise) the end shall be correspondent to their works (not to their pretensions). 18—21.] Excuses for his intended self-boasting.

16.] πάλιν—referring to ver. 1, not repeating what he had there said, but again taking up the subject, and expanding that request. The ἀνέχομαι of ver. 1 in fact implies both requests of this verse:—the not regarding him as a fool for boasting, or even if they did (εἰ δὲ μήγε after a negative sentence implies 'but if it cannot be so,' 'if you will not grant this,' see reff. κἂν elliptical: the full construction would be κἂν ὡς ἄφρονα δέξασθαι δὲν, δέξασθέ με: so in reff.) as a fool (i.e. yielding to me the toleration and hearing which men would not refuse even to one of whose folly they were convinced) receiving him.

κἀγὼ, as well as they. 17.] Proceeding on the ὡς ἄφρονα, he disclaims for this self-boasting the character of inspiration—or of being said in pursuance of his

ἐν ταύτῃ τῇ ὑποστάσει τῆς <sup>18</sup> καυχήσεως. <sup>18</sup> ἐπεὶ πολλοὶ <sup>19</sup> καυχῶνται <sup>20</sup> κατὰ <sup>21</sup> τὴν <sup>22</sup> σάρκα, καὶ γὰρ <sup>23</sup> καυχῶσθαι. <sup>24</sup> ἡ δὲ <sup>25</sup> γὰρ <sup>26</sup> ἀνέχεσθε τῶν <sup>27</sup> ἀφρόνων, <sup>28</sup> φρόνιμοι οὖντες· <sup>29</sup> ἀνέχεσθε γάρ, εἴ τις ὑμᾶς <sup>30</sup> καταδουλοῖ, εἴ τις <sup>31</sup> κατεσ- <sup>32</sup> θίει, εἴ τις <sup>33</sup> λαμβάνει, εἴ τις <sup>34</sup> ἐπαίρεται, εἴ τις <sup>35</sup> εἰς <sup>36</sup> πρὸς- <sup>37</sup> ωπον ὑμᾶς <sup>38</sup> ἔδρει. <sup>39</sup> κατὰ <sup>40</sup> ἀτιμίαν λέγω <sup>41</sup> ὡς <sup>42</sup> ὅτι ἡμεῖς

<sup>34</sup> ix. 17. (-δισσα, ch. xii. 9.) <sup>35</sup> ver. 1. <sup>36</sup> Rom. xi. 25 al. <sup>37</sup> Prov. xv. 21. <sup>38</sup> 1 Cor. i. 1 Cor. <sup>39</sup> ix. 10. <sup>40</sup> Gal. ii. 4 only. <sup>41</sup> Gen. xlvii. 21. <sup>42</sup> Mark xii. 60 <sup>43</sup> Gal. v. 15. <sup>44</sup> Rev. vi. 8. <sup>45</sup> only. <sup>46</sup> Isa. 12. <sup>47</sup> o = ch. xii. 15. <sup>48</sup> p = ch. x. 5 ref. <sup>49</sup> q see Matt. xxvi. 67. <sup>50</sup> Acta v. 40 ref. <sup>51</sup> s = 1 Cor. vii. 6. <sup>52</sup> t Rom. i. 26 ref. <sup>53</sup> u ch. v. 19. <sup>54</sup> 2 Thes. ii. 2.

18. for πολλοί, οἱ. P<sup>1</sup>.

om την D<sup>1</sup>F[R]N<sup>1</sup> 17 Chr, Damasc.

20. rec υμας bef εις προσωπον, with D<sup>2</sup>[-gr] KLM rel am [in vos faciem (sic, Tischdf)]  
Syr goth arm Chr, Thdr: txt BDI<sup>2</sup>FPN m o 17 latt syr sēth [Euthal-ma] Damasc  
Orig-int, [Ambrst].

mission from the Lord. κατὰ κύρ.] as in  
ref., after the (mind of the) Lord, in pur-  
suance, i. e. in this case, of θεωπνευσία  
from above: not as in 1 Cor. vii. 10, 25, 40.  
ὡς ἐν ἀφρ.] as it were in folly, i. e.  
'putting myself into the situation, and  
speaking the words of a foolish man vaun-  
ting of himself.' ὑποστάσει, as ch. ix.  
4, in this present confidence, not as Chrys.  
'subject,'—'this subject of boasting,' ἵνα  
μὴ νομίσῃ πανταχοῦ ἀνομιλεῖν αὐτόν,  
(Hom. xxiv. p. 607)—and so al.: but the  
sense would be insipid in the last degree:  
nor could such a meaning well be expressed  
without γε,—ἐν ταύτῃ γε τῇ ὕψ. De Wette  
also renders ὕψ. 'subject-matter,' and  
understands, 'since we are come to boast-  
ing;' but here again γε would be more  
naturally found. He objects to 'confidence,'  
that the boasting was not begun: but as  
Meyer replies, it is conceived of as having  
begun in Paul's mind, by the use of the  
present λαλῶ, I am speaking.

18.] Since many (viz. the false teachers,  
but not only they:—'since it is a common  
habit,'—for he is here speaking as εἰς τῶν  
ἀφρόνων, see Job ii. 10) boast according to  
the flesh (not = ἐν σαρκί, as Chrys., al.,  
but 'in a spirit of fleshly regard,'—'having  
regard to their extraction, achievements,  
&c.' as below vv. 22 ff.), I also will boast  
(scil. κατὰ τὴν σάρκα. Rückert thinks  
these words are omitted purposely, thereby  
to imply that the Apostle's boasting was  
not fleshly; but this is distinctly contra-  
dicted by the context: he is speaking as  
one of the πολλοί of οἱ ἀφρόνες, see next  
verse).

19.] Bitterly ironical. They  
were φρόνιμοι—as 1 Cor. iv. 8, κεκορεσ-  
μένοι—so full of wisdom as to be able to  
tolerate complacently, looking down from  
the 'sapientum templa serena,' the follies  
of others. This, forsooth, encourages him  
to hope for their forbearance and patron-  
age. Compare the earnestness of 1 Cor.  
iii. 1—4. And the irony does not stop  
here: it is not only matter of presump-

tion that they would tolerate fools with  
complacency, but the matter of fact testi-  
fied it: they were doing this: and more.

20.] for (proof that they could  
have no objection to so innocent a man as  
a fool, when they tolerated such noxious  
ones as are adduced) γε εὐδμεν (them), if  
(as is the case) one brings you into  
slavery (the mere abstract act as regarded  
them, not the man's own selfish view,  
being in the Apostle's mind, the active, not  
the middle, is used. Thucyd. iii. 70, uses  
the active similarly: λέγοντες τοὺς Ἀθη-  
ναίους τὴν Κέρκυραν καταδουλοῦν. But  
the enslaving understood, is to the man  
himself, not to the law:—see ref. Gal.), if  
one devours you (by exaction on your prop-  
erty, see ref. Mk. L. So Hom. Od. γ.  
315: μὴ τοι κατὰ πάντα φάγοσι κτήματα,  
and Plaut., Ter., and Quintil., in Wetstein),  
if one catches you (as with a snare, ref.:  
not, 'takes from you'), if one uplifts  
himself (so freq. in Thucyd., e. g. vi. 11,  
χρὴ μὴ πρὸς τὰς τύχας τῶν ἐναντιῶν  
ἐπαίρεσθαι. See other examples in Wetst.),  
if one smites you on the face (in insult,  
see 1 Kings xxii. 24: Matt. v. 39: Luke  
xxii. 64: Acts xxiii. 2. This is put as the  
climax of forbearance. "That such vio-  
lence might literally be expected from the  
rulers of the early Christian society, is also  
implied in the command in 1 Tim. iii. 3,  
Tit. i. 7, that the 'bishop' is not to be a  
striker.' Even so late as the seventh cen-  
tury the council of Braga (c. 7), A.D. 675,  
orders that no bishop at his will and  
pleasure shall strike his clergy, lest he lose  
the respect which they owe him." Stanley).

21.] By way of disparagement  
(κατ' ἄτιμ.,—so κατὰ λήπην ἐκπλώσαντες,  
Herod. ii. 152: κατὰ θέαν ἤκεν, Thucyd.  
vi. 31) I assume that (ὡς ὅτι, see ch. v. 19,  
note,—does not positively state a fact, but  
assumes one, or states the import of a say-  
ing) we (emphatic) were weak (when we  
were among you). An ironical reminiscence  
of his own abstinence when among

v. Rom. iv.  
19 reff.  
w ver. 12.  
x = ch. x. 2.  
y ver. 17.  
z Acts vi. 1.  
Phil. iii. 6  
bis only.  
Gen. xxix.  
14 al.

a John i. 46. Acts ii. 22. Rom. xi. 1 al.  
d here only. Zech. vii. 11 only. (-via, 2 Pet. ii. 16.)

b Rom. ix. 7 reff.

as adv., here only. Winer, edn. 6, § 50, Remark 2.

c Col. i. 7. 1 Tim. iv. 6. see ch. vi. 4.

ἡ ὁσθενήσαμεν ἔν φ' δ' ἂν τις ἂν τολμᾷ, (ἔν ἡ ἀφροσύνη  
λέγω) ἂν τολμῶ κἀγώ. <sup>22</sup> Ἐβραῖοι εἰσιν; κἀγώ. Ἰσραη-  
ῖται εἰσιν; κἀγώ. ὁ σπέρμα Ἀβραάμ εἰσιν; κἀγώ. <sup>23</sup> διὰ κο-  
νοὶ ἡ χριστοῦ εἰσιν; (ἡ παραφρονῶν λαλῶ) ὅτι περ ἐγὼ ἐν

BDI  
MP  
c d  
h k l  
e 1

21. ὁσθενήσαμεν bef ημεις F[not F-lat]: ὁσθενήκαμεν BN in [17(Griesb)] 80  
[Euthal-ms].—add εν τούτω τω μερει D vulg-ed [demid](not am fuld [tol]) Ambrst.  
om δ' D<sup>1</sup>(aud lat) vulg syrr Ambrst. <sup>22</sup> toλμω καγω bef εν αφρ. λεγω F[not  
F-lat].—om 2nd λεγω N<sup>1</sup>(ins N-corr<sup>1</sup> obl).

them from all these acts of self-exaltation at their expense, q. d. (ironically), 'I feel that I am much letting myself down by the confession that I was too weak ever to do any of these things among you.' This I believe with Schrader, De Wette, and Meyer, to be the only satisfactory rendering. See also Stanley. Most expositors (1) refer λέγω back to ver. 20, 'I say it,'—*'I speak,'* as E. V. So Chrys., Theophyl., Theodoret, Pelag., Erasmus, Calvin, al. (Chrys. remarks on ὡς δτι,—ἀσαφές τὸ εἰρημένον. ἐπειδὴ γὰρ φορητὸν ἦν, διὰ τοῦτο οὕτως αὐτὸ τίθειεν, ἵνα κλέψῃ τὴν ἐπ' ἀρχαίαν τῇ ἀσαφείᾳ, p. 609), and (2) understand κατὰ ἄντιμ, 'to your shame,' and (3) ὡς δτι, 'as though.' But (1) can hardly be, seeing that λέγω below and λαλῶ ver. 23 have a forward reference: (2) would require ὁμῶν, and even then would be exceedingly harsh,—cf. the similar meaning 1 Cor. xv. 34, where we have πρὸς ἐντροπὴν ὁμῶν λαλῶ; and (3) it may be doubted whether ὡς δτι ever can mean 'as though,' even in ref. 2 Thess., where Winer, edn. 6, § 65. 9 (see German edn.), renders it by wie daß: it is pleonastic, answering to our expression 'how that'—'I told him, how that' . . . Winer, in a former edition, instances the use of wie daß in a somewhat similar way: wie daß ich gehört habe, . . . where either wie or daß would be enough. Besides the instances given on ch. v. 19, Meyer quotes from Dion. Hal. ix. (with no further ref.) ἐκτιγνούς, ὡς δτι ἐν δοχατοῖς εἰσιν οἱ κατακλιθεῖντες. ἐν φ' δ' ἂν But in whatsoever matter any one (the τις of ver. 20) is bold (the ἂν signifies habit, recurrence: so Soph. Philoct. 290, ταῦτ' ἂν ἐξέρπων τάλας ἐμψυχώμην εἰτα πῦρ ἂν οὐ παρῇ, and Eur. Phoen. 412, ποτὲ μὲν ἐπ' ἡμᾶρ εἶχον, εἰτ' οὐκ εἶχον ἂν, where see Porson). Throughout this passage, compare by all means Stanley's interesting notes. ἐν ἀφρ.] see ver. 17.

22. "The three honourable appellations with which the adversaries magnified themselves,—resting on their Jewish extraction, are arranged so as to form a climax: so that Ἐβραῖοι refers to

the nationality,—Ἰσραηλῖται to the theocracy (Rom. ix. 4 ff.), and σπέρμα Ἀβρ. to the claim to a part in the Messiah (Rom. ix. 7; xi. 1, al.)." Meyer. The interrogative form of the sentence is much more lively and consistent with the spirit of the context than the affirmative, as given by Erasmus, Luther, Estius, al. 23.] Meyer remarks, that all three points of Judaistic comparison, of so little real consequence in the matter, were dismissed with the short and contemptuous κἀγώ,—*'that am I too.'* But that is not enough, now that we are come to the great point of comparison; the consciousness of his real standing, and their nullity as ministers of Christ requires the ὅτι περ ἐγώ, and the holy earnestness of this consciousness pours itself forth as a stream over the adversaries, so as to overwhelm their conceited aspirations to apostolic dignity. παραφρ. λ.] stronger than ἐν ἀφροσύνῃ. λέγω:—I say it as a madman. Hardly, as Meyer, spoken from a consciousness of the verdict παραφρονῶν which the opponents would pronounce on this ὅτι περ ἐγώ,—but rather, as De W., from a deep sense of his own unworthiness, and conscious how utterly untrue was ὅτι περ ἐγώ, in any boasting sense. He therefore repudiates it even more strongly than the τολμῶ κἀγώ. ὅτι περ ἐγώ must not be misunderstood. He concedes to them their being διδκ. χρ., and assumes (παραφρονῶν) for himself, something more, if more abundant labours and sufferings are to be any criterion of the matter. That this is the sense is obvious from the comparison being in the amount of labours and sufferings,—and not (as Meyer), that he denies to them the διδκ. χρ. and merely puts it hypothetically. 'Well, then, if they are to be considered διδκ. χρ., I must be something more.' If so, the comparison would be not in the degree of ministerial self-sacrifice, but in the credentials of the ministry itself. Both are now assumed to be ministers: but if so, Paul is a minister in a much higher degree, more faithful, more self-denying, richer in gifts and divine tokens, than they. The proposition is used ad-



<sup>18</sup> κόποις <sup>19</sup> περισσοτέρως, ἐν <sup>20</sup> φυλακαῖς <sup>21</sup> περισσοτέρως, ἐν <sup>22</sup> πληγαῖς <sup>23</sup> ὑπερβαλλόντως, ἐν <sup>24</sup> θανάτοις <sup>25</sup> πολλάκις.  
<sup>26</sup> ὑπὸ Ἰουδαίων πεντάκις <sup>27</sup> τεσσαράκοντα <sup>28</sup> παρὰ μίαν  
 ἔλαβον, <sup>29</sup> τρίς <sup>30</sup> ἐραβδίσθην, ἀπαξ <sup>31</sup> ἐλιθάσθην, τρίς  
 ἐνανάγησα, <sup>32</sup> νυχθήμερον ἐν τῷ <sup>33</sup> βυθῷ <sup>34</sup> πεποίηκα.  
<sup>35</sup> ὁδοιπορίας <sup>36</sup> πολλάκις, <sup>37</sup> κινδύνους <sup>38</sup> ποταμῶν, <sup>39</sup> κιν-  
 only. (-βάλλειν, ch. iii. 10.) m = ch. i. 10. Ps. iv. 13. see 1 Cor. xv. 31. προσηγο-  
 ρία πολλοὺς θανάτους ὑπομένων ἀνθ' ἐνὸς τοῦ τελευταίου, Philo, Place. § 30, vol. ii. p. 542.  
 n ellipse. of πληγῶν, see Luke xii. 47, 48. o = here only. Herod. ix. 33. p Acts  
 xvi. 22 only. Judg. vi. 11. q Acts v. 26 reff. r 1 Tim. i. 19 only t.  
 s here only t. t here only. Exod. xv. 5. Ps. cxi. 24. (-θίζειν, Luke v. 7.) u = Acts  
 xv. 33 reff. v John iv. 6 only t. 1 Macc. vi. 41. (-πεῖν, Acts x. 9.) w here  
 (8 times) and Rom. viii. 35 only. Ps. cxiv. 3. (-πεύειν, 1 Cor. xv. 30.) x gen., = 1 Pet.  
 i. 2. βαπτ. αἰμ.

23. for λαλῶ, λεγῶ DF e Did. <sup>1</sup> κοινὸς F(not G). rec εν πληγαῖς υπερβ.  
 bef εν φυλακαῖς περισσ., with D<sup>2</sup>[-gr.] KLMN<sup>3</sup> rel syrr copt arm Orig, Chr, Thdr̄t  
 Damasc, and F[-gr](and G-lat)] N<sup>1</sup> Orig, [Hil.], which (and P) put περισσ. with πληγ.  
 and υπερβ. with φυλ.: om εν πλ. υπ. Clem [Euthal-uns] Tert: txt B D<sup>1</sup>(and lat) (P)  
 [17] vulg(and F-lat) goth wth Orig, [Ambrst Aug.]. πολλοῖς D<sup>1</sup>[-gr].  
 25. rec εραβδ., with M rel Chr [Thdr̄t Damasc]: txt BDFKL<sup>1</sup>N [a c d f k m n o]  
 17. 47 Orig, Eus, Chr-ms Thl Ec.  
 26. for πολλαῖς (and in next ver), πολλαῖς D<sup>1</sup>(with lat); so also vulg [F-lat Syr] in  
 ver 27 [twice].

verbally, see reff. ἐν κόποις περισ.]  
 By (the ἐν is instrumental [in (the matter of) or, by (virtue of)]:—the direct dative is adopted ver. 26:—these facts are proofs of the ὑπερ ἐγώ,—not as Estius, al., parallel with it, which would only apply to the comparatives and not to ἐν θανάτοις πολλαῖς labours (occurring) more abundantly (the adverbs belong to the substantives in each case and are used adjectively; so τὴν ἐμὴν ἀναστροφὴν ποτ., Gal. i. 13: τῆς ἐμῆς παρουσίας πόλει, Phil. i. 26),—by prisons (imprisonments) more abundantly (but one such is mentioned in the Acts (xvi. 23 ff.) previous to the writing of this Epistle. Clement, in the celebrated passage of his 1st Epistle to the Corinthians (c. v. p. 220) on the labours of Paul, describes him as ἐπτάκις δεσμὰ φορέσας. This whole catalogue should shew the chronologists of the Apostle's life and epistles how exceedingly unsafe it is to build only on the history in the Acts for a complete account of his journeys and voyages), by stripes more exceedingly (particularized below), by deaths often (see reff. and ch. iv. 10. Such was the danger escaped at Damascus, Acts ix. 23, at Antioch in Pisidia, xiii. 50, at Iconium, xiv. 5, 6, at Lystra, ib. 19, at Philippi, xvi., at Thessalonica, xvii. 5 f., at Berea, ib. 13, and doubtless many others of which we know nothing. See below).

24, 25.] are parenthetical, explaining some of the foregoing expressions: the construction is resumed, ver. 26.

At the hands of the Jews five times received I forty save one (in Deut. xxv. 3, it is prescribed that not more than forty

stripes should be given, 'lest thy brother should seem vile unto thee.' For fear of exceeding this number, they kept within it. This seems a more likely account of the thirty-nine stripes than that given by Wetst.,—that thirteen were inflicted on the breast, and the same number on each shoulder, and the fortieth omitted, lest one part of the body should receive more than another. See the Rabbinical authorities in Wetst., and cf. Joseph. Antt. iv. 8. 21 and 23, and Stanley's note here. He calls it τιμωρία αἰσχρίστη: and Meyer remarks that Paul might well number it among the θάνατοι, for it was no rare occurrence for the criminal to die under its infliction.

None of these scourgings are mentioned in the Acts),—thrice was I beaten with rods (scil. by the Roman magistrates, see Acts xvi. 22, 23, which is the only occasion mentioned in the Acts), once was I stoned (Acts xiv. 19), thrice I suffered shipwreck (not one of these shipwrecks is known to us. Thus we see that perhaps three, perhaps two, voyages of Paul, but certainly one,—previous to this time, must be somewhere inserted in the history of the Acts: see Prolegg. ch. iii. § v. 5), a night and day have I spent (reff.) in the deep (i. e. the sea: probably on some remnant of a wreck after one of his shipwrecks alone or with others. To understand δ βυθός, as Thl. (τινὲς δὲ φασιν ἐν τινι φρεσὶ μετὰ τὸν ἐν λύστοις κίνδυνον κατακρυφθεῖς, βύθῳ λεγομένῳ, νῦν τοῦτο λέγει), seems to be taking it out of its connexion here. Wetst. gives from Ælian, H. An. viii. 7, ἀθίστον νήχεσθαι ἐν βυθῷ. Still less must we think of the characteristic interpretation

γ Εpp., here  
 only. Matt.  
 xxi. 13 ii  
 (from Jer.  
 vii. 11) al.  
 γ = Acts xviii.  
 2 reff. above.  
 2 Macc. xii.  
 31.  
 α Matt. xv.  
 33 & Mk. Heb.  
 xi. 36 only.  
 Ezek. xxv. 4.  
 β Gal. ii. 4  
 only γ.  
 only. Num. xxiii. 21.  
 only. Exod. xvii. 2.  
 (f. g.). Rev. iii. 16 only.  
 32. Acts xxvi. 29 only γ.  
 vi. 3? (only.) *ἐπιστάσις*, (Acts as above, v. r.) Num. xxvi. 9.  
 δ δύνους γ ληστῶν, κινδύνους ἐκ γένους, κινδύνους ἐξ  
 ἐθνῶν, κινδύνους ἐν πόλει, κινδύνους ἐν ἐρημίᾳ,  
 κινδύνους ἐν θαλάσῳ, κινδύνους ἐν ψευδαδέλφοις,  
 27 καὶ κόπῳ καὶ μόχθῳ, ἐν ἀγρυπνίαις πολλάκις, ἐν  
 λιμῇ καὶ δίψει, ἐν νηστείαις πολλάκις, ἐν ψύχει καὶ  
 γυμνότητι. 28 χωρὶς τῶν παρεκτὸς ἢ ἐπίστασις  
 c 1 Thess. iii. 9. 2 Thess. iii. 8 only. d ch. vi. 5 (reff.). e as above (c)  
 f Deut. xxviii. 48 only. g Rom. viii. 26. h here  
 i John xviii. 18. Acts xviii. 2 only. Gen. viii. 22. h as above  
 j = Matt. xiv. 31. (Heb. iv. 15.) Gen. xxi. 1. m Matt. γ.  
 n Acts xxvi. 29 only γ. Deut. i. 34 a q. constr. here only. o Acts xxiv. 13 only γ. = 2 Macc.  
 vi. 3? (only.) *ἐπιστάσις*, (Acts as above, v. r.) Num. xxvi. 9.

27. rec ins *εν* bef κοπῳ, with KLMP N-corr<sup>1</sup>(P)<sup>3</sup> rel vulg (and F-lat) Orig<sub>1</sub>(-int.)  
 [Bas, Chr, Euthal-ms Thdrt Damasc Ambrst Aug.]: om BD F[-gr] N<sup>1</sup> goth.  
 διψῇ B<sup>1</sup> g<sup>2</sup> l [Orig<sub>1</sub>].

28. rec *ἐπιστάσις*, with KLMP rel Chr<sub>1</sub> (explaining it: οἱ θόρυβοι, αἱ παραχαῖ, αἱ  
 πολιορκίαι τῶν δῆμων καὶ τῶν πόλεων ἐφοδοί. So also Thdrt al) Damasc: txt BDFK

of Estius: "Subjunct aliud periculum  
 marinum longe gravior, nempe quod de-  
 merus fuerit ex naufragio in profundum  
 maris, ubi tamen divina ope fuerit servatus  
 incolumis noctem et diem, atque inde  
 postea liberatus"). 28.] The construc-  
 tion is resumed from ver. 23, but now  
 with the instrumental dative without the  
 preposition. By journeys frequently,  
 by perils of rivers (the genitives denote  
 the material of the perils; rivers and rob-  
 bers being the things and persons actually  
 attacking. Winer, edn. 6, § 30. 2 [α],  
 renders it *perils on rivers*, justifying it  
 by κ. ἐν πόλει: but in my view a distinc-  
 tion is pointed out by the variety of con-  
 struction. Wetst. quotes κινδ. θαλάσῳ  
 from Heliod. ii. 4. The 'perils of rivers'  
 might arise from crossing or fording, or  
 from floods. The crossing of the rocky  
 and irregular torrents in Alpine districts  
 is to this day attended with danger, which  
 must have been much more frequent when  
 bridges were comparatively rare. And this  
 is the case with a road, among others, fre-  
 quently traversed by Paul, that between  
 Jerusalem and Antioch, crossed as it is by  
 the torrents from the sides of Lebanon.  
 Maundrell says that the traveller Spon lost  
 his life in one of those torrents: see Cony-  
 beare and Howson, edn. 2, vol. i. p. 502,  
 note: and Stanley (in loc.), by perils of  
 robbers (see note on Acts xiii. 14), by  
 perils from my kindred (the Jewish na-  
 tion, ἐκ, arising from: they not being  
 always the direct agents,—but, as in many  
 cases in the Acts, setting on others or  
 plotting secretly: or γένους,—and ἐθν.  
 below,—imports generically the source, or  
 quarter whence the danger arose), by  
 perils from the Gentiles (not merely  
 "from Gentiles," as Stanley: this would  
 be ἐξ ἐθνικῶν. The art. is omitted after  
 the preposition, the word being thus cate-  
 gorized in Greek; but it must be supplied

in our English idiom), by perils in the  
 city (in Damascus, Acts ix. 23 f.,—Jeru-  
 salem, ib. 29,—Ephesus xix. 23 ff., and  
 many other places), by perils in the desert  
 (the actual desert? or merely the solitude  
 of journeys as contrasted with 'the city?'  
 but any how, not 'in solitude': the art.  
 must be supplied as in ἐν πόλει), by perils  
 in the sea (not, as De W., a repetition  
 from ver. 25: there are many perils in the  
 sea short of shipwrecks), by perils among  
 false brethren (who were these? Grot.,  
 al., suppose, 'qui Christianos se simula-  
 bant, ut res Christianorum perdiscerent,  
 deinde eos proderent,'—and so apparently  
 Chrys., &c. But Paul's use of this com-  
 pound leads us rather to persons who bona  
 fide wished to be thought ἀδελφοί, but  
 were not, scil. in heart and conduct, and  
 were opponents of himself personally,  
 rather than designed traitors to the Chris-  
 tian cause. Cf. ψευδαδελφοί above, ver.  
 13); 27.] by labour and weariness,  
 by watchings (see on ch. vi. 5) frequently  
 (the ἐν is here resumed, perhaps arbi-  
 trarily, perhaps also because κόπῳ and  
 μόχθῳ are more directly instrumental,  
 —ἀγρυπν., &c., more conditionally),  
 by hunger and thirst, by fastings frequently  
 (voluntary fastings, 'ad purificandam  
 mentem et edomandam carnem,' as Es-  
 tius, see also ch. vi. 5 note. De W. here  
 too (see also Stanley) holds to 'involun-  
 tary fastings;' but he is clearly wrong,  
 for νηστ. is distinguished from λιμ. κ.  
 δίψ.), in cold and nakedness (insuffi-  
 cient clothing:—or, literally, when thrust  
 into prison after his scourgings,—or  
 after his shipwrecks). 28.] He  
 passes from particulars, omitting others  
 which might have been specified, to the  
 weight of apostolic care and sympathy  
 which was on him. Not to mention those  
 (afflictions) which are besides (these) (the  
 Vulg., E. V., Beza, Estius, Bengel, under-

μοι ἡ ° καθ' ἡμέραν, ἡ ° μέριμνα ° πᾶσων τῶν ° ἐκκλησιῶν. <sup>o Acts ii. 46</sup>  
 29 τίς ° ἀσθενεῖ, καὶ οὐκ ° ἀσθενῶ; τίς ° σκανδαλίζεται, <sup>p and constr.,</sup>  
 καὶ οὐκ ἐγὼ ° πυροῦμαι; 30 Εἰ ° καυχᾶσθαι δεῖ, ° τὰ ° τῆς <sup>Matt. xiii.</sup>  
<sup>only. Sir. xlii. 9.</sup> <sup>q ch. viii. 18 ref.</sup> <sup>r = Acts xx. 35, or Rom. xiv. 1.</sup>  
<sup>s 1 Cor. viii. 13 ref.</sup> <sup>t 1 Cor. vii. 9 ref.</sup> <sup>u absol., vv. 16, 18.</sup> <sup>v constr.,</sup>  
<sup>Rom. xiv. 19 al.</sup> <sup>w constr., ch. ix. 2.</sup> <sup>Pror. xxvii. 1.</sup>

k 17 [Euthal-ms]. rec (for μοι) μου, with D[-gr] KLMFN<sup>3</sup> rel vulg[(and F-lat)  
 Ambrst]: txt B F[-gr] N<sup>1</sup> 17 [Euthal-ms, in me D-lat Aug.]. om. 1st η F<sup>1</sup>  
 (not G). for καθ. ημ. η, καθημερινῇ F.

stand *παρεκτός* as = *ἐξωθεν*, 'the things that are without,'—a meaning which it never has, always implying *exception*, see ref.

Chrys., al., join *χωρ. τ. παρεκτ.* with the foregoing, and put a period after *παρεκτ.*, interpreting it rightly, *πλεονα τὰ παραλειφθέντα τῶν ἀπαριθμηθέντων*, Hom. xiv. p. 618:—but this seems to break the connexion too abruptly, besides giving a strange and unlikely termination to the long sentence preceding).—*my care* (*ἐπιστ.* may be either 'delay,' 'hindrance,' as Soph. Antig. 225, *πολλὰς γὰρ εἰχον φροντίδας ἐπιστάσεις*, and Xen. Anab. ii. 4. 26, *ὅσον δ' ἂν χρόνον τὸ ἡγούμενον τοῦ στρατεύματος ἐπιστήσεις, τοσούτον ἦν ἀνάγκη χρόνον δι' ἑαυτοῦ τοῦ στρατεύματος γίγνεσθαι τὴν ἐπιστάσειν*,—or, as very frequently in Polybius, see Schweigh., *Lex. Polyb.*,—'care,' 'attention,' 'matter of earnest thought': e. g. *τὴν ὑπὲρ τῶν δλων ἐπιστάσειν κ. διδασκῆν*, viii. 30. 13, 'curam summæ rei,'—*οὐκ ἐκ παρέρργου, ἀλλ' ἐξ ἐπιστάσεως*, iii. 58. 3,—*ἔγειν τινα εἰς ἐπιστάσειν*, 'attentionem aliquis excitare,' ix. 22. 17, al. The rec. reading, *ἐπιστάσεις* (which has perhaps been introduced from *ἐπιστάσεις* not being understood (see digest here and on ref. Acts) and then μοι has been altered to μου as easier; but substantives derived from verbs which govern a dative are sometimes followed by this case, see Winer, edn. 6, § 31. 3, and Moulton's note), can only mean *concurrent*, in a hostile sense, see ref. and examples in Wetst.: and so Chrys. (see var. readd.), &c., take it here: others metaphorically, as Beza, 'agmen illud in me quotidie concurrentes, i. e. sollicitudo de omnibus ecclesiis'—'somewhat similarly De W.,—'that which sets upon me, importunes me, daily': and so E. V. Stanley, with Est. nl., renders it, 'the concurrence of people to see me': but this is doubtful, as departing from the hostile sense. In Beza's sense, there is something Pauline in the rec., "the daily outbreak against me," and the reading cannot be considered certain) *day by day*, (viz.) *my anxiety for all the churches* (the construction is an anacoluthon: not, as Meyer, *ἐπιστ.* the subject and *μέριμνα* the predicate, which would be a very flat sentence,—'*my daily care is, anxiety &c.*' As it stands, ἡ *ἐπιστ.* is general, and

ἡ *μέριμνα* particularizes it. Nothing need be supplied. ἡ *ἐπιστ.* occurs to the Apostle's mind, and is uttered, in the nominative, the construction being disregarded).

29.] 'Cura certe *συμπάθειαν* generat: quæ facit, ut omnium affectus in se suscipiat Christi minister, omnium personas induat, quo se accomodet omnibus,' Calv.

Olsb., after Emmerling, strangely understands, 'Who is weak, if I am not weak?' i. e. 'Who can be called weak, if I am not so?' The *ἀσθένεια* of the *τις* may be in various ways; in *faith*, as Rom. xiv. 1 al., or in *purpose*, or in *courage*: that of the Apostle, see 1 Cor. ix. 22, was a sympathetic weakness, a leaning to the same infirmity for the weak brother's sake, but also a veritable *θρονοῦμαι κ. ταρασσομαι* (as Chrys., p. 614) in himself, on the weak brother's account.

τίς σκανδ. "Non priore, sed hac versiculi parte addit *ego*: nam illic infirmo se accomodat: hic dissimilem se scandalizantis fatetur, partes a scandalizante neglectas scandalizati causa ipse suscipiens. Partes a scandalizante neglectæ sunt amor, prudentia, &c. Idem tamen Paulus etiam partes scandalizati, sive incommodum quod scandalizatus sentit, in se suscipit." Bengel. *πυροῦμαι*,—with zeal, or with indignation.

30.] partly refers back to what has passed since ver. 23. The *ἀσθένεια* not being that mentioned in a different connexion in ver. 29, but that of ver. 21, to which all since has applied. But the words are not without a forward reference likewise. He will boast of his weaknesses—of (τὰ τῆς ἀσθ.) *those things which made him appear mean and contemptible* in the eyes of his adversaries. He is about to adduce an instance of escape from danger, of which this is eminently the case: he might be scoffed at as δ *σαργανοφόρητος*, or the like—but he is carried on in his fervency of self-renunciation amidst his apparent self-celebration, and he will even cast before his enemies the *contemptible* antecedents of his career, boasting in being despised, if only for what Christ had done in him. The asseveration in ver. 31 may be applied to the whole, but I had rather view it as connected with the strange history about to be related:—'I will glory in my weaknesses

x Rom. vi. 19.  
1 Cor. ii. 3  
y Rom. xv. 6  
z so ver. 11.  
a Rom. ix. 6  
b Rom. ix. 1  
c here only +  
1 Macc. xiv.  
47. xv. 1, 2  
only. Jos.  
Antt. xiv. 7.  
2 al.  
d Gal. iii. 23.  
Phil. iv. 7.  
ii. 15, 18.  
h absol., ch. xi. 16, 18, 30.

2 ἀσθενείας μου καυχῆσομαι 31 ὁ θεὸς καὶ ὁ πατὴρ τοῦ κυρίου Ἰησοῦ οἶδεν, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι. 32 ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφφούρει τὴν πόλιν Δαμασκηνῶν πιάσαι με [θέλων], 33 καὶ διὰ θυρίδος ἐν σαργάνῃ ἐχάλασθην διὰ τοῦ τέλους καὶ ἐξέφυγον τὰς χεῖρας αὐτοῦ. XII. 1 \* Καυχᾶσθαι δὴ οὐ συμφέρεи μοι ἐλεύσομαι

1 Pet. i. 5 only +  
Judith iii. 6.  
g here only +  
1 constr., but w. aor. inf., Matt. xix. 10. Zeth. iii. 8.

e Acts xii. 4 reff.  
h Acts ix. 25 (reff.).  
i Acts xx. 9 only. Josh.  
i Rom. ii. 3 reff.

30. om μου B.

31. rec aft κυριου ins ημων, with DMP rel vulg(with [demid] fult F-lat) Syr copt arm Thdrt [Euthal-ms Ambrst] Aug[alic]: om BFKLN e g h l m n 17 am syr goth mth Chrj[and 2-mss] Damasc. rec aft ιησ. ins χριστου, with DKLMF rel vulg(with [demid] fult F-lat) Syr copt æth Thdrt [Euthal-ms Damasc Ambrst] Aug: om BFN m 17 am syr goth arm Chr[and ms].

32. rec δαμασκηνων bef πολιν, with D[gr] KLM rel Chr, Thdrt Damasc: txt BD<sup>1</sup> FPN a m 17 [latt arm]. om θαλων B D<sup>1</sup>(and lat) vulg(and F-lat) Syr arm Procop, Ambrst Pel: ins D[gr] KLMFN rel goth Chr, [Euthal-ms Damasc] Thdrt, and (but bef πιασαι με) F[gr](and G-lat) syr copt æth.

33. om εν σαργανη F[gr].

CHAP. XII. 1. \* καυχᾶσθαι δεῖ οὐ συμφέρον μὲν ἐλεύσομαι δὲ B(see table) F(N) 17 vulg: so, but συμφερει, P: καυχασθαι δη ου συμφερει μοι ελευσομαι γαρ (D)KL rel Chr Thdrt [Thl] (Ec.—ins ei bef καυχ. N<sup>o</sup> 39 lect-17 vulg(and F-lat) [Euthal-ms Ambrst].—δεῖ (on the confusion between η and ει cf Tischd<sup>f</sup> N. T. (ed. 7) prolegg. p. xxxvii) B D<sup>1</sup>(and lat) FLP d e f g m n o [17] vulg syrr goth [Euthal-ms Ambrst]: δε D<sup>1</sup>[gr] N copt Thl: δη KM 47 Ath, Chr Thdrt Damasc [Ec].—om μοι D<sup>1</sup>[gr] Syr goth. (M uncert.)—add και B 213.

—yea, and I will yet more abase myself—God knows that I am telling sober truth—&c.' If the solemnity of the asseveration seem out of proportion to the incident, the fervid and impassioned character of the whole passage must be taken into account. It will be seen that I differ from all Commentators here, and cannot but think that they have missed the connexion. Meyer supposes that vv. 32, 33 were only the beginning of a catalogue of his escapes, which he breaks off at ch. xii. 1: and that the asseveration was meant to apply to the whole catalogue: but surely this is very unnatural.

32, 33.] On the fact, and historical difficulty, see note, Acts ix. 24.

32.] ἐν Δαμ. followed by Δαμασκηνῶν is pleonastic, but the pleonasm is common enough, especially when for any reason, our words are more than usually precise and formal.

ἐθνάρχης] Prefect, or governor, stationed there by the Arabian king. The title appears to have been variously used. The High Priest Simon, as a vassal of Syria, is so named in reff. 1 Macc., and Jos. Antt. xiii. 6. 7. It was bestowed by Augustus on Archelaus after his father's death, Jos. Antt. xvii. 11. 4; B. J. ii. 6. 3. The presidents of the seven districts into which Egypt was divided

under the Romans, bore it (Strabo, xvii. 798): as did a petty prince of the Bosphorus under Augustus (Lucian, Macrob. 17). Also the chief magistrates of the Jews living under their own laws in foreign states had this title (Jos. Antt. xiv. 7. 2; xiv. 8. 5. B. J. vii. 6. 3). But apparently it must here be taken in its wider sense, and not in this latter: for the mere chief magistrate of the Jews would not have had the power of guarding the city. Doubtless he was incited by the Jews, who would represent Paul as a malefactor.

σαργάνη, κόφινος, Hesych.;—ὁ μὲν, σχοιρίδιον τι, οἱ δὲ πλέγμα τι ἐν σχοιρίδιον. Suidas (see Wetst.), = στυπλι, Acts ix. 25. Probably it is, as Stanley, a "rope-basket;" a net.

CHAP. XII. 1—10.] He proceeds to speak of visions and revelations vouchsafed to him, and relates one such, of which however he will not boast, except in as far as it leads to fresh mention of infirmity, in which he will boast, as being a vehicle for the perfection of Christ's power. In order to understand the connexion of the following, it is very requisite to bear in mind the burden of the whole, which runs through it—ἐν ταῖς ἀσθενείαις καυχῆσομαι. There is no break between this and the last chapter. He has just mentioned a passage of his history which might expose him to con-

γὰρ εἰς ὁπτασίας καὶ ἀποκαλύψεις κυρίου. <sup>2</sup> οἶδα <sup>m Luke i. 22.</sup>  
 ἄνθρωπον ἐν χριστῷ <sup>o</sup> πρὸ ἐτῶν δεκατεσσάρων (εἴτε <sup>P ἐν</sup>  
<sup>iii. 2. Sir. xliii. 2, 16 only. = Dan. ix. 23 al. Theod. a = 1 Cor. xiv. 6 reff. w. gen. subj. (see</sup>  
<sup>note), Rev. i. 1 (Gal. i. 12) only. (obj.), 1 Cor. i. 7. 2 Thess. i. 7. 1 Pet. i. 7, 13. Sir. xliii. 1.)</sup>  
<sup>o see 2 Tim. i. 9. Tit. i. 2. John xii. 1. Amos i. 1. iv. 7. p ch. v. 6. Heb. xiii. 3.</sup>

ast eis ins tas P: τα(sic) F.

for κυρ., χριστου F[not F-lat]. (P uncert.)

tempt and ridicule—this was one of the ἀσθένειαι. He now comes to another: but that other inseparably connected with, and forming the sequel of, a glorious revelation vouchsafed him by the Lord. This therefore he relates, at the same time repudiating it as connected with himself, and fixing attention only on the ἀσθένεια which followed it.

1.] (I have in recent editions *suspended* the very difficult question of this reading, not finding it possible to decide whether of the two deserves a place in the text. Meantime, the rec. is left in, and on it the following note is written.) Let only the two readings *καυχᾶσθαι δὴ οὐ συμφέρι μοι, ἐλεύσομαι γάρ, and καυχᾶσθαι δεῖ, οὐ συμφέρον μὲν ἐλεύσομαι δέ*, be compared, and it would certainly seem as if the former more resembled the nervous elliptical irony of the great Apostle, and the latter the tame conventional propriety of the grammatical correctors. The other variations, *δέ* for *δὴ*, and the prefixing of *εἰ*, are too palpable emendations to require critical treatment. The difficulty however is considerably lessened, when the right connexion is borne in mind. To *boast*, verily, is not to my advantage: for (i.e. it will be shewn to be so, by the following fact of a *correction administered to me* ἵνα μὴ ὑπεραίρωμαι) (on the other reading, I must boast, though it is not to my advantage: but) I will proceed to visions and revelations of the Lord. *δὴ* in this sense implies a *consciousness of a reason why the assertion is true*, and is therefore naturally followed by γάρ, if the sentence is completed. The same sense is found in Plato, Phæd. p. 60, δὲ Σάκρατες, ὅτανον δὴ σὲ προσερούσι νῦν οἱ ἐπιτήδειοι, καὶ σὺ τούτοις,—the completion of the sense being,—“for you are to die to-night:”—πολλοὶ κακῶς πρᾶσσουσιν, οὐ σὺ δὲ μόνος, Eur. Hec. 464: i.e. οὐ σὺ δὲ μόνος κακῶς πρᾶσσεις, πολλοὶ γὰρ ἄλλοι . . . (See Hartung, Partikellehre i. 270, who however explains *δὴ* in these examples somewhat differently.) The force of it here then, is: “I am well aware that to boast is not good for me: for I will come to an instance in which it was so shewn to me.” εἰς ὅττ. κ. ἄν. κυρ.] q. d. ‘and the instances I will select are just of that kind in which, if boasting ever were good, it might be allowed:’ thus the γάρ gives a more complete proof. ὁπτασία is the form or man-

ner of receiving ἀποκάλυψις, the revelation. There can hardly be an ὁπτασία without an ἀποκάλυψις of some kind. Therefore Theophylact’s distinction is scarcely correct, ἡ ἀποκάλυψις πλεον τι ἔχει τῆς ὁπτασίας: ἡ μὲν γὰρ μόνον βλέπειν διδωσιν αὐτῇ δὲ καὶ τι βαθέστερον τοῦ ὁρωμένου ἀπογυμνοῖ. κυρλόν, gen. subj., vouchsafed me by the Lord,—not obj., ‘of [i.e. revealing] the Lord’ [as the subject of the vision], for such is not that which follows. No particular polemical reason, as the practice of particular parties at Corinth to allege visions, &c. (Baur), need be sought for the narration of this vision: Paul’s object is *general*, and the means taken to attain it are simply subordinate to it, viz. the vindication of his apostolic character.

2—4.] *An example of such a vision and revelation.* The adoption of the third person is remarkable: it being evident from ver. 7 that *he himself* is meant. It is plain that a contrast is intended between the *rapt and glorified person* of vv. 2, 4,—and *himself*, the weak and afflicted and almost despairing subject of the σκόλοψ τῇ σαρκί of vv. 7 ff. Such glory belonged not to him, but the weakness *did*. Nay, so far was the glory from being *his*, that he knew not whether he was in or out of the body when it was put upon him: so that the ἐγὼ αὐτός, compounded of the *vois* and *σάρξ* (Rom. vii. 25), clearly was not the subject of it, but as it were another form of his personality, analogous to that which we shall assume when unclothed of the body.

It may be remarked in passing, as has been done by Whitby, that the Apostle here by implication *acknowledges the possibility of consciousness and receptivity in a disembodied state.*

Let it not be forgotten, that in the context, this vision is introduced not so much for the purpose of making it a ground of boasting, which he does only *passingly* and under protest, but that he may by it introduce the mention of the σκόλοψ τῇ σαρκί, which bore so conspicuous a part in his ἀσθένεια, to BOAST OF WHICH is his present object.

2.] I know (not, ‘knew,’ as E. V.: which [is a mistake in grammar, and] introduces serious confusion, making it seem as if the πρὸ ἐτῶν δεκατ. were the date of the knowledge, not, as it really is, of the vision) a man in Christ (ἐν χρ. belongs to ἄνθρ., not to οἶδα, as Beza; ἄνθρ. ἐν χρ. =

q 1 Cor. vi. 18 <sup>1</sup> σώματι οὐκ οἶδα, εἴτε <sup>2</sup> ἐκτὸς τοῦ σώματος οὐκ οἶδα, ὁ <sup>3</sup> θεὸς οἶδεν) ἀρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ. <sup>3</sup> καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον (εἴτε <sup>4</sup> ἐν σώματι εἴτε ἡμεῖς τοῦ σώματος οὐκ οἶδα, ὁ <sup>5</sup> θεὸς οἶδεν) ὅτι ἤρπαγεν εἰς τὸν παράδεισον καὶ ἤκουσεν

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2. ins τω bef σώματι D<sup>1</sup>. (P uncer.)

ins τω bef τρίτου F.

om τω bef σώματος B d [so al next ver].

(for τρίτου N<sup>1</sup> wrote τούτου, which he then altered

to τούτου.)

3. rec (for ἡμεῖς) εκτος (from ver 2), with D<sup>1</sup>PKLMPN [Chr, Balthas Thdr̄t Damasc: extra latt]: txt BD<sup>1</sup> Meth<sub>1</sub>.

om om oida B Meth<sub>1</sub>.

'a Christian,' 'a man whose standing is in Christ:' so εἰ καὶ πρὸ ἐμοῦ γίγεται ἐν χριστῷ, Rom. xvi. 7).—fourteen years ago (belongs not to οἶδα, nor to ἐν χρ. as Grot.: 'hominem talem, qui per 14 annos Christo serviat';—but to ἀρπαγέντα. On the idiom see ref.,—the date probably refers back to the time when he was at Tarsus waiting for God to point out his work, between Acts ix. 30 and xi. 25. See the chronological table in the Prolegomena), whether in the body, I know not, or out of the body, I know not: God knoweth (if in the body, the idea would be that he was taken up bodily: if out of the body, to which the alternative manifestly inclines,—that his spirit was rapt from the body, and taken up disembodied. Aug. de genesi ad litteram xii. 2—5 (3—14), vol. iii. pp. 455 ff., discusses the matter at length, and concludes thus,—'Proinde quod vidit raptus usque in tertium cælum, quod etiam se scire confirmat, proprie vidit, non imaginativer. Sed quia ipsa a corpore alienata utrum omnino mortuum corpus reliquerit, an secundum modum quendam viventis corporis ibi anima fuerit, sed mens ejus ad videnda vel audienda ineffabilia illius visionis arrepta sit, hoc incertum erat,—ideo forsitan dixit, "sive in corpore sive extra corpus, nescio, Deus scit." And similarly Thom. Aq. and Estius: not, as Meyer thinks, making the alternative consist between reality and a mere vision, but between the anima, the life, being rapt out of the body, leaving it dead, and the mens, the intelligence or spirit, being rapt out of the body, leaving it 'secundum modum quendam vivens'; such an one (so τὸν τοιοῦτον resumes after a parenthesis, 1 Cor. v. 5), rapt (snatched or taken up, ref.) as far as the third heaven. What is the third heaven? The Jews knew no such number, but commonly (not universally: Rabbi Judah said, "Duo sunt cæli, Dent. x. 14") recognized seven heavens: and if their arrangement is to be followed, the third heaven will be very low in the celestial

scale, being only the material clouds. That the threefold division into the air (nubiliferum), the sky (astriferum), and the heaves (angeliferum), was in use among the Jews, Meyer regards as a fiction of Grotius. Certainly no Rabbinical authority is given for such a statement: but it is put forward confidently by Grotius, and since his time adopted without enquiry by many Commentators. It is uncertain whether the sevenfold division prevailed so early as the Apostle's time: and at all events, as we must not invent Jewish divisions which never existed, so it seems rash to apply here, one about whose date we are not certain, and which does not suit the context:—for to be rapt only to the clouds, even supposing ver. 4 to relate a further assumption, would hardly be thus solemnly introduced, or the preposition ἕως used. The safest explanation therefore is, not to follow any fixed division, but judging by the evident intention of the expression, to understand a high degree of celestial exaltation. I cannot see any cogency in Meyer's argument, that 'the third heaven must have been an idea well known and previously defined among his readers,' seeing that in such words as τρις μακρότερος, &c. it is manifestly inapplicable.

3. 4.] A solemn repetition of the foregoing, with the additional particular of his having had unspeakable revelations made to him. Some, as Clem. Strom. v. 12 (80), p. 693 P., Iren. ii. 30. 7, p. 162, Athan. Apol. 20, vol. i. p. 263, Orig. (or his interpreter) on Rom. xvi. lib. x. 43, vol. iv. p. 688, (Ecum., al., think that this was a fresh assumption, ἕως τριττου οὐρανοῦ ἀνέειναι εἰς τὸν παράδεισον, and with these Meyer agrees: but surely had this been intended, some intimation would have been given of it, either by καὶ, or by placing εἰς τὸν παράδεισον (as the stress would be then no longer on the fact ἀρπαγέντας as before, but on the new place to which ἤρπαγεν) in the place of emphasis before ἤρπαγεν;—or, by both combined,—εἰς καὶ εἰς τὸν παράδεισον ἤρπαγεν. As it is,

<sup>2</sup> ἄρρητα ῥήματα ἀ οὐκ ἔξὸν ἀνθρώπῳ λαλήσαι. <sup>5</sup> ὑπὲρ <sup>3</sup> τοῦ τοιούτου <sup>2</sup> καυχήσομαι, <sup>2</sup> ὑπὲρ δὲ ἑμαυτοῦ οὐ <sup>2</sup> καυχήσομαι, εἰ μὴ ἐν ταῖς ἀσθενείαις [μου]. <sup>6</sup> ἐὰν γὰρ θελήσω καυχήσασθαι, οὐκ ἔσομαι ἄφρων <sup>c</sup> ἀλήθειαν γὰρ ἐρῶ <sup>d</sup> φειδομαι δέ, μή τις <sup>e</sup> εἰς ἐμέ λογισθῇ <sup>5</sup> ὑπὲρ αὐτῆς ὁ βλέπει με, ἡ ἀκούει [τι] ἐξ ἐμοῦ. <sup>7</sup> καὶ τῇ <sup>b</sup> ὑπερ-

DFK 4 a b e f g l m n 7, 47

25. Pa. xiv. 2. d = here only. (Rom. xi. 21 reff.) Isa. liv. 2. Xen. Cyr. i. 6. 19, 35. (μῆ) φαῖον διδάσκειν, Eur. Orest. 367. e = ch. x. 13, 16 b. f = here only. (Hos. vii. 15.) g = 1 Cor. iv. 6. x. 13. h Rom. vii. 13 reff. Jos. Ant. i. 13. 4. ii. 2. 1.

[4. ἀνθρώπων L b 47.]

δ. om του M. for 2nd υπερ, περι D<sup>1</sup>. om ου (from preceding termination) N<sup>1</sup>(corr'd by N<sup>1</sup> appy). τοις ασθενήμασιν D<sup>1</sup>. om μου B D<sup>1</sup>(and lat) 17

syrr copt arm: ius (from ch xi. 30?) D<sup>3</sup>[-gr] FKLMPN rel vulg goth æth Ath, [Euthal-ms] Thdrt Damasc [Ambr, Ambrat].

6. for γαρ, δε K: γαρ και P [arm(Tischdf) Chr.]. om τι (as superfluous) B D<sup>3</sup>[-gr] F[-gr(and G-lat)] N<sup>1</sup> m 17 am(with demid fuld<sup>1</sup> tol harl<sup>2</sup>) [(Syr copt)] æth arm Orig<sup>2</sup>(-int.) [Euthal-ms]: ius D<sup>1</sup>(and lat) KL N<sup>3</sup> rel [vulg-clem F-lat harl<sup>1</sup>] syr goth Chr<sup>(alle)</sup> Thdrt Damasc Thl Ec Ambrat.

with the verb *preceding* in both clauses, and therefore no prominence given to the places as distinguished from one another, I must hold *ὡς τρίτον οὐρ*. to be at least so far equivalent to *εἰς τὸν παράδεισον*, as to be a general local description of the situation in which ὁ παράδεισος is found. The repetition of *εἶπε . . . οἶδεν* is equally accountable on either explanation, being made for solemnity and emphasis. The παράδεισος cannot here be the Jewish Paradise, the blissful division or side of Hades (Scheol), where the spirits of the just awaited the resurrection, see note on Luke xvi. 22,—but the Paradise of which our Lord spoke on the Cross,—the place of happiness into which He at His Death introduced the spirits of the just: see on ref. Luke. ἄρρητα ῥήματα, i. e. as explained below, words which it is not lawful to utter:—as Vulg., “*arcana verba, quæ non licet homini loqui*.” The interpretation, “*quæ dici nequeunt*,” as Beza, Estius, Calov., Olsh., al., is hardly consistent with the narrative; for in that case, as Bengel remarks, ‘*Paulus non potuisset audire*.’ The passages adduced by Wetst. mostly refer to the *mysteries*, or some secret rites: e. g. Demosth. contra Neeram, p. 1369, αὐτῇ ἡ γυνὴ οὐκ ἔδωκε τὰ ἄρρητα λερὰ ὑπὲρ τῆς πόλεως, καὶ εἶδεν, & οὐ προσήκεν αὐτῇ ὁρᾶν ξένην οὐσαν. & οὐκ ἔξόν] which it is not lawful for a MAN to utter (see above):—imparted by God, but not to be divulged to others: and therefore, in this case, intended, we may presume, for the Apostle’s own consolation and encouragement. Of what kind they were, or by whom uttered, we have no hint given, and it were worse than trifling to conjecture. “*Sublimitatis certe magnæ fuere: nam non omnia celestia sunt ineffabilia*, v. gr. Ex. xxxiv. 6,

Isa. vi. 3, quæ tamen valde sublimia.” Bengel. 5.] Of such a man he will boast, but not (see above on ver. 1) of himself, except it be in his infirmities. τοῦ τοιούτου must be *masc.* as before, *not neuter*, as Luth., al., take it. This is shewn by ὑπὲρ, used of the person respecting whom (reff.), whereas ἐν is said of the thing on account of which, a man boasts. He strikes here again the keynote of the whole—*boasting in his infirmities*. He will boast of such a person, so favoured, so exalted; but this merely by the way: it is not his subject: it was introduced, not indeed without reference to the main point, but principally to bring in the infirmity following. 6.] For (supply the sentence for which γὰρ renders a reason: ‘*Not but that I might boast concerning myself if I would*’)—if I shall wish to boast (ὑπὲρ ἑμαυτοῦ), I shall not be a fool (I shall not act rashly or imprudently, for I shall not boast without solid ground for it): for I shall speak the truth:—but I abstain (reff.), that no one may reckon of me (reff. and add εἰς μαλακίαν σκώπτων, Demosth. 308. 18) beyond (by a standard superior to that furnished by) what he sees me (to be), or hears (if τι form part of the text, or hears any thing: a pleonastic construction = ἡ εἰ τι ἀκούει) from me. Lest he should seem to undervalue so legitimate a subject of boasting, he alleges the reason why he abstains: not that he had not this and more such exaltations, truly to allege: but because he wished to be judged of by what they really had seen and heard of and from himself in person. 7—10.] He now comes to that for which the foregoing was mainly alleged: the *infirmity in his flesh*, which above others hindered his personal efficiency in the apostolic

1 ver. 1. *ἀναρρίψαντος*  
 1 arrangement  
 of words, ch.  
 in 4 ref.  
 1 there bus.  
 2 These, i.e. 4  
 only. Ps.  
 1st. 16.  
 Gal. iv. 14.  
 u. 5. Matt. v. 15. Winer, edn. 6, § 65. 6.  
 = here only. = Num. xxxiii. 55. Ezek. xlviii. 24.  
 o Matt. xxi. 67. Mk. i. 11. 1 Pet. ii. 20 only v.  
 q = ver. 5.  
 n dat., 1 Cor. vii. 26. are  
 p place name, Rev  
 e 17.  
 ABD  
 LFP  
 c de  
 h k l i

βολῇ τῶν ἀποκαλύψων [διό] ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ τῇ σαρκί, ἄγγελος σατανᾶ ἵνα με κολαφίσῃ [ἵνα μὴ ὑπεραίρωμαι]. ὅτι ὑπὲρ τούτου

7. rec om διο, with DKLP rel [vulg F-lat syrr goth arm] Ath, Chr, Thdrt, [Damasc] Iren-int, [Orig-int, Ambrst] Aug: ins AB F[-gr(and G-lat)] & 17 [Euthal-  
 ms]. υπεραίρωμαι DLP m. (so P m [Damasc-me] below.) aft σατανᾶ ins

μου F vulg Orig-int, [Bas-int,] Cyrp, rec (for σατανᾶ) σαταν, with A<sup>2</sup>D<sup>2-3</sup>EKL  
 N<sup>3</sup>(app) rel syr-mg-gr Orig, Ath, Mac, Chr, [Euthal-ms] Thdrt Damasc[and ms]:  
 txt A<sup>1</sup>BD<sup>1</sup>FN<sup>1</sup> 17<sup>1</sup>(sic, Treg) (Orig, του σατανᾶ) [satana latt]. om ἐνδυναμ

υπεραίρωμαι (as superfluous: but the repetition has special emphasis) ADFN<sup>1</sup> 17 latt  
 æth Chr, Iren-int Tert, Aug: ins BKLPN<sup>3</sup> rel syrr copt goth [arm] Orig, Mac, [Chr,  
 Euthal-ins] Thdrt, Damasc Bas-int, Tert, Cyrp, Hil, Ambrst.

8. ins και bef υπερ A Orig Thdrt, Iren-int, του κυρ. bef τρις D<sup>1</sup>[and lat] copt æth.

ministry. 7.] And that I might not, by the abundant excess of revelations (made to me), be uplifted (the order of the words is chosen to bring τῇ ὑπερβ. κ.τ.λ into the place of foremost emphasis: see ref. The διό can hardly stand with the present punctuation. If it forms part of the text, it must begin the sentence, and we must with Lachmann join και τῇ ὑπερβ. τῶν αποκ. to the foregoing, as in apposition with ἀποκρίσεις. But thus a very strange sense would be given), there was given me ('by God': certainly not, as Meyer, al., by Satan, of whom such an expression as ἐδόθη would surely hardly be used: cf. ἡ χάρις ἡ δοθεῖσα μοι, so often said by the Apostle,—Rom. xii. 3, 6; xv. 15 al., and the absolute use of ἐδόθη for bestowed, portioned out by God, 1 Cor. xi. 15; xii. 7, 8; Gal. iii. 21; James i. 5) a thorn (the word may signify a stake, or sharp pointed staff, ξύλον ὀξύ, Hengyl.,—so in Hom. II. σ. 176, κεφαλὴν . . . πῆξαι ἀνὰ σκολόπεσσι; but in the LXX, ref, it is 'a thorn,' and such is the more likely meaning here. Meyer cites from Artemid. iii. 33, ἔκαστοι καὶ σκολόπεες ὀδύνας σημαίνουν διὰ τὸ δξύ (compare ref. Ezek., σκόλοψ πικρίας καὶ ἔκαστα ὀδύνης). See however Stanley's note, who rejects the meaning 'thorn,' and supposes the figure to refer to the punishment of impalement) in my flesh (the expression used Gal. iv. 14 of this same affliction, τὸν πειρασμὸν ὑμῶν ἐν τῇ σαρκί μου, seems decisive for rendering the dative thus, and not as a dativus incommodi: see also ref. 1 Cor.), the (or an) angel of Satan (even if we read σατᾶν, it can only be the genitive. If taken as the nom., the expression would mean either, a hostile angel, which would be contrary to the universal usage of Satan, as a proper name: or, the angel Satan, which is equally inconsistent with N. T. usage, according to which Satan, though once an angel, is now ἀρχὸν τῆς

ξουσίας τοῦ αἵματος, Eph. ii. 2, and has his own angels, Matt. xiv. 41), that he (the angel of Satan,—not the σάβλας, which would be an unnecessary confusion of metaphors. 'The continuation of a discourse often belongs to the word in apposition, not to the main subject,' Meyer) may buffet me (κολαφίσῃ is best thus expressed, in the present. The aorist would denote merely one such act of insult. Thus Chrys.: . . . ὅτε . . . διαρκεσὺς δεῖσθαι τοῦ χαλινοῦ· οὐ γὰρ εἶπεν, ἵνα κολαφίσῃ, ἀλλ' ἵνα κολαφίσῃ,—Theophyl., οὐχ ἵνα ἀναξ με κολαφίσῃ, ἀλλ' ἐπὶ.—and similarly (Ecum.), that I may not be uplifted (the repetition gives force and solemnity,—expressing his firm persuasion of the divine intention in thus afflicting him). As regards the thorn itself, very many, and some very absurd conjectures have been hazarded. They may be resolved into three heads, the two former of which are from the nature of the case, out of the question (see below): (1) that Paul alludes to spiritual solicitations of the devil ('injectiones Satanæ'), who suggested to him blasphemous thoughts,—so Gerson, Luther (how characteristically!), Calov.,—or remorse for his former life, so Osiander, Mosheim, &c.: or according to the Romanist interpreters, who want to find here a precedent for their monkish stories of temptations,—incitements to lust,—so Thom. Aq., Lyra, Bellarmin, Estius, Corn.-a-Lapide, al. (2) that he alludes to opposition from his adversaries, or some one adversary κατ' ἐξοχήν; so many ancient Commentators, Chrys., Theophyl., Ecum., Theodoret,—Calvin, Beza, al., and more recently, Fritzsche, and Schrader. (3) that he points to some grievous bodily pain, which has been curiously specified by different Commentators. The ancients (Chrys., Theophyl., Ecum., Jerome on Gal. iv. 14 (lib. ii. 4, vol. vii. p. 460)) mention κεφαλαιῶς: some



τρίς τὸν κύριον ἡ παρεκάλεσα ἵνα ἀποστῇ ἀπ' ἐμοῦ. <sup>9</sup> καὶ εἰρήκέν μοι ὡς Ἀρκεί σοι ἡ χάρις μου ἡ γὰρ δύναμις ἐν ἡσθενείᾳ τελεῖται. ἡδιστα οὖν μᾶλλον ἡ καυχῇ σομαι ἐν ταῖς ἡσθενείαις μου, ἵνα ἐπισκενηώσῃ ἐπ' ἐμέ ἡ δύναμις τοῦ χριστοῦ. <sup>10</sup> διὸ εὐδοκῶ ἐν ἡσθενείαις, ἐν

vi. 8. Heb. xiii. 8. 3 John 19 only. Num. xi. 22.  
only. (See Luke ii. 39. Rom. ii. 27.) Eur. Bacch. 90.  
19. -δίων, Sir. xiii. 11.) y Rom. ii. 17 reff.  
Polyb. iv. 18. 8. a ch. v. 8. Rom. xv. 26, 27 reff.

v = ch. xi. 30. w = here  
x ver. 15 only t. (-δίων, ch. xi.  
z here only t. εἰσὶν ἐν ταῖς οἰκίαις,  
b 1 Cor. x. 5 reff.

9. for εἰρηκέν, εἶπεν F Chr., rec aft δύναμις inus μου (see note), with A<sup>2</sup> D<sup>2</sup> 2<sup>2</sup> [-gr] KLPN<sup>3</sup> rel syrr Orig. [-c, Ath, Euthal-ms] Chr, Thdrt Pallad [Damasc]: om [A'] BD<sup>1</sup> FN<sup>1</sup> [latt] goth æth Archel, Orig-int, Iren-int, Bas[-int, Tert, Cyr, Ambst Jer. rec τελευτῶνται, with D<sup>2</sup> KLPN<sup>3</sup> rel Orig. [-c, Iren,] Ath [Chr, Euthal-ms Thdrt-p]: txt ABD<sup>1</sup> FN<sup>1</sup>. om μου B 67<sup>2</sup>. 71 harl syr copt [arm] Iren, (gr and int).  
10. aft ἡσθενείας inus μου F vulg (not am [demid harl tol] F-lat).

have supposed *hypochondriac melancholy*, which however hardly answers the conditions of a σκόλοψ, in which *acute pain* seems to be implied; alii aliter, see Pool, Synops. ad loc.; and Stanley's note, which is important in other respects also, and full of interest. On the whole, putting together the figure here used, that of a *thorn*, occasioning pain, and the κολαφισμός, buffeting or putting to shame, it seems quite necessary to infer that the Apostle alludes to *some painful and tedious bodily malady, which at the same time put him to shame* before those among whom he exercised his ministry. Of such a kind may have been the disorder in his eyes, more or less indicated in several passages of his history and Epistles (see notes on Acts xiii. 9; xiii. 1 f.—and Gal. iv. 14 (15 ?); vi. 11 (?)). But it may also have been something besides this, and to such an inference probability would lead us; disorders in the eyes, however sad in their consequences, not being usually of a very painful or distressing nature in themselves.

8.] In respect of this (*angel of Satan*, not σκόλοψ, see below) I thrice (τρίς, not indefinite as Chrys., Hom. xxvi. p. 621, τούτῃστι, πολλάκις. Meyer well observes, 'At his first and second request, no answer was given to him: on the third occasion, it came; and his faithful resignation to the Lord's will prevented his asking again') besought the Lord (Christ, see ver. 9) that he might depart from me (the angel of Satan, see Luke iv. 13 [Acts xiii. 29]):

9.] And He said to me (this perf. can hardly in English be represented otherwise than by the historical aorist; in the Greek, it partakes of its own proper sense—'He said, and that answer is enough': 'He hath said,'—but this last would not contain reference enough to the fact itself. The poverty of our language in the finer distinctions of the tenses often obliges us to render inaccurately, and

fall short of, the wonderful language with which we have to deal.

How this was said, whether accompanied by an appearance of Christ to him or not, must remain in obscurity. My grace (not,—'My favour generally;—'My imparted grace') is sufficient for thee (ἀρκεί, spoken from the divine omniscience, 'suffices, and shall suffice': q. d. 'the trial must endure, untaken away: but the grace shall also endure, and never fail thee'), for (the reason lying in My ways being not as man's ways, My Power not being brought to perfection as man's power is conceived to be) (My) Power is made perfect (has its full energy and complete manifestation) in (as the element in which it acts as observable by man) weakness. See ch. iv. 7, and 1 Cor. ii. 3, 4,—where the influence of this divine response on the Apostle, is very manifest. If I mistake not, the expression τῆς θυνάμειος, there, favours the omission of μου here, as in our text, and makes it probable that it was inserted for perspicuity's sake, and to answer to ἡ δύμ. τοῦ χρ. below.

Most gladly therefore will I rather (than that my affliction should be removed from me, which before that response, I wished) boast (καυχ. is in the emphatic place,—I will rather boast in mine infirmities. Had μᾶλλον signified 'rather than in revelations,' or 'rather than in any thing else,' it would have been μᾶλλον ἐν ταῖς ἡσθενείαις μου καυχῆσθαι) in my infirmities, that (by my ἡσθενείας being not removed from me, but becoming my glory) the Power of Christ may have its residence in me (see ref. Polyb.—'may carry on in me its work unto completion,' as above).

10.] Wherefore (because of this relation to human weakness and divine power) I am well content [cf. the same expression Matt. iii. 17] in infirmities (four kinds of which are then specified,—all coming also, as well as ἀσθ. proper,

c = here (Acta xxvii. 10, 21) only. Prov. vii. 13 al.  
 d = 1 Cor. vii. 26 ref. plur., ch. vi. 4.  
 e Mark iv. 17 h Mt. x. 30. Acta viii. 1. xiii. 30. Rom. viii. 35. 2 Thess. i. 4. 2 Tim. iii. 11 bis only. Prov. xi. 19. Lam. iii. 19. 2 Macc. xiii. 23 only.  
 f Rom. ii. 9 ref. h Acta xxvi. 11 ref. Rom. iii. 23. ch. xi. 5. (i. 7 ref.) il. 12. 2 Thess. iii. 17 al. u Acta ii. 22. Heb. ii. 4. x const. acc., as Matt. xvi. 26. s = ver. 6.  
 g v. Rom. iv. 19 ref. Acta xvii. 29. 1 Cor. xi. 7, 10. o ch. xi. 5 only. r Rom. ii. 9 ref. v Acta vii. 36 ref.  
 h = 1 Cor. xiii. 1. m = Rom. iii. 8 ref. p 1 Cor. vii. 19 ref. q Luke 11. 22. 2 Pet. ii. 19, 20. Isa. viii. 9. x. 3. 5.)  
 i ch. xi. 16, 19 ref. n const., q Luke 11. 22. 2 Pet. ii. 19, 20. Isa. viii. 9. x. 3. 5.)  
 t Rom. ii. 9 ref. h Acta xxvi. 11 ref. Rom. iii. 23. ch. xi. 5. (i. 7 ref.) il. 12. 2 Thess. iii. 17 al. u Acta ii. 22. Heb. ii. 4. x const. acc., as Matt. xvi. 26. s = ver. 6.  
 t Rom. ii. 9 ref. h Acta xxvi. 11 ref. Rom. iii. 23. ch. xi. 5. (i. 7 ref.) il. 12. 2 Thess. iii. 17 al. u Acta ii. 22. Heb. ii. 4. x const. acc., as Matt. xvi. 26. s = ver. 6.

for εν αναγκαις, και εν αναγκαις N<sup>1</sup> (corr'd by origl scribe to [κ.] αναγκ. [so Origl., by N<sup>2</sup> to txt].  
 om εν διαγωμοις A. for 5th εν, και BN<sup>1</sup>: και εν a [arm (Tischdf)]: txt ADFKL  
 [PN<sup>2</sup> rel. στε F. δυνατω (for -τος ειμι) F[not F-lat, G-lat has both].

11. rec aft αφρων ins καυχωμενος, with LP rel syrr goth [Chr, Thdrt Damasc]: om  
 ABDfKN 17 lat coptt æth arm Orig[-c, Euthal-ins Ambr, Ambrst]. ημεις  
 F[-gr]. om αφ B<sup>1</sup>(Tischdf) D<sup>1</sup>[-gr]. αφ ημων A. for ουθεν, ου F[not F-lat].  
 aft ουθεν γαρ ins τι B.

12. at beg ins αλλα F [37(omg μιν)]. καταργασθη B<sup>1</sup>F d: καταργασθη N.  
 rec ins εν βεφ σημειοις (mechanical repetition from the foregoing), with D<sup>3</sup>[-gr]  
 KLP rel vulg-ed(with demid) Thdrt; και F[-gr(and G-lat)] Syr Chr.; τε N<sup>2</sup>: om AB  
 D<sup>1</sup>[and lat] N<sup>1</sup> a 17 am(with fuld tol [F-lat]) syrr goth arm [Euthal-ins] Damasc Ambrst.  
 rec om τε, with ADFKL N-corr<sup>1</sup> rel: ins BN<sup>1</sup> a 17 [Euthal-ins] Damasc.

13. (ησσωθητε, so BDN<sup>1</sup> 17[ισωθ.]: ελατωθηται F.) for υπερ, παρα D.

under the category of ἀσθένειαι, as *hindrances and bafflings of human strength*), —in insults, in necessities, in persecutions, in distresses,—on behalf of Christ: for whenever I am weak (applying to all five situations above), then I am mighty. Wetst. quotes from Philo, Vita Mosii, i. 13, vol. ii. p. 92, μη ἀναπτερε. τὸ ἀσθενὲς ὁμῶν δυνάμεις ἐστι. 11—18.] He excuses his boasting, and is thereby led to speak of the signs of an Apostle wrought among them, and to reassert his disinterestedness in preaching to them, on occasion of his past and intended visits.

11.] I am BECOME (the emphasis on γέγονα,—I am verily become a fool, viz. by this boasting, which I have now concluded. 'Receptui canit.' Bengel. But it is still ironical, spoken from the situation of his adversaries) a fool: ye compelled me (ὁμεις emphatic). For I (ἐγὼ also emphatic, but more with reference to what has passed: 'ye compelled me, it was no doing of mine, for I &c.' The meaning is not, as De W., "I, not mine adversaries," who are an element foreign to the present sentence) ought to have been recommended by you (emphatic, by you, not by himself): for I was nothing behind (when I was with you) these overmuch Apostles (see on ch. xi. 5: but here even more plainly than there, the expression cannot be applied to the other Apostles, seeing that the aor. would in that case

be inconsistent with the fact—the Corinthians never having had an opportunity of comparing him with them), even though I am nothing (see similar expressions of humility, 1 Cor. xv. 9—11).

12.] Confirmation of the οὐδὲν ὑπέρησα . . . The signs indeed (the μέν is elliptical,—see Hartung, Partikellehre, ii. 411, —corresponding to a suppressed ὁμωις δὲ . . . ; 'in this case, the signs indeed &c., but, notwithstanding, I am not recommended by you.' So Soph. Œd. Col. 526, ἤνεγκον κακόνταρ, ὃ ξίνοι, ἤνεγκ', ἀέκων μέν, θεὸς ἴστω. It always throws out into strong emphasis the noun, pronoun, or verb to which it is attached, as here σημεῖα) of an Apostle (τοῦ generic, —'ejus qui Apostolus sit,' Bengel) were wrought out among you ("the Apostle's own personality as the worker is modestly veiled behind the passive." Meyer) in all (possible) patience (endurance of opposition, which did not cause me to leave off working. ὑπομονή is not one of the σημεῖα, as Chrys., Hom. xxvii. p. 627: θεὰ τοῖον πρώτων τίθησι, τὴν ὑπομονήν. τοῦτο γὰρ ἀποστόλων δείγμα, τὸ φέρειν πάντα γενναίως,—but the element in which the σημεῖα were wrought out), by signs and wonders (σημ. not as above, but as constantly found with τέρασι, as an intensive synonym) and mighty works (see ref. Heb.).

13—16.] His disinterestedness, shown in his past, and resolved in his future dealings with them.

\* ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ <sup>b</sup> κατενάρκησα ὑμῶν; a plur., Rom. xvi. 16 reff.  
<sup>c</sup> χαρίσασθέ μοι τὴν <sup>d</sup> ἀδικίαν ταύτην. <sup>14</sup> ἰδοὺ <sup>e</sup> τρίτον b ch. xi. 8 only (reff.).  
 [ <sup>c</sup> τοῦτο ] <sup>f</sup> ἐτοιμῶς ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ <sup>b</sup> κατα- c = ch. ii. 7, 10 reff.  
 ναρκήσω· οὐ γὰρ <sup>g</sup> ζητῶ τὰ ὑμῶν, ἀλλὰ ὑμᾶς. οὐ γὰρ d = here only. Thuc. iii. 66.  
<sup>h</sup> ὀφείλει τὰ τέκνα τοῖς γονεῦσιν <sup>i</sup> ἠθασαυρίζειν, ἀλλ' οἱ e ch. xiii. 1 reff.  
 γονεῖς τοῖς τέκνοις· <sup>15</sup> ἐγὼ δὲ <sup>k</sup> ᾗδιστα <sup>l</sup> δαπανήσω καὶ <sup>m</sup> ἐκ- f ch. xxi. 13 reff.  
 δαπανηθήσομαι ὑπὲρ τῶν <sup>n</sup> ψυχῶν ὑμῶν, εἰ <sup>o</sup> περισσοτέρως g 1 Cor. x. 24 reff.  
 k ver. 9. 1 Acta xxi. 24 re . m here only t. Polyb. xiv. 8. 4, ἐκδπανην τὰς προσόδους.  
 n = Heb. xiii. 17. 1 Pet. ii. 11. o ch. i. 12 reff. h ver. 11. i 1 Cor. xvi. 2 reff.

om om K 47.

εγω bef autos F m latt goth.

αμαρτιαν F[-gr].

14. rec om ταυτα, with KLP rel Thdrt (Ec: ins ABFN a b c d m o 17. 47 latt syr goth æth Chr, [Euthal-ms Thdrt] Damasc Thl Ambrst Pel, and (but bef *τρίτον*) D[-gr] 93 (Syr?) copt [arın] Did.; (see note.) rec aft *καταναρκήσω* ins *υμων* (from above; had *υμων* been in the text origly, it would never have been ejected, leaving the verb standing alone. This is further shown by the var *υμας*), with D<sup>2-3</sup>KLP rel [latt syrr coptt goth arm Chr, Thdrt]; *υμας* D<sup>1</sup>F: om ABN 17 æth [Euthal-ms] Damasc. (αλλα(1st), so ABDFLPN a d e f k m n 47 [Euthal-ms Damasc.]) αλλα(2nd) AN 17.

15. aft *δαπανησω* add *και εκδπανησω* D<sup>1</sup>(and lat) Ambrst. om ε: D<sup>1</sup>(and lat) G-lat Ambrst. rec aft ε: ins *και* (to give (mistaken) emphasis: see notes), with D<sup>2-3</sup>[-gr] KLPN<sup>3</sup> rel syrr [æth] arm Chr Thdrt Damasc Pel: om AB D<sup>1</sup>(and lat) FN<sup>1</sup> 17 coptt goth [*licet* vulg F-lat].

The question τί γὰρ κ.τ.λ. is asked in bitter irony. It is an illustration of *ἐν πάτρῃ ὑπομονῇ*, and of the distinction conferred on them by so long manifestation of the signs of an Apostle among them. 'Was this endurance of working which I shewed, marred by the fact that I worked gratuitously among you?' ἡσσ. *ὅτι* does not imply that all churches suffered loss, and that the loss of the Corinthians was only not greater than that of other churches: but the comparative, implied in ἡσσ. is carried out by the *ὅτι*,—'ye suffered loss in comparison with the other Churches.'

13. εἰ μὴ ὅτι] except that one point, in which of all others they had least reason to complain. This one is put forward to indicate their deep ingratitude, if they did complain, seeing that the only point of difference in their treatment had been a preference: 'die tief getränkte Liebe redet,' Meyer. On *κατενάρκ.* see ref. χαρ. μ. τ. ἐδ. ταύτην] The irony here reaches its height.

14.] *τρίτον* (the *τοῦτο*, though so strongly attested, can hardly have been omitted, had it ever been in the text, and therefore has probably been inserted from ch. xiii. 1) *ἔρ. ἔχω ἐλθ.*, must, from the context, mean, I am ready to come the third time;—not, 'I am the third time ready to come,' i. e. 'this is the third time that I have been ready to come to you.' This latter meaning has been adopted by Beza, Grot., Estius, al., Paley, al., and even De Wette, hesitatingly, in order to evade the difficulty of supposing Paul to have been before this twice at Corinth. But on this see Prolegomena to

1 Cor. § v. Here, the context has absolutely nothing to do with his *third preparation* to come, which would be a new element, requiring some explanation, as in 1 Thess. ii. 18. The natural, and I am persuaded, only true inference from the words here is, 'I am coming to you a third time,—and I will not burden you this time, any more than I did at my two previous visits.'

Our business in such cases is, not to wrest plain words to fit our preconceived chronology, but to adapt our confessedly uncertain and imperfect history of the Apostle's life, to the data furnished by the plain honest sense of his Epistles.

οὐ γὰρ *ζητῶ* . . .] Wetst. quotes Cicero de Fin. ii. 26: 'Me igitur ipsum ames oportet, non mea, si veri amici futuri sumus.'—*μερίζονα ἐπιζητῶ, ψυχὰς ἀντὶ χρημάτων, σωτηρίαν ἀντὶ χρυσίου*, Chrys., p. 629.

οὐ γὰρ ὀφείλει . . .] Paul was the spiritual father of the Corinthian Church, 1 Cor. iv. 14, 15: he does not therefore want to be enriched by them, his children, but rather to lay up riches for them, seeking to have them as his treasure, and thus to enrich them, as a loving father does his children. The *θησαυρός* is left indefinite: if pressed strictly, it cannot be earthly treasure in the negative part of the sentence, heavenly, in the positive;—cf. next verse.

Notice, *οφείλει* is not impersonal, but the common verb to τέκνα and γονεῖς, agreeing by proximity with the former.

15.] *ἐγὼ δὲ τῶν φύσει πατέρων καὶ πλείον τι ποιεῖν ἐπαγγέλλομαι*, Theodoret: and similarly Chrys. and Theophyl. They lay up treasures: I will spend them:—*καὶ τι*

ὑμᾶς ἀγαπῶν ᾧ ἦσσαν ἀγαπῶμαι. <sup>16</sup> Ἔστω δέ, ἐγὼ οὐ ABE  
LFP  
cd e  
h k l  
o 17.  
 καταβάρησα ὑμᾶς. ἀλλὰ ὑπάρχων πανούργος δόλω  
 ὑμᾶς ἔλαβον. <sup>17</sup> μή τινα ὦν ἀπέσταλκα πρὸς ὑμᾶς,  
 δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς; <sup>18</sup> παρεκάλεσα Τίτον,  
 καὶ συναπέστειλα τὸν ἀδελφόν μή τι ἐπλεονέκτησεν  
 ὑμᾶς Τίτος; οὐ τῷ αὐτῷ πνεύματι περιπατήσαμεν;  
 οὐ τοῖς αὐτοῖς ἔχουσιν;  
 ἡ γὰρ, ch. xi. 3.) <sup>19</sup> Πάλαι δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα. κατ-  
 α Acta xiii. 10  
 ref. u = ch. xi. 20. v constr., Luke xxi. 6. Rom. viii. 2. Gal. i. 20. w ch. ii. 11 ref.  
 x = 1 Cor. xvi. 12. ch. viii. 6. y here only. Exod. xxxiii. 2, 12. Eod. v. 2 only. z see ch. vii.  
 18, 22. a constr., Acta xxi. 21 ref. b Rom. iv. 12 ref. c = (see note) Mark xi.  
 44 (Matt. xi. 21. Luke x. 13. Heb. i. 1. 2 Pet. i. 9. Jude 4) only; (Isa. xxxvii. 26 only.) d dat.  
 see 1 Cor. ix. 3. e Acta xix. 33 ref. f = ch. ii. 17. Rom. iv. 17 only. (Luke xix. 3)  
 al.) Exod. xxxiii. 11 A Ald.

for αγαπων, αγαπω N<sup>1</sup> b<sup>1</sup> d 17 [coptt(Tischdf)].  
 ελασσον F.)

(ἦσσαν, so ABD<sup>1</sup>PN<sup>1</sup> 17[ισον]:

16. aft εγω ins δε F[not F-lat] syr Thl.  
 υμων FN (a) 20-31. 39. 57. 73 Chr<sub>1</sub> [Euthal-ms].  
 [Euthal-uns Damasc:).

ουκ εβαρησα υμας D<sup>1</sup>: ου καταναγκασ-  
 (αλλα, so ABD<sup>1</sup>FLPN a m 47

17. om δι αυτου F.

18. ημας L.

19. rec (for παλαι) παλιν, with D-gr KLPN<sup>3</sup> rel G-lat harl<sup>1</sup> syrr copt goth arm Chr,  
 Thdr<sup>1</sup> [Damasc]: txt ABFN<sup>1</sup> 17 vulg D-lat [Euthal-uns] Ambrst-comm Pel.

λέγω, χρήματα δαπανήσω; αὐτὸς ἐγὼ ἐκ-  
 δαπανήσομαι· τοῦτο ἐστὶ, κὰν τὴν σάρκα  
 δὴν δαπανῆσαι ὑπὲρ τῆς σωτηρίας τῶν  
 ψυχῶν ὑμῶν, οὐ φείσομαι, Theophyl. Cf.  
 Hor. Od. i. 12. 38: 'animæque magnæ  
 prodigum Paullum.' εἰ is less strong  
 than εἰ καί, which has been apparently a  
 gloss on it. It assumes the case, but does  
 not bring out the contrast between the  
 course of action and the state of circum-  
 stances so strongly. Here, it appears as if  
 ἦσσαν ἀγαπῶμαι were by the εἰ connected  
 with ἐκδαπανήσομαι, — and will be spent,  
 used up, in the service of your souls, if, the  
 more abundantly I love you, the less I be  
 loved: implying, that such a return for  
 his love was leading to, and would in time  
 accomplish, the ἐκδαπανήσομαι.

16—18.] He refutes a possible, perhaps  
 an actual calumny,—that though he had  
 acted disinterestedly towards them him-  
 self, he had some side-way of profiting by  
 them, through others. 16.] ἔστω δέ

—'but let us suppose the former matter  
 dismissed: let the fact be granted, that I  
 myself (emphatic) did not burden (= κατ-  
 ἐνάρκησα) you. Then the senso breaks off,  
 and the force of the concession goes no  
 farther, the following words making a new  
 hypothesis. Nevertheless, being (by habit  
 and standing, ὁπάρχ.) crafty (unprincipled,  
 and versatile in devices), I caught you with  
 guile (with some more subtle way. Caught  
 you, in order to practise upon you for my  
 own ends; but ἔλαβον is not ἐπλεον-  
 ἐκτήσα, as Chrys., Hom. xviii. p. 633:—  
 see ref. and note). 17, 18.] Specifica-  
 tion, in refutation, of the ways in which this  
 might be supposed to have taken place.

The construction τινα ὦν . . . δι' αὐτοῦ is  
 an anacoluthon. He sets τινα ὦν ἀπέστ.  
 πρ. ὑμ. forward in the place of emphasis;  
 how intending to govern τινα, is not plain:  
 but drops the construction, and proceeds,  
 δι' αὐτοῦ κ.τ.λ. See examples of the  
 same in ref., and Winer, edn. 6, § 63. i.  
 2. d.

18.] παρεκάλεσα, scil. 'to go  
 to you:' see ref. This journey of Titus  
 cannot, of course, be the one spoken of  
 ch. viii. 6, 17, 22, 24; but some previous  
 mission to them before this Epistle was  
 written: probably that from which he re-  
 turned with the report of their penitence  
 to Paul in Macedonia, ch. vii. 6 ff. We  
 certainly have not elsewhere any hint of  
 δ ἀδελφός having accompanied him on this  
 journey: but this is no reason why it should  
 not have been so. τὸν ἀδελφόν—per-  
 haps, one of the two mentioned ch. viii.

18, 22: some other, well known to the  
 Corinthians, but absolutely unknown to us:  
 but not, a brother, as in E. V. It is plain  
 from this and from what follows, that this  
 brother was quite subordinate to Titus in  
 the mission. τῷ αὐτῷ πνεύματι] dat.  
 of the manner; see ref. The Spirit in  
 which they walked was the Holy Spirit:

τῷ αὐτῷ πνευματικῷ χαρίσματι] χάρισμα  
 γὰρ καλεῖ τὸ στενοῦμενον μὴ λαβεῖν,  
 Theophyl. τοῖς αὐτ. [χρ.] in the

same footsteps, viz. each as the other:  
 οὐδὲ μικρόν, φησί, παρεῖηλθον τὴν ἐμὴν  
 ὁδόν, Theophyl. The dative ἔχουσιν, as  
 in ref. = ἐν ἔχουσιν; see also Acts xiv.  
 16; Jude 11. Meyer cites Pind. Pyth. x.  
 20,—ἐμβάβακεν ἔχουσιν πατρός, and Nem.  
 vi. 27, ἔχουσιν ἐν Πραξιδματός ἐδν πόδα  
 νέμων. Cf. also Philo de Caritate, § 2,

έναντι θεοῦ ἐν χριστῷ λαλοῦμεν τὰ δὲ πάντα, ἡ ἀγα-  
πητοί, ἡ ὑπὲρ τῆς ἡμῶν οἰκοδομῆς. 20 ἡ φοβοῦμαι γὰρ ἡ μή  
ἡ πῶς ἐλθὼν οὐχ οἶους θέλω ἡ εὐρῶ ὑμᾶς, κἀγὼ ἡ εὐρεθῶ  
ἡ ὑμῖν οἶον οὐ θέλετε ἡ μή ἡ πῶς ὅρα ἔρεις, ἡ ζῆλος, ἡ θυμοί,  
ἡ ἐριθείαι, ἡ καταλαλαί, ἡ ψιθυρισμοί, ἡ φυσιώσεις, ἡ ἀκατα-  
στασίαι. 21 ἡ μή πάλιν ἐλθόντος μου ἡ ταπεινώσει με ὁ θεός

ref. h Rom. xiv. 19 ref. i ch. xi. 3.  
n dat., Luke xiv. 35 al. o 1 Cor. i. 11 ref.  
q as above (p). Rom. xiii. 13. 1 Cor. iii. 3. Sir. xl. 5. r.- Eph. iv. 31 al. plur., Gal. v. 20  
only. (Wied. vii. 20.) s Rom. ii. 8 ref. t 1 Pet. ii. 1 only t. Wied. i. 11 only. (-λας,  
Rom. i. 30.) u here only. Eccles. x. 11 only. (-στῆς, Rom. i. 29.) v here  
only t. (-σιούν, 1 Cor. iv. 6 al.) w 1 Cor. xiv. 33 ref. x constr., Acts xxi. 17 ref.  
y ch. xi. 7 ref. constr., Col. ii. 8. z Rom. i. 8 ref.

rec (for κατανῆναι) κατασκευῶν, with DKLP rel [Bas.] Thdrt Thl Ec: txt ABFN m 17  
[Euthal-ms] Damasc. rec ins του βελ θεου, with D<sup>2</sup> KL N<sup>3</sup> rel: om ABD<sup>1</sup> FN<sup>1</sup>  
m (θεω) 17 [Bas, Euthal-ms]. for αγαπ., αδελφοι P.

20. και εγω F. epis (itacism?) AN b d f g h k 17 Syr arm Chr Thl: txt  
BDFKLP rel latt syr coptt goth [Euthal-ms Antch.] Thdrt Damasc [Ec] Ambrst.  
rec ἡλοι, with D<sup>2</sup> KL PN rel latt syr coptt Chr Thdrt [Euthal-ms Ambrst]:  
txt AB D<sup>1</sup> [-gr] F [-gr] 17 Syr goth arm [Antch.] Damasc.

21. rec ελθόντα με (grammatical correction), with DKL N<sup>3</sup> rel goth [Chr, Thdrt,  
Damasc]: txt ABFN<sup>1</sup> [Euthal-ms]. rec ταπεινώση (gramm corr or itacism?),  
with AKN rel [Chr Thdrt Damasc]: txt BDFLP (c?) d f g k n [Euthal-ms] Ec.  
rec om με, with D<sup>2</sup> KL rel: ins ABD<sup>1</sup> F [P] N d.

vol. ii. p. 385, τοῖς αὐτοῖς ἔχουσιν ἐπακο-  
λουθήσαι. 19—21.] He refutes the no-  
tion which might arise in the minds of his  
readers, that he was vindicating himself  
BEFORE THEM as judges, see 1 Cor. iv. 3;  
and assures them that he does all for their  
good, fearing in what state he might find  
them on his arrival. 19.] πάλαι was  
misunderstood, and πάλιν appears to have  
been a conjectural emendation, from ch. iii.  
1; v. 12. πάλαι does not suit the inter-  
rogative form of the sentence, which would  
throw it out into too strong emphasis.

Lachmann, Tischdf. (ed. 7 [and 8]), Meyer,  
De Wette read it as in text:—Ye have  
been some time imagining (i.e. during  
this my self defence) that it is to you that  
I am defending myself. Then the answer  
follows: the assumption being made, and  
elliptically answered, as in ver. 16.  
κατ. θεοῦ is emphatic, and opposed to  
ὑμῖν. ἐν χρ. λαλοῦμεν, as in ch.  
ii. 17, which see. τὰ δὲ πάντα]  
supply either λαλοῦμεν, or better under-  
stand τὰ πάντα as 'all our things' (1 Cor.  
xvi. 14), i.e. our words and deeds, and  
supply γίνεσθαι, as there. Grot., Gries-  
bach, Scholz, and Olsh., would read τὰδε  
πάντα, and join with λαλοῦμεν. But  
(1) Paul never uses the pronoun δε; and  
(2) if he did, it must apply to what follows,  
not to what has preceded. The insertion  
of the personal pronoun between the article  
and the noun, as in τῆς ὑμ. οἰκοδομῆς,  
occurs, as A. Buttmann has correctly re-  
marked (see Moulton's Wiener, p. 193,  
note 4), in Paul only (see ref.), and with no  
other pronoun than ὑμῶν. 20.] 'Edi-

fication, of which you stand in need, for,  
&c.' He here completely and finally  
throws off the apologist and puts on the  
Apostle, leaving on their minds a very  
different impression from that which would  
have been produced had he concluded  
with the apology. Lest, when I arrive,  
I should find you not such as I wish (in  
οὐχ οἶους θέλω is an indefinite possibility  
of aberration from οἶους θέλω, presently  
particularized, μή πως ἔρεις, κ.τ.λ.), and  
I should be found by you (ὑμῖν merely  
the dative of the agent after the passive  
verb. Meyer makes it 'in your judgment,'  
but I much prefer the other: the passive  
form is adopted to bring out the ἐγὼ into  
emphatic contrast), such as ye wish not  
(not οὐχ οἶον θέλετε, because there is now  
no indefiniteness; his disposition towards  
them in such a case could be but of one  
kind, viz. severity: τοῦτέστι, τιμωρὸς κ. κο-  
λαστής, Theophyl. Chrys., p. 634, brings  
out another point,—οὐκ ἔπειν, οἶον οὐ θέλω.  
ἀλλὰ πληκτικώτερον,—οἶον οὐ βούλεσθε).

What follows, viz. μή πως . . . ἐπραξαν,  
is an epexegetis of the last sentence, but in  
it the definiteness is on the side of the  
οὐχ οἶους θέλω, the indefiniteness on that  
of οἶον οὐ θέλετε, which latter is only  
hinted at by the mild expressions of being  
humbled, and lamenting the case of the  
impenitent. μή πως, scil. ὅσιν (or  
εὐρεθῶσιν) ἐν ὑμῖν. "The vehemence  
of his language has caused him to omit the  
verb." Stanley. ἐριθείαι, self-seek-  
ings, see note on ref. Rom. ψιδ. se-  
cret malignings,—καταλ. open slanders.  
ἀκαταστ., see ref. and note. 21.]

20.] 'Edi-

<sup>1</sup> μου <sup>2</sup> πρὸς ὑμᾶς, καὶ <sup>3</sup> πεθήσω πολλοὺς τῶν <sup>4</sup> προσημα- AB  
<sup>5</sup> τηκότων καὶ μὴ <sup>6</sup> μετανοήσαντων <sup>7</sup> ἐπὶ τῇ <sup>8</sup> ἀκαθαρσίᾳ καὶ L<sup>9</sup>  
C d;  
h k;  
o 11  

<sup>1</sup> 1 Cor. xvi.  
<sup>2</sup> 1 Cor. xvi.  
<sup>3</sup> 1 Cor. v. 2  
<sup>4</sup> 1 Cor. xvi.  
<sup>5</sup> have only Gen. xxxv. 28 al.  
<sup>6</sup> have only Job ii. 13. Amos vi. 1  
<sup>7</sup> 1 Cor. xiii. 2 only  
<sup>8</sup> 1 Cor. i. 24 ref.  
<sup>9</sup> d only, have only. Acts ii. 20 ref.  
<sup>10</sup> 1 Cor. i. 24 ref.

[πρὸς ὑμ. beC text. με ο θεος D Syr copT Thdr., om 3rd am D<sup>4</sup>(and lat) goth Tert.,]

μή carries on the μή πῶς . . . μή πῶς, but with more precision, dropping the indefinite πῶς. The sentence loses much in force and, indeed, becomes inconsistent with the context, if with Lachmann (and Lücke, Conjectanea exeget. i. De W.) it be made interrogative (which it may be grammatically with either reading, ταπεινώσει or -σῃ), in which case the answer would be *negatice*. πάλιν here, as Meyer observes, must belong to the whole ἐλθόντος μου ταπεινώσει με ὁ θ. πρὸς ὑμ., because, ἐλθόν having been used without πάλιν just before, the emphatic situation of πάλιν as applying to it would be unmeaning: see also the very different way in which it is connected with ἐλθω, ch. xiii. 2. ταπεινώσει.] 'Nihil erat quo magis exultaret apostolus, quam prospero suo prædicationis successu (1 Thess. ii. 20): contra nihil erat, unde tristiore et demissiore animo redderetur, quam quom cerneret, se frustra laborasse,' Beza (Meyer). The fut. (ref.) indicates an assumption that the supposed case will really be. That this *humbling*, and not that of *being obliged to punish*, is intended, seems evident: the exercise of judicial authority being no humiliation, but the contrary, and humiliation being the natural result of want of success.

ὁ θεός μου expresses the conviction that whatever humiliation God might have in store for him would be a part of His will respecting him. πρὸς ὑμᾶς] among you, as the generality of interpreters: 'in regard to you,' in my relation to you, as Meyer. Either may be meant: but if we take the former, we must not join it, as Grot., al., with ἐλθόντος: it belongs at all events to ταπεινώσει.

πενήσω] Theophyl. explains, μὴ ἐλθὼν κολῶσθ αὐτοὺς, καὶ πενήσθ διὰ τοῦτο· τοῦτίστι, τὰ ἐσχάτα λυπηρῆ: so also al. and Billroth, Rückert, Olsh., and De Wette. But *punishment* seems out of place in this verse, which expresses his fear lest he should be humbled for, and have to lament the case of the impenitent,—and then, as he declares ch. xiii. 2, be forced to proceed to discipline; but this point is not yet introduced. I much prefer therefore taking it as Chrys., p. 635, —τοὺς μὴ μετανοοῦντας· πενήθει, τοὺς τὰ ἀνάτα νοσοῦντας, τοὺς ἐν τῇ τραύματι μένοντας. ἐννόησον τοίνυν ἀποστολικὴν ἀρετὴν, ὅταν μηδὲν ἐαυτῷ συνειδώς ποιῇ, ἐπὶ ἁλλοτρίων θρηγῇ κακῶν, καὶ

ἐπὶ τῶν ἐτέρων πλημμελῶντας ταπεινῶται. τοῦτο γὰρ μέλλουσι τοῦ δεῖσθαι, τὸ οὐκ συναλγεῖν τοῖς τῶν μεθῆνόντων συμφοραῖς, τὸ ἀπέσθαι καὶ πενήθει ἐπὶ τοῖς τραύματι τῶν ἀρχαίων. Similarly Calvin: 'veri et germani Pastoris affectum nobis exprimit, quum laeta aliorum peccata se prosequuntur dicit. Et cum ita agendum est, ut suam quinque Pastor Ecclesiam animo inclusam gestet, ejus morbis perinde ac suis afficiatur, miserris condoleat, peccato lugeat.' So Estius, but perhaps too minutely fixing the meaning of πενήθει to mourning them as "Deo mortuos:" and Calvinus (Meyer): "non de parva hic Corinthiorum impenitentia, sed de maiore suo super impenitentia:" and so likewise Meyer.

πολλοί τ. προσημ.] Why πολλοί? Why not all? I believe he uses πολλοὶ τῶν προσημαρτημένων as a mild expression for τοὺς πολλοὺς τοὺς προσημαρτημένους, and that we must not therefore press too closely the enquiry as to what the genus εἰς προσημ. is, of which the πολλοί are the species. Lücke (as above) cited by Meyer, explains—"Cogitavit rem ita, ut primum poneret Christianorum ex ethnicis potissimum τῶν προσημ. ε. καὶ μετανοήσαντων genus universum, cujus generis homines essent ubique ecclesiarum, deinde vero ex isto hominum genere multos eos qui Corinthi essent, designaret definiretque." But this seems travelling quite out of the way. Meyer explains the genus to be all the sinners spoken of in ver. 20, the species (πολλοί) those designated by ἀκαθαρ., πορν., and ἀσελγ.. But this again is unnatural; and does not accurately fit ver. 20, in which not so much the προσημαρτημένα as the present state at the Apostle's coming, is the subject. The distinction between the two participles, προσημ. and μετανοήσαντων, should be observed. As Meyer well remarks, the perf. προσημαρτηκότων denotes the permanence of the state from the time of the committal of the sin: whereas the aor. μετανοήσαντων has the sense of the 'futurum exactum,' — "and who at my coming shall not have repented." To what does προ- refer? to the time before their conversion? Hardly so: for the sins, of the incestuous person 1 Cor. v., and of these also, which would give the Apostle such pain, must be conceived to have been committed in their Christian state: being in fact those against which we find such repeated cautions in

<sup>h</sup> πορνεία καὶ ἰσέλγεια <sup>κ</sup> ἢ ἐπραξαν. XIII. <sup>1</sup> <sup>lm</sup> Τρίτον <sup>h</sup> 1 Cor. v. 1  
<sup>m</sup> τοῦτο ἔρχομαι πρὸς ὑμᾶς. <sup>n</sup> ἐπὶ στόματος δύο μαρτύρων <sup>i</sup> Mark vii. 22.  
καὶ τριῶν <sup>o</sup> σταθίσει πᾶν ῥήμα. <sup>2</sup> <sup>p</sup> προεῖρηκα καὶ <sup>2</sup> Pet. ii. 2  
<sup>k</sup> attr., Acts i. 1 reff. <sup>1</sup> 1 Cor. xii. 28 reff. <sup>m</sup> [ch. xii. 14.] John xxi. 14. Num. xxi.  
<sup>28, 32.</sup> Judg. xvi. 18. <sup>a</sup> Matt. xviii. 16. <sup>1</sup> 1 Tim. v. 15. <sup>2</sup> 1 Cor. xii. 28. <sup>28</sup>  
<sup>o</sup> 1. c. A. Ald. compl. Rom. xiv. 4. <sup>p</sup> Matt. xxi. 23; Mk. ch. vii. 3 ad. 7. <sup>2</sup> Macc. iii. 28 al.

CHAP. XIII. 1. ins ιδου bef <sup>triton</sup> (from ch xii. 14) AN<sup>3</sup> a b c d f o 17 vulg aeth  
Damasc Pel Aug, Bede. for <sup>erchomai</sup>, <sup>etoiμως</sup> εχω ελθειν (from ch xii. 14) A Syr.  
ins <sup>iva</sup> bef <sup>ewi</sup> N<sup>1</sup> 35 G-lat syrr [arm(Tischdf)]. for <sup>kau</sup>, η N 32. 46 vulg  
[F-lat arm(Tischdf)] Dial.  
2. [aft <sup>proeip</sup>. ins] <sup>gar</sup> D<sup>1</sup> o 4<sup>2</sup>. 113-marg [demid] Ambrot Pel Sedul Bede.

1 Cor., e.g. ch. v. 11; vi. 15, 18; x. 8; xv. 33, 34. I would therefore understand the *pro-*  
*indefinitely*, almost pleonastically—point-  
ing to the priority of *sin implied in the idea*  
*of repentance.* <sup>μεταν. ἐπὶ</sup> Meyer would  
join together <sup>μετῆσθω</sup> . . . <sup>ἐπὶ</sup>, and indi-  
cates this as the natural connexion of *verb*,  
*object*, and *ground*. But to say nothing of  
the harshness of <sup>μετῆσθω</sup> <sup>πολλοὺς ἐπὶ</sup>, and  
the almost necessarily *reflective* form of  
<sup>μετανοῶν. ἐπὶ τῷ ἁ.</sup> . . . <sup>ἢ ἐπραξαν</sup>,—I con-  
ceive the *aoiist* <sup>ἐπραξαν</sup> to be fatal to this  
arrangement. Thus taken, it would make  
the Apostle lament over these impenitents,  
on account of the impurity, &c., which they  
<sup>ἐπραξαν</sup>—i.e. once practised, but which is  
now gone by. The sense would require  
<sup>μετῆσθω</sup>. Whereas if connected with  
<sup>μετανοῶντων</sup>, the *aoiist* expresses 'and  
shall not have (repented of the ἁ., &c.,  
which they practised),' and would thus come  
rightly after <sup>μετανοῶν</sup>, implying the re-  
moval of the former state of sin. <sup>μεταν.</sup>  
is usually constructed with <sup>ἀπὸ</sup>, Acts viii.  
22 (Heb. vi. 1), or <sup>ἐκ</sup>, Rev. only,—ii. 21 f.;  
ix. 20 f.; xvi. 11: but as Paul only uses  
the word this once, and as the construction  
with <sup>ἐπὶ</sup> is perfectly legitimate and highly  
expressive (see reff. LXX), there can be no  
objection to it here. CHAP. XIII. 1—  
10.] *He warns them of the severity which*  
*on his arrival, if such be the case, he will*  
*surely exercise, and prove his apostolic*  
*authority. To this proof, however, he ex-*  
*horts them not to put him.* 1.] This  
third time I am coming to you: i.e.  
'this is the third visit, which I am now  
about to pay you.' Had not chronological  
theories intervened, no one would ever have  
thought of any other rendering. The usual  
one, 'This is the third time that I have  
been intending to come to you,' introduces  
here, as also in ch. xii. 14, an element not  
only foreign to, but detrimental to, the  
purpose. The Apostle wishes to impress  
on them the certainty of this coming, and  
to prepare them for it by solemn self-examina-  
tion; and in order to this, he (on this  
interpretation) uses an expression which  
would only remind them of the charge of  
<sup>ελαφρία</sup> which had been brought against

him, and tend to diminish the solemnity of  
the warning. As another chronological re-  
fuge, Beza, al., suppose his two *Epistles*  
to be meant by the two former '*profectiones*  
*ad illos.*' In answer to all attempts to  
give here any but the obvious sense, we  
may safely maintain that had any other  
been meant, we should certainly have had  
more indication of it, than we have now.  
On <sup>triton τοῦτο</sup>, Meyer compares Herod.  
v. 76, <sup>τέταρτον δὲ τοῦτο</sup> . . . <sup>ἀπικόμενοι</sup>:  
see also reff.: and on Paul's visit to Co-  
rinth, the Prolegomena to 1 Cor. § v.  
<sup>ἐπὶ στόμα.</sup> i.e. 'I will not now, as before,  
be with you <sup>ἐν πόλει</sup> <sup>ὕπομνη</sup> as regards  
the offenders: but will come to a regular  
process, and establish the truth in a legal  
manner,' see reff. This explanation,  
however, has not been the usual one:  
Chrys., Calvin, Estius, al., and recently  
Neander and Olah. and Stanley, under-  
standing the two or three witnesses, of  
Paul's *two or three visits*, as establishing,  
either (1) the truth of the facts, or (2) the  
reality of his threats: so Chrys., Hom.  
xix. p. 639 f.: <sup>ἀπαξ εἶπον κ. δεύτερον, ὅτε</sup>  
<sup>παρεγενόμενῃ</sup> <sup>λέγω</sup> <sup>καὶ νῦν διὰ γραμμάτων</sup>.  
<sup>καὶ μὴν ἔὰν ἀκούσῃτέ μου</sup> (al. <sup>ἔὰν μὴν</sup>  
<sup>ἀκούσῃτε</sup>), <sup>ὅπερ ἐπεθύμουν γέγονεν</sup>. <sup>ἔὰν</sup>  
<sup>δὲ παρακούσῃτε, ἀνάγκη λοιπὸν στήσαι</sup>  
<sup>τὰ εἰρημεία, καὶ ἐπαγαγεῖν τὴν τιμωρίαν</sup>,  
—and Theophyl., <sup>πᾶν ῥήμα ἀπειλητικὸν</sup>  
<sup>κατασταθήσεται</sup>. But it is decisive against  
the whole interpretation, as Meyer remarks,  
that thus the sins committed *since the*  
*Apostle's last visit* would remain altogeth-  
er unnoticed. Another view, connected  
with the rendering of <sup>ἐρχομαι</sup> '*am intend-*  
*ing to come,*' is given by Wetstein: "Spero  
jam denique mihi successurum, ut vobis  
demonstrem, serio me desiderasse ad vos  
venire: sicut ea quæ trium hominum tes-  
timonio probantur, in judicio fidem fa-  
ciunt." Similarly Grotius and Le Clerc.  
But it is fatal to this, that according to it,  
the <sup>δύο μάρτυρες</sup> had failed to establish  
it. <sup>καὶ τρ.</sup>, not for <sup>ἢ τρ.</sup>—two (where  
only two can be had), and three (where so  
many can be obtained): '*two and three*  
*respectively.*' <sup>μαρτύρων</sup>, the dual number  
not occurring in the N. T. 2.] I

q Gal. v. 21.  
 i These. iii.  
 4 only. Isa.  
 xlv. 28 only.  
 r i Cor. v. 3  
 ref.  
 s Jude 6. (Gen.  
 xxvii. 36).  
 t ch. xii. 21  
 only v.  
 u here only.  
 see Lidd. and  
 Scott, sub eis, ii. 2.  
 x = i Cor. iv. 2.

<sup>a</sup> προλέγω, ὡς ἑπαρών ἡ τὸ ὁ δεύτερον καὶ ἡ παῶν νῦν, τοῖς  
<sup>b</sup> προσημαρτηκόσιν καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω  
<sup>c</sup> εἰς τὸ πάλιν οὐ φείσομαι. <sup>3</sup> ἐπεὶ ὁ δοκιμὴν ἡ ζητεῖτε τοῦ  
 ἐν ἐμοὶ λαλοῦντος χριστοῦ, ὃς εἰς ὑμᾶς οὐκ ἄσθενεῖ,  
 ἀλλὰ δυνατεῖ ἐν ὑμῖν. <sup>4</sup> καὶ γὰρ ἐσταυρώθη ἐξ ἄσθε-

v = 2 Pet. ii. 4, 5. Acts xx. 28. Ezek. xxxvii. 21.  
 y = Rom. viii. 3. z Rom. xiv. 4. ch. ix. 6 only t.

w Rom. v. 4 ref.  
 a i Cor. ii. 3 ref

om ως D<sup>1</sup> (and lat) syr arm.

rec aft νῦν ins γραφῶν, with D<sup>2</sup> [-gr] KLP rel syrr  
 goth arm Chr, Thdr̄t Damasc Ambrst; λεγῶ copt aeth-pl: om ABD<sup>1</sup> FN 17 latt aeth-rom  
 [Euthal-ms] Aug, Sedul Bede.  
 om eis to F arm.

3. for ἐπει, σι F Ambr, Aug<sup>ale</sup>: ei Orig, Mac, [Cyr-p<sub>2</sub>] Thdr̄t, 4 Orig, Dial  
 [Cyr-p<sub>2</sub>] Thdr̄t: an [vulg F-lat] Orig-int, [Aug<sup>are</sup>: quia D-lat Aug, quia aut  
 quoniam G-lat: quoniam Ambr,]: quid Ambr, quomodo Ambrst: for ἐπει δοκιμην,  
 ex οικοδομη 93. λαλοῦντος bef εν εμοι F [not F-lat].

4. rec aft lat καὶ γὰρ ins ei (see notes), with A D<sup>2</sup> [-gr] LN<sup>2</sup> rel vulg (and F-lat) syrr  
 goth [arm] Chr, [καὶ γὰρ ημ. ei Chr-ms] Thdr̄t, 1 Dec Orig-int, Ps-Ath-int, [Hil,]:  
 om B D<sup>1</sup> [and lat] FK[P] N<sup>1</sup> l' 17 copt aeth Eus, [Cyr-p<sub>2</sub> Euthal-ms] Damasc Thl Paulin.

have forewarned you, and I now fore-  
 warn you, as (I did, προείρηκα) when  
 present the second time, so also (I do)  
 now (προλέγω) when absent. It cer-  
 tainly seems to me that this is the only  
 natural way of taking the words. Grot.,  
 Est., Bengel, al., and De Wette, take ὡς  
 παρὼν τὸ δεῦρ. to mean, 'as if I were  
 present the second time,' meaning this  
 next time. But is it possible that the  
 Apostle should have written so confusedly,  
 as to have said in the same sentence τριτὸν  
 τοῦτο ἐρχομαι, and ὡς παρὼν τὸ δεύτερον,  
 both, according to these interpreters, with  
 reference to the same journey? And would  
 he not have even on such an hypothesis  
 have said τὸ δεύτερον τοῦτο? But if we  
 render as above, the προείρηκα (perf.  
 because the warning yet endured in force)  
 refers to his second visit (παρὼν τὸ δεῦρ.),  
 and the προλέγω to his present condition  
 of absence (ἀπὼν νῦν), ὡς being as ('I  
 did' or 'do,' for it applies to both clauses),  
 and καὶ the simple copula. τοῖς  
 προσημαρτηκόσιν] the same persons as are thus de-  
 signated above, ch. xii. 21. It is not ne-  
 cessary to fix the προ- any more accurately.

τοῖς λοιποῖς πᾶσιν] all the rest  
 of you, who may not have actually sinned,  
 but still require warning, on account of  
 your own personal danger, connexion with  
 the προσημαρτηκότες, &c. ἐὰν ἔλθω  
 εἰς τὸ π.] at my next coming. This was  
 what he προείρηκεν when he was last there,  
 and now προλέγει.

3.] ἐπεὶ gives  
 the reason why he will not spare: they re-  
 quired the exertion of discipline; and they  
 challenged him to the proof of his apos-  
 tolic authority. δοκιμὴν . . . χριστοῦ]  
 The genitive is either objective, a proof  
 of Christ speaking in me, i.e. 'that Christ  
 speaks in me,'—or subjective, a proof  
 given by Christ speaking in me—'a

token of my authority vouchsafed by Christ  
 speaking in me.' This latter meaning is  
 more suited to what follows, where Christ  
 becomes the subject. Such proof would be,  
 the immediate execution, by divine power,  
 of some punishment denounced by Paul's  
 word, as in Acts xiii. 11.

δε, i.e.  
 Christ: see above. δυνατῶν, to answer  
 to ἀσθενεῖ, refers both to gifts and mira-  
 cles, and to the Power of Christ which He  
 would exert in punishment—eis ὑμᾶς and  
 ἐν ὑμῖν differ—the eis being hypothetical,  
 —the ἐν, matter of fact. The assertion  
 tends to remind them of the danger of  
 provoking Christ, who spoke by Paul.

4.] Confirmation of the fore-  
 going οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ.  
 The rec. text, καὶ γὰρ εἰ, would be quite beside  
 the purpose, and would mean, 'For even  
 if He were crucified,' 'for even putting the  
 case that He was crucified: 'καὶ εἰ cannot  
 be = εἰ καὶ, though, as in Vulg. 'etia,'—  
 and E. V. Hartung, Partikellehre i. 139,  
 shews that in καὶ εἰ, the climax belongs  
 only to the hypothetical particle εἰ, not  
 as in εἰ καὶ, to the fact presupposed:  
 'even if,' not 'if even,' or 'alithough.'  
 Examples of καὶ εἰ are Plato, Sympos. 185,  
 καὶ ἐὰν τοῦτο ποιήσῃς ἀπαξ ἢ δις, καὶ  
 εἰ πάνυ ἰσχυρὰ ἐστί, παύσεται. Eur.  
 Androm. 266, καὶ γὰρ εἰ πέρῃ σ' ἔχει  
 τηκτὸς μόλυβδος, ἐξαεσθήσω σ' ἐγώ.  
 Sappho, καὶ γὰρ αἱ φεύγει, ταχέως διώξει.  
 See more in Hartung, l. c. For he was  
 even crucified (that καὶ γὰρ always means  
 'for . . . even' . . . , or 'for . . . also,'  
 and never simply 'for,' see Hartung,  
 i. 137 f., where he has collected many ex-  
 amples, e.g.: ll. a. 63, καὶ γὰρ τ' ὕψα ἐκ  
 Διὸς ἐστί, — Herod. i. 77, καὶ γὰρ πρὸς  
 τούτους αὐτῷ ἐπεπολεῖτο συμμαχίῃ] from  
 (as the source, — the conditional element, —  
 by which His crucifixion became possible)



νείας, ὁ ἀλλὰ ζῆ ἐκ δυνάμεως θεοῦ· καὶ γὰρ ἡμεῖς  
 ὁ ἀσθενούμεν ἐν αὐτῷ, ἀλλὰ ὁ ζήσομεν σὺν αὐτῷ ἐκ  
 ὁ δυνάμεως ὁ θεοῦ [εἰς ὑμᾶς]. ὁ ἑαυτοὺς ὁ πειράζετε εἰ  
 ἐστὲ ἐν τῇ ὁ πίστει, ἑαυτοὺς ὁ δοκιμάζετε· ὁ ἢ οὐκ ὁ ἐπι-  
 γινώσκετε ἑαυτοὺς, ὅτι Ἰησοῦς χριστὸς ἐν ὑμῖν [ἐστιν];  
 ὁ εἰ ὁ μὴ ὁ τι ὁ ἀδόκιμοι ἐστε. ὁ ἐλπίζω δὲ ὅτι γνῶσεσθε ὅτι  
 ἡμεῖς οὐκ ἐσμὲν ὁ ἀδόκιμοι. ὁ εὐχόμεθα δὲ ὁ πρὸς τὸν  
 9, 16, 19. 1 constr., 1 Cor. xiv. 37 ref. m 1 Cor. xiv. 25. n Luke ix. 13. 1 Cor.  
 vii. 5 only. o Rom. i. 26 ref. p Acta xxvii. 15 ref. q here only. Num. xi. 2.

om 2nd γὰρ F[-gr] 112 [Syr] arm. [elz] ins και bef ημεῖς *appy, as Meyer, the και γὰρ was taken as merely = namque, and thus another kai added to give the emphasis*, with f g copt Chr., : [ei K tol:] txt ABD F[-gr] and G-lat.] L[P]N rel latt syrr goth [mss vary] Cyr[-p, Euthal-ms] Thdrt Damasc Thl Ec lat-fl.  
 for εν, συν AFN Syr copt goth. rec ζήσομεθα, with D<sup>3</sup>KL rel Chr, Thdrt: txt ABD<sup>1</sup>N 17 Damasc[-, -σμεν F Euthal-ms].—om αλλα (ζῆσ. συν αὐτῷ P. for συν, εν D<sup>1</sup> and lat) 17 Chr, [mss vary]. om εκ δυνάμεως θεου F[not F-lat]: om θεου K.  
 om εις υμας BD<sup>3</sup> flor arm Chr, Sedul: in vobis joined with follg *ipsis* in D-lat (so also D<sup>1</sup>-gr [simly G-lat]): ins AD<sup>1</sup>FKL[P]N rel (bef εκ δυναμ. θυ g: ημας c d) [latt syrr copt goth Cyr-p, Euthal-ms Thdrt Damasc].  
 5. om εαυτους δοκιμάζετε A. om ἢ N<sup>1</sup>: ει P o. χριστος bef ιησους AFPN vulg copt arm Clem, [Euthal-ms] Damasc Ambrst Bede: txt BDKL rel [tol] syrr goth Thdrt Jer. om εστιν B D<sup>1</sup>[-gr] 17 8th Clem Chr-comm.; ins AD<sup>2</sup>3FK LPN rel latt goth arm [Chr-txt, Euthal-ms] Thdrt.  
 6. for δε, γὰρ F[-gr] (om F-lat: G-lat has both). (aft ημεῖς ε is written bnt marked for erasure by N<sup>1</sup>.)  
 7. rec ευχομαι (conformation to ελπιζω, ver 6 ?), with D<sup>3</sup>[-gr] KL rel Syr goth Chr, Thdrt Ambrst Cassiod.; txt ABD<sup>1</sup>FPN m 17 latt syrr copt 8th arm [Euthal-ms] Isid, Damasc Aug.

weakness, yet He lives by (source [of His life]) the Power of God (which raised Him from the dead, Rom. vi. 4; viii. 11; Eph. i. 20; Phil. ii. 9). For we also are weak in Him (i. e. in Him, in our communion with and imitation of Christ, we, as He did, lay aside our power and spare you: we partake of His voluntary abnegation of power which we might have used. The context requires this explanation, and refutes that of Chrys., p. 644, τί ἐστιν, ἀσθ. ἐν αὐτῷ; διακόμεθα, ἐλευνόμεθα, τὰ ἑσχατά πάσχομεν, so Theodoret, Theophyl., Grot., Estius, al.), but shall live (exercise our apostolic authority, in contrast to the ἀσθένεια above) with Him (as He now exercises His power in His glorified resurrection life) from (source) the power of God [with respect to you (eis ὑμᾶς, if genuine, may belong either to δυνάμεως θεοῦ, = δυνάμ. θεοῦ τῆς eis ὑμᾶς, the art. being often omitted in such constructions, —or to ζήσομεν, 'we shall live with respect to you,' which agrees better with the parallelism, but not so well with the arrangement of the sentence. The sense seems to require the latter interpretation, for the δύναμις θεοῦ eis ὑμ. would be rather the result, than the source of the apostolic energy indicated by ζήσομεν)]. I have taken ζήσομεν, as the context plainly requires, figuratively (see ref.): but many

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Commentators take it literally, of the resurrection: e. g. Grot.—'vitam consequemur immortalē.' 5.] "You want to prove Christ speaking in me;—if you necessitate this proof, it will be given. But I will tell you whom rather to prove. Prove YOURSELVES; there let your attention be concentrated, if you will apply tests." Notice the prominently emphatic εαυτοὺς: so Chrys., ib.: τί γὰρ λέγω περὶ ἐμοῦ τοῦ διδασκάλου, φησί . . . ὑμᾶς γὰρ αὐτοὺς ἐὰν βουλῆσθε ἐξετάσαι . . . , δύσεθε ὅτι καὶ ἐν ὑμῖν ὁ χριστός. εἰ ἐστὶ ἐν τῇ κ.] 'Whether you maintain your Christian place and standing in Christ, which will be shewn by the power of Christ's Spirit present and energizing among you.' ἐτιγιν. εαυτ., ὅτι] for the construction see ref. and Winer, edn. 6, § 66. 5. 1. a. εἰ μὴ τι, unless indeed . . . see ref.  
 ἀδόκιμοι, 'not abiding the proof,' worthless,—i. e. in this case, 'mere pretended Christians.' 6.] But (however it may fall out with your proof of yourselves) I hope (or perhaps better, expect) that ye shall know that we are not worthless (unable to abide the proof to which you put us. The verse is said, as Theodoret, ἀπειλητικῶς;—and Chrys. remarks, ib., ἐπειδὴ γὰρ ἐπευθεν βούλεσθε, φησί, διὰ τῆς eis ὑμᾶς κολλάσεως τὴν

8 A

Rom. xiv. 18 θεὸν μὴ ποιῆσαι ὑμᾶς κακὸν μηδέν, οὐχ ἵνα ἡμεῖς ἴδωμεν φανώμεν, ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιήτε, ἡμεῖς ὡς ὁ ἀδόκιμοι ὤμεν. 8 οὐ γὰρ δυνάμεθά τι κατὰ ἀληθείας, ἡ ἀλλὰ ὑπὲρ τῆς ἀληθείας. 9 χαίρομεν ὅταν ἡμεῖς ἁσθενώμεν, ὑμεῖς δὲ δυνατοὶ ᾔητε τοῦτο. 10 εὐχόμεθα, τὴν ὑμῶν κατάρτισιν. 10 διὰ τοῦτο ταῖς ἀπὸν γράφω, ἵνα παρὼν μὴ ἀποτόμως χρῆσθαι κατὰ τὴν ἐξουσίαν ἣν ὁ κύριος ἔδωκεν μοι εἰς οἶκον μὴν καὶ οὐκ εἰς καθαίρεσιν. 11 Λοιπὸν, ἀδελφοί, χαίρετε, καταρτίζεσθε, πα-

for ουχ ινα, ινα μη KL [ut non D-lat].  
 ποιεῖτε KLN d [Euthal-ms].

8. om της (twice) F. (ἀλλὰ, so D<sup>1</sup>FM. (homotel in d 17 [47].))

8. om γὰρ D<sup>3</sup>K 46. 108<sup>1</sup>-16 arm. οτε F. rec ius δε bef και, v  
 D<sup>1</sup>[gr] KLN<sup>3</sup> rel Syr [Chr<sub>1</sub>] Thdr: om ABD<sup>1</sup>FPN<sup>1</sup> 17 latt copt sath arm Dan  
 [Euthal-ms Ambrst].

10. μη bef παρων DF c 47 latt: μη κ. μη κ. χρησημαι DFP c d k<sup>1</sup> 47.  
 rec edwke μοι bef ο κυριος, with KL rel syrr sath arm Chr<sub>1</sub> Thdr Thl Ec: txt ABDF  
 a<sup>2</sup> in 17 latt copt goth Damasc [Euthal-ms Ambrst].

11. ins το bef λοιπ. D<sup>3</sup> f [Chr<sub>1</sub> Thl]: add ον P. χαιρεσθε P. add κε  
 [Syr].

δοκιμὴν λαβεῖν, οὐκ ἀπορήσομεν τοῦ  
 δοῦναι ὑμῖν τὴν ἀποδείξιν). 7.]

Yet he prays God rather that they may  
 require no such demonstration of his apos-  
 tolic power, even though he lose in reputa-  
 tion by it. μη ποιῆσ. ὑμ. κακ. μηδ.]

Not, as Grot., al., 'that I may not have to  
 inflict on you any evil' (an extraordinary  
 rendering of κακὸν ποιεῖν), but that ye  
 may do no evil, corresponding to ἵνα  
 ὑμεῖς τὸ καλὸν ποιήτε below. οὐχ

ἵνα . . .] 'And the purpose of this my  
 prayer is not to gain any repute by your  
 Christian graces, but that you may be  
 highly endowed with them, and (if it so  
 happen) we may be as of no repute ('ho-  
 minum scilicet iudicio,' Beza).' That this  
 is the sense, and that δόκιμοι is not in  
 this verse to be applied to substantiation  
 of power by punishment, is necessitated by  
 the construction,—it being plainly shewn  
 by the infin. after εὐχόμεν, that ἵνα is not  
 here meant to apply, even in part, to the  
 purport of the prayer (as in Col. i. 9;  
 2 Thess. i. 11; see note on 1 Cor. xiv.  
 13), but to its purpose. And that being  
 settled,—we pray . . . not in order that  
 we may appear δόκιμοι,—it follows that  
 the appearing δόκιμοι would be a result of  
 the fulfilment of the prayer, viz. of your  
 doing no evil, and this it could only be by  
 their doing no evil bringing credit on the  
 Apostle's ministry. It is not for this and  
 that we pray that you may do no evil, but  
 for your own good, even if that tend to

the non-exercise, and so depreciation  
 our apostolic power. 8.] For

have no power against the truth (of  
 Gospel, as Meyer; not of the facts,  
 Chrys., al., and De Wette, which mi-  
 suit κατὰ τῆς ἀλ., but comes in v  
 lamely with ὑπὲρ τῆς ἀλ.—'If you v  
 in the truth, we shall be at one with  
 and so have no opportunity of shewing  
 power') but (only) on behalf of (in furl-  
 ance of the cause and spread of)  
 truth. 8.] For (confirmation

cer. 8 by the still stronger assert.  
 WHEREIN his joy consists, and for w  
 he prays) our joy is, when we are w  
 (have no opportunity for shewing  
 power in punishment) but ye are mig  
 (in Christian graces, and requiring no e-  
 cise of our authority): this (viz. that  
 state of the case may be as just mention  
 we also pray for, viz. your perfect  
 (generally,—in all good things, see κα-  
 τισμόν, Eph. iv. 12: not, as Bengel,  
 opus sit quoniam de corpore rescinde  
 the reference here being far more gene-

10.] διὰ τοῦτο, 'because I wish  
 pray for your perfection.' ταῦτα, 'Epistle.'  
 ἄνωτ., sharply. χρῆσ.,  
 ὑμῖν. See in ref. similar omissions of  
 dative.

βούλομαι γὰρ ἐν τοῖς γράμ-  
 κεισθαι τὴν ἀποτομίαν, ἀλλὰ μὴ ἐν  
 πράγμασι. Chrys., Hom. xxx. p. 649.  
 κατὰ τ. ἐξ. ἦν . . .] gives the reason  
 he did not wish to act ἀποτόμως,—beca-  
 the power would seem to be exercised

καλείσθε, ἵ το αὐτὸ ἔφρονεῖτε, ἡ εἰρηνεύετε, καὶ ὁ θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ' ὑμῶν. 12 ἡ ἀσπασασθε ἀλλήλους ἐν ἀγάπῃ καὶ φιλήματι ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες.

13 Ἡ χάρις τοῦ κυρίου Ἰησοῦ χριστοῦ καὶ ἡ ἀγάπη τοῦ θεοῦ καὶ ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν.

## ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β.

om το αὐτο φρονεῖτε Α. transp εἰρήνης and αγαπης DL m vulg(with fuld, agst am [demid] tol [F-lat]) goth arm Thdr̄t Thl Ambrst Pel: om αγαπης και F[-g(and G-lat)] 17 sēth-rom.—aft last και ins της DL a d f h k m.

12. φιληματι bef αγιω AFL e g m n vulg Chr, Thl [Euthal-ms Ambrst], φιληματι αγαπης f: txt BDKPN rel Thdr̄t Damasc Œc.

13. om χριστου B k<sup>3</sup> [Cyr], om υμων P. rec at end ins αμην, with DKPN<sup>2</sup> rel vulg syrr copt goth arm-zoh [Chr, Damasc] Thdr̄t Ambrst: om ABFL[?]N<sup>1</sup> 17 harl<sup>1</sup> [spec arm-usc] sēth Chr-mas [Euthal-ms].

SUBSCRIPTION. rec pros kor. δευτερα εγγραφη απο φιλιππων της μακεδονιας δια τιτου κ. λουκα, with K Syr copt Thdr̄t-ed (Ec, and omg της μακεδ. L a f g n 47: pr. kor. B' εγγραφη απο φιλιππων B<sup>2</sup> (d), and (adding στιχων φη) P: εγγραφη απο φιλιππων δια τιτου κ. λουκα b k m o: pr. kor. B. εγρ. απο φιλ. δια τιτου βαρναβα κ. λουκα h 44. 106-8-88: om l: pros kor. B' επληρωθη αρχεται pr. γαλ. D: ετελεισθη pr. kor. B' αρχεται pros γαλ. F: txt AB<sup>1</sup> 17, and (adding στιχων χιβ) N.

a direction contrary to that intended by Him who gave it.

11—13.] CONCLUSION. 11.] General exhortations. "Severius scriperat Paulus in tractatione; nunc benignius, re tamen ipsa non dimissa." Bengel. χαίρ., rejoice, scil. in the Lord, as Phil. iii. 1; iv. 4. So also 1 Thess. v. 16.

καταρτ., τέλειοι γίνεσθε καὶ ἀναπληροῦτε τὰ λείποντα, Chrys., ib.: amend "your-selves," Stanley.

παρκαλ., take comfort; a recurrence in the end of the Epistle to the spirit with which it began; see ch. i. 6, 7, and, for the need they had of comfort, ch. vii. 8—13. This is better than 'comfort (or 'exhort') one another,' which would more naturally be expressed by παρακαλεῖτε ἀλλήλους, or ἑαυτούς, see 1 Thess. iv. 18; v. 11; Heb. iii. 13; also Heb. x. 25 and note.

τὸ αὐτὸ φρ. belongs to ἀγάπη, εἰρηνεύετε to εἰρήνη. καί, 'and then.'

12.] Concluding greetings. ἐν ἀγ. φιλ.]

See on Rom. xvi. 16. οἱ ἅγ. πάντες viz. in the place whence the Epistle was written.

13.] Concluding benediction; remarkable for the distinct recognition of the Three Persons in the Holy Trinity, and thence adopted by the Christian Church in all ages as the final blessing in her Services. The grace of

our Lord Jesus Christ is put first; "nam per gratiam Christi venit ad Patris amorem." Bengel.

κοινων. τ. ἀγ. πν.] communion,—fellowship, gen. obj.—not 'communicatio activa,' gen. subj.—τουτέστι τὴν μετοχὴν αὐτοῦ κ. τὴν μετέληψιν, καθ' ἣν ἁγιαζόμεθα, τῇ ἐφ' ἡμᾶς ἐπιφοιτήσει τοῦ παρακλήτου κοινωνοὶ αὐτοῦ γεγόμενοι, καὶ πνεῦμα καὶ αὐτοί, οὐκ οὐσίς, ἀλλὰ μεθέξει, ὄντες, Theophyl., and similarly Ecum. Chrys. adds, p. 652, οὕτως τὰ τῆς τριδδος ἀδιαίρετα καὶ οὐ τοῦ πνεύματός ἐστιν ἡ κοινωνία, εὐρέθη τοῦ νοῦ καὶ οὐ τοῦ νοῦ ἐστιν ἡ χάρις, καὶ τοῦ πατρὸς κ. τοῦ ἁγίου πνεύματος.

μετὰ πάντων ὑμῶν] "And this blessing he invokes, not on a few individuals, or on any one section of the Corinthian Church, but expressly on every portion and every individual of those with whom, throughout these two Epistles, he had so earnestly and so variously argued and contended. As in the first, so in the second Epistle, but still more emphatically, as being here his very last words, his prayer was, that this happiness might be 'with them all' (μετὰ πάντων ὑμῶν)." Stanley. Compare, for the same emphatic τᾶς, Rom. i. 5, 8; iv. 16; [xvi. 24.] &c.: and for τᾶς following its substantive and unemphatic, ib. viii. 32, 37; 1 Cor. vii. 17; x. 1, &c.

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